



THE
EMPHATIC DIAGLOTT

CONTAINING THE

Original Greek Text

OF WHAT IS COMMONLY STYLED THE

NEW TESTAMENT

(According to the Recension of Dr. J. J. Griesbach)

WITH AN

INTERLINEARY WORD FOR WORD ENGLISH TRANSLATION

A NEW EMPHATIC VERSION

BASED ON THE INTERLINEARY TRANSLATION, ON THE RENDERINGS OF EMINENT
CRITICS, AND ON THE VARIOUS READINGS OF

THE VATICAN MANUSCRIPT

No. 1209 in the Vatican Library

TOGETHER WITH ILLUSTRATIVE AND EXPLANATORY FOOT
NOTES, AND A COPIOUS SELECTION OF REFERENCES

TO THE WHOLE OF WHICH IS ADDED

A VALUABLE ALPHABETICAL APPENDIX

By BENJAMIN WILSON

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[NEW ADDRESS, SEE NEXT PAGE]

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UNDER WHICH THIS VALUABLE WORK IS NOW SUPPLIED
TO BIBLE STUDENTS.

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BIBLE HOUSE, ARCH ST., ALLEGHENY, PA., U. S. A.
[BRITISH BRANCH: 131 GREEN ST., FOREST GATE, LONDON, E.]

A FRIENDLY CRITICISM.

This work we regard as a very valuable help to all Bible students, whether conversant with the Greek language or not. We esteem it (as a whole) *the most valuable* translation of the New Testament extant.

We call special attention to the "word for word" translation, found immediately under the Greek text, in the left hand column. It will be found valuable, especially for a critical examination of any particular text. A little study will enable you to appreciate it.

Like all things made and done by imperfect mortals, we think this valuable work not without its faults. It would seem to us that the author must have held the view that Jesus had no prehuman existence, and that there is no *personal devil*; i. e., that when the word "devil" is used *evil principle* is meant; also that Jesus is still a *man* and *flesh*, in glory.

In commending this work to you as a whole so highly as we have done, we deem it but a duty to draw your attention to a very slight *bias* which we think pervades the work in the direction named.

As some pointed illustrations of what we have remarked, we suggest an examination and comparison between the right and left columns of the work, in the following scriptures, viz: John 1:10, Rev. 13:8; Jude 9; Heb. 10:20.

Editor of "Zion's Watch Tower."

PREFACE.

To trouble the reader with any lengthy remarks on the important advantages to be derived from a new translation of the Sacred Writings is deemed altogether unnecessary. Much information on this point has been given by others who have published modern Versions of the New Testament, with the reasons which have induced them to do so. Those reasons will serve in a great measure also for this. It is generally admitted by all critics that the Authorized or Common version of the Scriptures absolutely needs revision. Obsolete words, uncouth phrases, bad grammar and punctuation, etc., all require alteration. But this is not all. There are errors of a more serious nature which need correction. The translators of the Common version were circumscribed and trammelled by royal mandate; they were required to retain certain old ecclesiastical words which, accordingly, were left untranslated. Thus the minds of many who had no means of knowing the meaning of the original words have been misled and confused. Biblical criticism, however, during the last two hundred years, has done much to open up and elucidate the Word of God, by discovering many things which were unknown to the old translators, making great improvements in the text, detecting numerous interpolations and errors, and suggesting far better renderings of many passages. Many modern versions have availed themselves of this valuable assistance, and it is believed they have thereby been enabled to give the English reader a better understanding of what was originally written.

Without presuming to claim any superiority for this, as a translation of the New Testament, over any other modern version, it is thought that the present Work presents certain valuable features, not to be found elsewhere, and which will be of real practical utility to every one who wishes to read the books of the Evangelists and Apostles, as they were written under the guidance and inspiration of the Holy Spirit. These features are;—An approved Greek text, with the various Readings of the Vatican Manuscript, No. 1209; an Interlineary literal Word for Word English translation; a New Version, with the Signs of Emphasis; a copious selection of References; many appropriate, illustrative, and exegetical Foot-notes; and a valuable Alphabetical Appendix. This combination of important items cannot be found in any other book. The reader will find further remarks on this subject, on the page headed, “Plan of the Work;” and he is also invited to read the pages with the respective captions;—“To the Reader;” “History of the Greek Text;” and “History of English Versions.” Also, on another page will be found the “Letters and Pronunciation of the Greek Alphabet,” for the special benefit of those who may wish to obtain a rudimentary knowledge of that language.

The intelligent reader will at once perceive the utility and importance of this arrangement. Readers who are familiar with the original tongue obtain in this Work one of the best Greek Testaments, with important ancient Readings, well worthy of their attention; and, it is presumed, that there are even few Greek

scholars who are so far advanced but may derive some help from the translation given. Those who have only a little or no knowledge of the Greek may, by careful reading and a little attention to the Interlineary translation, soon become familiar with it. This work, in fact, places in the hands of the intelligent English reader the means of knowing and appropriating for his own benefit, with but little labor on his part, what has cost others years of study and severe toil to acquire.

Scrupulous fidelity has been maintained throughout this version in giving the true rendering of the original text into English; no regard whatever being paid to the prevailing doctrines or prejudices of sects, or the peculiar tenets of theologians. To the Divine authority of the original Scriptures alone has there been the most humble and unbiased submission.

In the preparation of this Work for the press, all available help to be derived from the labors of great and learned men has been obtained and appropriated. Lexicons, Grammars, ancient and modern Versions, Commentaries, critical and explanatory, Cyclopedias, Bible and other Dictionaries, etc., have been consulted and culled from. Also, the suggestions, opinions and criticism of friends, on words, phrases and passages, have been duly considered, and sometimes adopted. It is not presumed that this Work is free from faults or errors. Infallibility is left for others to claim. Great care, however, has been exercised to make it as correct as possible.

The Work is now sent forth to the public, to stand or fall on its own merits. True, it cannot boast of being the production of a council of learned men as King James' version; but let it be remembered that TYNDALE alone, under very disadvantageous circumstances, did far more for the English Bible than that learned body, for they only followed in the wake of his labors.

This Volume, principally designed for the instruction and advantage of others, is now reverently committed to the blessing of our Father in the heavens, with an earnest and sincere desire that many of those who peruse its pages may be led by the knowledge, faith and obedience inculcated therein to obtain an inheritance in the *aionian* kingdom of Jesus the Anointed One.

B. WILSON.

ENTERED ACCORDING TO ACT OF CONGRESS IN THE YEAR 1864,

By BENJAMIN WILSON,

IN THE CLERK'S OFFICE OF THE DISTRICT COURT OF THE UNITED STATES
FOR THE NORTHERN DISTRICT OF ILLINOIS.

HISTORY OF THE GREEK TEXT.

THE following condensed account of the different editions of the Greek New Testament, will introduce the reader to the history of the Greek Text, and the various steps taken by learned men for the purpose of editing it with greater critical accuracy. The history will commence with the first printed editions.

The first printed edition of the whole of the Greek New Testament was that contained in the Complutensian Polyglot; published by Francis XIMENES de CISNEROS. The principal editor of the work was Lopez de Stunica. It was printed in Greek and Latin, and completed January 10th, 1514. In consequence of the delay as to the publication of this edition (from 1514 to 1520) that of ERASMUS was commenced and completed, and was published in 1516, being the first edition published of the Greek New Testament. Like the Complutensian edition, this was also in Greek and Latin. The latter part of the book of Revelation being wanting in his MS. he supplied the same by translating the Latin Vulgate into Greek.

The Greek Manuscripts used for these two editions were few in number, of little critical value, and therefore do not possess much real authority. In 1535, ERASMUS published his fifth edition, which is the basis of the common Text.*

In 1546, and again in 1549, ROBERT STEPHENS printed, at Paris, two beautiful small editions of the Greek New Testament; and in 1550 his folio edition with various readings from several Manuscripts—he collated some 15 MSS., but chiefly followed the Complutensian copy.

BEZA published five editions of the Greek Testament; the first in 1565, the last in 1598.

In 1624, the ELZEVI, printers at Leyden, published a small and beautiful Greek Testament, the editor of which is wholly unknown. It differs little from Stephens' folio edition. The printers gave to this Text the name of "Textus Receptus."

In WALTON'S POLYGLOT of 1657, the Greek New Testament was given according to the Text of Stephens; and in the last volume there was a collection of various Readings from such MSS. as

were then known. These various Readings, with some additions, were given in the Greek Testament, published by Bishop Fell, at Oxford, in 1675.

In 1707, Dr. MILL'S Greek Testament appeared. His Text is simply taken from Stephens' as given in Walton's Polyglot; his collection of various Readings was extensive, and these were made the ground for a critical amendment of the Text.

Dr. EDWARD WELLS published the first critical revision in parts at Oxford, between 1709 and 1719, with a translation and paraphrase.

BENGE followed on in the same work and published his edition in 1734, and in his "Apparatus Criticus" he enlarged the stock of various Readings.

WETSTEIN published his Greek Testament in 1751-2, but only indicates in his inner margin, the few Readings which he preferred to those of the Elzevir edition. But in the collection of critical materials he did more than all his predecessors put together.

GESIACH, in critical labors, excels by far any who preceded him. He used the materials others had gathered. His first edition was commenced in 1775; his last completed in 1808. He combined the results of the collations of Birch, Matthæi and others, with those of Wetstein. In his Revision he often preferred the testimony of the older MSS. to the mass of modern copies.

Since the publication of Griesbach's Text, three or four other critical editions have been published, and have received the examination and approval of scholars. Of these, the edition of Scholz, has passed through numerous editions. His fundamental principle of criticism was, that the great majority of copies decide as to the correctness of the Text; hence, those who prefer the more ancient documents, will consider the Text of Griesbach preferable; while those whose judgment would favor the mass of testimonies, would prefer that of Scholz.

In addition to Scholz's collation, Lachmann, Tischendorf, Tregelles, &c., have given to the world the result of their critical labors, and which are acknowledged to be of the highest authority.

The number of MSS. now known, and which have been examined, is nearly 700; thus affording now a far better chance, to obtain a correct Greek Text, than when the authorized version was at first published.

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HISTORY OF ENGLISH VERSIONS.

THE first English version of the New Testament was that made by JOHN WICLIF, or WICLIFFE, about the year 1367. It was translated from the Latin Bible, *verbatim*, without any regard to the idiom of the languages. Though this version was first in point of time, no part of it was printed before the year 1731.

TYNDALE'S translation was published in 1526, either at Antwerp or Hamburg. It is commonly said that Tyndale translated from the Greek, but he never published it to be so on any title page of his Testament. One edition, not published by him, has this title—"The Newe Testament, dyligently corrected and compared with the Greke, by Wilyam Tyndale, and fynessed in the yere of oure Lorde God, A. M. D. and xxxiiij. in the moneth of Nouember." It is evident he only translated from the Vulgate Latin.

COVERDALE published the whole Bible in English, in the year 1535. He followed his interpreters," and adopted Tyndale's version, with the exception of a few alterations.

MATTHEW'S BIBLE was only Tyndale and Coverdale's, published under the feigned name of Thomas Matthews.

HOLLYBUSH'S NEW TESTAMENT was printed in 1538, "both in Latin and English, after the Vulgate text," to which Coverdale prefixed a dedication to Henry VIII.

THE GREAT BIBLE, published in 1539, purported to be "translated after the veryte of the Hebrue and Greke textes," but it is certain that it was only a revision of Matthew's, with a few small alterations. It was named "the Great Bible," because of its large size.

CRANMER'S BIBLE, published in 1540, was essentially the same as the Great Bible, but took his name on account of a few corrections which he made in it.

THE GENEVA BIBLE was published at Geneva in 1560. The New Testament in 1557. Coverdale was one of the Geneva brethren who issued it.

THE BISHOPS' BIBLE was a revival of the English Bible, made by the bishops, and compared with the originals. It was published in 1568.

THE DOWAY BIBLE appeared in 1609, and was translated from the *authentical Latin*, or Vulgate.

KING JAMES' BIBLE, or the Authorized Version, was published in 1611. In the year 1604, forty-seven persons learned in the languages, were appointed to re-

visé the translation then in use. They were ordered to use the Bishops' Bible as the basis of the new version; and to alter it as little as the original would allow; but if the prior translations of Tyndale, Coverdale, Matthew, Cranmer or Whitechurch, and the Geneva editors agreed better with the text, to adopt the same. This translation was perhaps the best that could be made at the time, and if it had not been published by *kingly* authority, it would not now be venerated by English and American protestants, as though it had come direct from God. It has been convicted of containing over 20,000 errors. Nearly 700 Greek MSS. are now known, and some of them very ancient; whereas the translators of the common version had only the advantage of some 8 MSS., none of which were earlier than the tenth century.

Since 1611, many translations of both Old and New Testaments, and portions of the same, have been published. The following are some of the most noted.

The Family Expositor; or a Paraphrase and Version of the New Testament, with Critical Notes. By Philip Doddridge. 1755.

The Four Gospels translated from the Greek. By George Campbell. 1769.

A New Literal Translation, from the Original Greek, of the Apostolical Epistles. By James Macknight. 1766.

A Translation of the New Testament. By Gilbert Wakefield. 1765.

A Translation of the New Testament, from the original Greek. Humbly attempted by Nathaniel Scarlett, assisted by men of piety and literature. 1763.

The New Testament in an Improved Version, upon the basis of Archbishop Newcome's New Translation, with a corrected Text. 1806.

The New Testament, in Greek and English, the Greek according to Griesbach; the English upon the basis of the fourth London edition of the Improved Version, with an attempt to further improvement from the translations of Campbell, Wakefield, Scarlett, Macknight, and Thomson. By Abner Kneeland. 1822.

A New Family Bible, and improved Version, from corrected Texts of the Originals, with Notes Critical, &c. By B. Boothroyd. 1823.

The Sacred Writings of the Apostles and Evangelists, translated from the Original, by Campbell, Macknight, and Doddridge, with various Emendations by A. Campbell. 1834.

A New and Corrected Version of the New Testament. By R. Dickinson. 1835.

The Book of the New Covenant, a Critical Revision of the Text and Translation of Common Version, with the aid of most ancient MSS. By Granville Penn. 1836.

The Holy Bible, with 20,000 emendations. By J. T. Conquest. 1841.

The Good News of our Lord Jesus, the Anointed; from the Critical Greek of Tittman. By N. N. Whiting. 1840.

A Translation of the New Testament, from the Syriac. By James Murdock. 1852.

Translation of Paul's Epistles. By Joseph Turnbull. 1854.

The New Testament, translated from Griesbach's Text. By Samuel Sharpe. 1854.

TO THE READER.

THAT "All Scripture, divinely inspired, is profitable for Teaching, for Conviction, for Correction, for THAT Instruction which is in lighteousness," is the truthful testimony of the Sacred Writings about themselves. We rejoice to express our conviction that the Word of God was perfect and infallible as it emanated from those holy men of old, the Prophets and Apostles, who "spoke, being moved by the Holy Spirit." As a revelation of Jehovah's will to the human race, it was requisite that it should be an unerring guide. Amid the ever conflicting strife of human opinions, and the endless diversity of thought, we needed such a standard, to lead us safely through the perplexing problems of life, to counsel us under all circumstances, to reveal the will of our Heavenly Parent, and to lift on high a celestial light, which streaming through the thick darkness that broods around, shall guide the feet of his erring and bewildered children to their loving Father's home. We needed therefore a testimony upon which to repose our faith and hope, free from all error, immutable, and harmonious in all its details—something to tell us how to escape from the evils of the present, and attain to a glorious future. With reverence and joy we acknowledge the Sacred Writings to be such, as they were originally dictated by the Holy Spirit. How important then that they should be correctly read and understood!

But can it be fairly said that such is the case with our present English Version? We opine not. Though freely acknowledging that it is sufficiently plain to teach men the social and religious duties of life, and the path to Immortality, yet it is a notable fact that King James' Translation is far from being a faithful reflection of the mind of the Spirit, as contained in the Original Greek in which the books of the New Testament were written. There are some thousands of words which are either mis-translated, or too obscurely rendered; besides others which are now obsolete, through improvement in the language. Besides this, it has been too highly colored in many places with the party ideas and opinions of those who made it, to be worthy of full and implicit confidence being placed in it as a genuine record. In the words of Dr. Macknight, "it was made a little too complaisant to the King, in favoring his notions of predestination, election, witchcraft, familiar spirits, and kingly rights, and these it

"is probable were also the translators' opinions. That their translation is partial, speaking the language of, and giving authority to one sect." And according to Dr. Gell, it was wrested and partial, "and only adapted to one sect;" but he imputes this, not to the translators, but to those who employed them, for even some of the translators complained that they could not follow their own judgment in the matter, but were restrained by "reasons of state."

The Version in common use will appear more imperfect still, when the fact is known, that it was not a translation from the Original, but merely a revision of the Versions then in use. This is evident from the following directions given by King James to the translators, viz.: "The Bishops' Bible to be followed, and altered as little as the Original will permit. And these translations to be used when they agree better with the text than the Bishops' Bible—namely, Tyndal's, Matthew's, Coverdale's, Whitchurch's, Geneva." None of these were made from the Original Greek, but only compared with it—being all translated from the *Vulgate Latin*. Hence it follows, that the authorized version is simply a revision of the Vulgate. And the Greek Text, with which it was compared, was compiled from Eight MSS., only, all of which were written since the tenth century, and are now considered of comparatively slight authority. The "*Textus Receptus*," or Received Greek Text, was made from these MSS., and is now proved to be the very worst Greek Text extant, in a printed form. And there was only one MS. for the Book of Revelation, and part of that wanting, which was supplied by translating the Latin of the Vulgate into Greek! Since the publication of the "*Textus Receptus*," and the Common Version, some 600 MSS. have been discovered, some of which are very ancient, and very valuable. The best and oldest of these is one marked B., *Cod. Vaticanus*, No. 1209, of the fourth and fifth centuries. The second marked A., *Cod. Alexandrinus*, of the fifth century. The third marked C., *Cod. Ephrem*, about the fifth century, and the fourth, marked D., *Cod. Cantabrigiensis*, of the seventh century.

Besides valuable assistance from ancient MSS., the Diacott has obtained material aid from the labors of many eminent Biblical Critics and Translators. Among these may be mentioned,—Mill, Wetstein, Griesbach, Scholz, Lachmann, Tischendorf, Tittman, Tregelles, Doddridge, Macknight, Campbell, Horne, Middleton, Clark, Wakefield, Bloomfield, Thompson, Murdock, Kneeland, Boethroyd, Conquest, Sharpe, Gausson, Turnbull, Trench, &c., &c.

Should any person doubt the propriety of the Translation, in any particular part, let him not hastily censure or condemn till he has compared it carefully with the various authorities on which it is based; and even should he see reason to differ in some respects, a correct Greek Text is given, so that the Original may be always appealed to in cases of doubt. However imperfect the Translation may be considered by the Critics, it cannot adulterate the Original.

PLAN OF THE WORK.

1. Greek Text and Interlinear Translation.—The left hand column contains the **GREEK TEXT** according to Dr. J. J. Griesbach, and interlined with it a **LITERAL WORD-FOR-WORD TRANSLATION**, wherein the corresponding English is placed directly under each Greek word.

The *Sectional Divisions* are those of the Vatican and Alexandrian MSS. Greek Words enclosed in brackets [thus,] though authorized by Griesbach, are omitted by the Vat. MS.

The advantages to be derived from such an arrangement must be apparent to the Bible Student. The learned have a *Greek Text* acknowledged to be one of the best extant, while the unlearned have almost an equal chance with those acquainted with the Original, by having the meaning and grammatical construction given to each word. This part of the work will be a desideratum by many, but more adapted for criticism than reading. Although by adhering to the arrangement of the Original, the Translation may appear uncouth, yet the strength and beauty of many passages are thereby preserved.

The frequent recurrence of the Greek article of emphasis, and an occasional ellipsis, often interfere with the sense and elegance of a sentence, but this cannot well be avoided in a word-for-word Translation. The advantages, however, accruing to the diligent investigator of the Divine Word by pursuing this plan are many, and will be duly appreciated.

2. New Version.—The column on the right hand side of the page is a **NEW VERSION** for general reading. This rendering is based upon that in the left hand Column, and the labors of many talented Critics and Translators of the Scriptures. The Rendings of the oldest Manuscripts now known are sometimes incorporated, and always referred to. In this Column the **EMPHATIC SIGNS** are introduced, by which the Greek Words of Emphasis are designated. For the use and beauty of this arrangement, the reader is requested to examine the annexed remarks on Signs of Emphasis.

The *Chapters and Verses* of the Common Version have been retained, principally for convenience of reference. The reader however, by following the paragraphs in the opposite column, need not be governed by these arbitrary divisions. Chapters and Verses were not introduced till the middle of the 10th century.

3. Foot Notes and References.—The various Readings of the Vatican MS., Notes for the elucidation of the text, and References, are introduced at the bottom of the page. The Notes are critical, illustrative, explanatory, and suggestive. Old Testament quotations are always referred to, and copious parallel passages in the New.

4. Appendix.—It is intended to add an Appendix to the Work, containing all the Geographical and Proper Names found in the New Testament, with Words

and Phrases intimately connected with doctrinal subjects, alphabetically arranged. These will be critically examined, and the light of Biblical science thrown upon such as have given rise to sectarian disputes, and the cavils of infidels.

SIGNS OF EMPHASIS.

The Greek article often finds its equivalent in the English definite article *the*, but in the majority of cases it is evidently only a mark of emphasis. It frequently precedes a substantive, an adjective, a verb, an adverb, a participle or a particle, thus pointing out the emphatic words. The Greek article and Emphatic Pronouns exercise a most important influence on the meaning of words, and sometimes throw light on doctrines of the highest interest. The sacred penmen of the New Testament were, in the opinion of many eminent persons, guided by Divine inspiration in the choice of their words; and in the use of the Greek article there was clearly a remarkable discretion displayed. In fact, the Signs of Emphasis are incorporated with the words in such a manner, that the latter cannot be stated without conveying at the same time to the intelligent mind an idea of the very intonation with which the sentence was spoken when it was written down. This peculiarity of the Greek language cannot be properly expressed in English except by the use of typographical signs: such as, Initial Capital letters, *italics*, *small capitals*, and **CAPITALS**.

The Common Version of the New Testament fails to give the reader a full conception of the meaning designed to be conveyed by the Greek original, in regard—

1st. To those Words which are connected with the Greek Article:

2d. To those Pronouns Substantive which are intended to carry in themselves a peculiar emphasis; and,

3d. To those Adjectives and Pronouns which obtain a comparative importance, by reason of the position which they occupy in the Greek Text, with reference to some other words.

To remedy these deficiencies, the following System of Notation is employed in the English column of the DIAGLOT.

1. Those Words rendered *positively* emphatic by the presence of the Greek article, are printed in **Small Capitals**: as, "The **LIFE** was the light of **MAN**."

2. Those Pronouns Substantive which, in the Greek, are intended to be *positively* emphatic are printed in **Black Letter**: as, "**Thou** must increase, but **I** must decrease."

3. Those Adjectives and Pronouns which in the Greek are *comparatively* emphatic, as indicated by their position, are printed with an Initial Capital Letter: as, "One **B**ody, and One **S**pirit, even as **ye** are called in One **H**ope of your **C**alling."

4. All Greek Substantives, as being of more importance than other words, are also commenced with a Capital Letter.

By adopting these Signs of Emphasis, it is believed *certainly* and *intensity* are given to passages where they occur, as well as *erectness* and *earnestness* to the discourses in which they are found; thus rendering the reader, a hearer, as it were, of the life-words of Him "who spoke as never man spoke," or which were enunciated by His inspired apostles.

LETTERS AND PRONUNCIATION OF THE GREEK ALPHABET.

FIGURE.	NAME.	SOUND, OR POWER.	REMARKS.
A α	Alpha	a	<p>“.” Accents are said to sometimes assist the reader to discriminate between words which are alike in form, but different in meaning; but as they are by no means necessary, either for the pronouncing or understanding of the Greek language, and as the earliest of all the manuscripts of the Greek Testament is without accents, it has been thought best to omit them in the Diacritic, leaving the sense, in doubtful cases, to be determined by the context. If accents favor a particular sense, it may be an erroneous one, and then they are injurious; and if they do not favor any particular sense, then they are unnecessary.</p> <p>PRONUNCIATION.—Considerable discrepancy of opinion prevails among the learned concerning the proper sound of some of these letters, and as it is impossible at this distance of time to ascertain the mode of pronunciation among the ancient Greeks, the simplest plan is to consider each Greek letter as corresponding in sound to its correlative letter in our own alphabet, as shown in the Table.</p>
B β	Beta	b	
Γ γ	Gamma	g hard, as in begin	
Δ δ	Delta	d	
E ε	Epsilon	e short, as in met	
Z ζ	Zeta	z	
H η	Eta	e long, as in keen	
Θ θ	Theta	th	
Ι ι	Iota	i	
K κ	Kappa	k	
Λ λ	Lambda	l	
M μ	Mu	m	
N ν	Nu	n	
Ξ ξ	Xi	x	
Ο ο	Omicron	o short, as in lot	
Π π	Pi	p	
Ρ ρ	Rho	r	
Σ σ, final ;	Sigma	s	
Τ τ	Tau	t	
Υ υ	Upsilon	u	
Φ φ	Phi	ph	
Χ χ	Chi	ch hard, as in chord	
Ψ ψ	Psi	ps	
Ω ω	Omega	o long, as in throne.	

The LETTERS are divided into seven vowels and seventeen consonants.

The VOWELS are ε, ο, short; η, ω, long; and α, ι, υ, doubtful.

DIPHTHONGS are formed of two vowels joined together, and are twelve in number; six proper, αι, αυ, ει, ευ, οι, ου; and six improper, αη, ηη, φη, ωη, υι. The little stroke under α, η, φ, standing for *Iota subscript*, is not sounded, but merely serves to show the derivation.

The LABIALS, (π, β, φ,) the PALATALS, (κ, γ, χ,) and the DENTALS, (τ, δ, θ,) are named according to the organs of articulation employed in pronouncing them. To each of these classes belongs a *double* letter, so called because combining the sound of *s* with that of another consonant; thus, the Labials, πς, βς, φς, are equal to ψ, the Palatals, κς, γς, χς, to ξ and the Dentals, τς, δς, to ζ.

The letter ν can stand only before Dentals; before Labials it becomes μ; before the liquids, (λ, μ, ν, ρ,) assimilation takes place, so that before λ it becomes λ, before ρ it becomes ρ. &c. Before Palatals ν is converted into γ; but observe, that whenever γ is found before another γ, or either of the other Palatals, it is always pronounced like α; thus αγγελος (*angel*) is pronounced αγγελος, not αγγελος.

Every word having a vowel or diphthong for the first letter is, in most printed books, marked at the beginning either with an *aspirate*, or rough breathing, ('), as ἥλιος, (*sun*.) pronounced as if written *helios*; or with a smooth one, (̓), as ἐπὶ, (upon.) simply read *epi*. The former one of these breathings is only of necessary use, and may be considered as having the force of the English letter *h*. The aspirate is placed over *p* and *v* when they stand at the beginning of a word; thus ῥόδον, (*a rose*.) pronounced *rhodon*. In diphthongs the breathing is placed over the second vowel, thus υἱός, (*a son*.) pronounced *why-os*. When *p* is doubled, the last one takes the aspirate, as ἐρρώσθω, pronounced *errhoso*.

Words in Greek are of eight kinds, called *Parts of Speech*: viz., *Article, Noun, Pronoun, Verb, Participle, Adverb, Preposition, and Conjunction*.

The *Article, Noun, Pronoun, and Participle*, are declined with *Gender, Number, and Case*.

There are three *Genders*; the *Masculine, Feminine* and *Neuter*.

There are two *Numbers*; the *Singular*, which speaks of *one*, as λόγος, *a word*; and the *Plural*, which speaks of *more than one*, as λόγοι, *words*.

To these the Greeks added a third number, called the *Dual*, which only speaks of *two*, but this number was not much used, and is not found either in the Septuagint, or New Testament.

There are five *Cases*; the *Nominative, Genitive, Dative, Accusative, and Vocative*.

The *Article* δ, ἡ, το, generally answers to the definite article *the* in English. When no article is expressed in Greek, the English indefinite article *a* is signified. Thus ἄνθρωπος means *a man*, or *man* in general; and ὁ ἄνθρωπος, *the man*. It is thus declined:

SINGULAR.				PLURAL.			
	Masc.	Fem.	Neut.		Masc.	Fem.	Neut.
Nom.	ὁ,	ἡ,	το,	the.	Nom.	οἱ,	αἱ, τα, the.
Gen.	του,	της,	του,	of the.	Gen.	των,	των, των, of the.
Dat.	τω,	τη,	τω,	to the.	Dat.	τοις,	ταις, τοις, to the.
Acc.	τον,	την,	το,	the.	Acc.	τους,	τας, τα, the.

The *Article* has no vocative; ω, which sometimes precedes a noun in the vocative, is an *Interjection*.

The *Article* takes the consonant *τ* in every *Case*, except in the nom. sin. masc. and fem. δ, ἡ, and in the nom. pl. masc. and fem. οἱ, αἱ, where the *τ* is superseded by the aspirate (').

The gen. pl. in all genders and in every declension, ends in ων.

The *Personal or Primitive Pronouns* are three; ἐγώ, *I*, plural ἡμεῖς, *we*, of the first person; σύ, *thou*, plural ὑμεῖς, *you*, of the second; οὗτος, *he* or *she*, plural σφεῖς, *they*, of the third.

The *Relative Pronouns* are ὅς, ἡ, ὅ, *who, which*, and αὐτός, αὐτή, αὐτό, *he, she, it, &c., &c., &c.*

To those wholly unacquainted with Greek, the foregoing remarks will give some, though perhaps but little satisfaction. If a further knowledge is desired, the reader had better procure a Grammar. A very good book to commence with has been published by Bagster & Sons, London, entitled, "A Practical Guide to the first Study of the Greek Testament," designed for those who have no knowledge of the Greek language.

ACCORDING TO MATTHEW.

ΚΕΦ. α. 1.

¹Βιβλος γεννησεως Ιησου Χριστου, υιου
A record of descent of Jesus Christ, son of
Δαυιδ, υιου Αβρααμ. ²Αβρααμ εγεννησε τον
David, son of Abraham. Abraham begot the
Ισαακ· Ισαακ δε εγεννησε τον Ιακωβ· Ιακωβ
Isaac; Isaac and begot the Jacob; Jacob
δε εγεννησε τον Ιουδαν και τους αδελφους
and begot the Judah and the brothers
αυτου. ³Ιουδας δε εγεννησε τον Φαρες και τον
of him. Judah and begot the Phares and the
Ζαρα εκ της Θουαρ. Φαρες δε εγεννησε τον
Zara by the Thamar. Phares and begot the
Εσρων· Εσρων δε εγεννησε τον Αραμ· ⁴Αραμ
Esaron; Esaron and begot the Aram; Aram
δε εγεννησε τον Αμιναδαβ· Αμιναδαβ δε
and begot the Aminadab; Aminadab and
εγεννησε τον Ναασων· Ναασων δε εγεννησε
begot the Naasson; Naasson and begot
τον Σαλμων· ⁵Σαλμων δε εγεννησε τον Βοοζ
the Salmon; Salmon and begot the Booz
εκ της Ραχαβ. Βοοζ δε εγεννησε τον Οβηδ εκ
by the Rachab. Booz and begot the Obed by
της Ρουθ. Οβηδ δε εγεννησε τον Ιεσσαί·
the Ruth. Obed and begot the Jesse;
⁶Ιεσσαί δε εγεννησε τον Δαυιδ τον βασιλεα.
Jesse and begot the David the king.
Δαυιδ δε * [ὁ βασιλευς] εγεννησε τον Σολομων
David and [the king] begot the Solomon
εκ της του Ουριου. ⁷Σολομων δε εγεννησε
by the of the Uriah. Solomon and begot
τον Ροβοαμ· Ροβοαμ δε εγεννησε τον Αβια·
the Roboam; Roboam and begot the Abia;
Αβια δε εγεννησε τον Ασα· ⁸Ασα δε εγεννησε
Abia and begot the Asa; Asa and begot
τον Ιωσαφατ· Ιωσαφατ δε εγεννησε τον Ιωραμ·
the Josaphat; Josaphat and begot the Joram;
Ιωραμ δε εγεννησε τον Οζια· ⁹Οζιας δε εγεν-
Joram and begot the Ozias; Ozias and begot
νησε τον Ιωθαμ· Ιωθαμ δε εγεννησε τον Αχαζ·
the Jotham; Jotham and begot the Achaz;
Αχαζ δε εγεννησε τον Εζεκιαν· ¹⁰Εζεκιας δε
Achaz and begot the Ezeckias; Ezeckias and
εγεννησε τον Μανασση· Μανασση δε εγεννησε
begot the Manasseh; Manasseh and begot
τον Αμων· Αμων δε εγεννησε τον Ιωσιαν· ¹¹Ιωσι-
the Amos; Amos and begot the Josias; Josias
ας δε εγεννησε τον Ιεχονιαν και τους αδελφους
and begot the Jechonias and the brothers
αυτου, επι της μετοικεσι· Βαβυλωνος.
of him, near the removal Babylonias.

CHAPTER 1.

1 A Register of the
lineage of Jesus Christ,
Son of David, Son of
Abraham.

2 From † Abraham
proceeded ISAAC; from † Isaac,
JACOB; from † Jacob,
JUDAH and his BRO-
THERS;

3 from Judah, PHAREZ
and ZARAH, by TAMAR;
from Pharez, HEBZON,
from Hezron, RAM;

4 from Ram, AMMINA-
DAB; from Amminadab,
NAISHON; from Nah-
shon, SALMON;

5 from Salmon, BOAZ,
by RACHAB; from Boaz,
OBED, by RUTH; from
Obed, JESSE;

6 and from † Jesse,
DAVID the KING. David
had † SOLOMON by the
[WIDOW] of URIAH;

7 Solomon had † RE-
HOBOAM; Rehoboam had
ABIJAH; Abijah had
ASA;

8 Asa had JEHOSEPHAT;
Jehoshaphat had
† JEHOAM; Jehoram
had UZZIAH;

9 Uzziah had JOTHAM;
Jotham had AHAZ; Ahaz
had HEZEKIAH;

10 Hezekiah had MA-
NASSEH; Manasseh had
AMON; Amon had JO-
SHIAH;

11 and † Josiah had
JECHONIAH and his BRO-
THERS, near the time of
the CARRYING-AWAY to
Babylon.

* VATICAN MANUSCRIPT.—Title.—According to Matthew.

† 9. By reference to 2 Chron. xxii., and following chapters, it will be seen that the names of Ahashah, Joash, and Amaziah, the immediate descendants of Jehoram, are omitted in the text. † 11. Some MSS. read, "Josiah begot Jehozakim, and Jehozakim begot Jechoniah," probably inserted to make up fourteen generations, as mentioned in verse 17. Doddridge, Macknight, Clarke, and some others, adopt this reading. It is not found in the oldest MSS.

† 1. Luke III. 23.
† 2. Gen. xxi. 2; xxv. 20; xlix. 35.

† 2. 1 Chron. iii. 10.

† 6. 1 Sam. xvi. 1; xvii. 12;

¹²Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος, Ἰεχονίας
After and the removal Babylonian, Jeconias
ἔγεννησε τὸν Σαλαθιήλ. Σαλαθιήλ δὲ ἐγέννησε
begot the Salathiel. Salathiel and begot
τὸν Ζοροβαβέλ. ¹³Ζοροβαβέλ δὲ ἐγέννησε τὸν
the Zorobabel; Zorobabel and begot the
Ἀβιούδ· Ἀβιούδ δὲ ἐγέννησε τὸν Ἐλιακίμ· Ἐλια-
Abiad; Abiad and begot the Eliakim; Elia-
κίμ δὲ ἐγέννησε τὸν Ἀζώρ· ¹⁴Ἀζώρ δὲ ἐγέννησε
him and begot the Azor; Azor and begot
τὸν Σάδοκ· Σάδοκ δὲ ἐγέννησε τὸν Ἀχείμ· Ἀχείμ
the Sadoh; Sadoh and begot the Achim; Achim
δὲ ἐγέννησε τὸν Ἐλιούδ· ¹⁵Ἐλιούδ δὲ ἐγέννησε
and begot the Eliud; Eliud and begot
τὸν Ελεάζαρ· Ελεάζαρ δὲ ἐγέννησε τὸν Ματθάν·
the Eleazar; Eleazar and begot the Matthan;
Ματθάν δὲ ἐγέννησε τὸν Ἰακώβ· ¹⁶Ἰακώβ δὲ
Matthan and begot the Jacob; Jacob and
ἐγέννησε τὸν Ἰωσήφ, τὸν ἀνδρὰ Μαρίας, ἐκ ἧς
begot the Joseph, the husband of Mary, of whom
ἐγεννήθη Ἰησοῦς, ὁ λεγόμενος Χριστός.
was born Jesus, that being named Christ.

¹⁷Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαυὶδ,
All then the generations from Abraham till David,
γενεαὶ δεκατέσσαρες· καὶ ἀπὸ Δαυὶδ ἕως τῆς
generations fourteen; and from David till the
μετοικεσίας Βαβυλῶνος, γενεαὶ δεκατέσσαρες·
removal Babylonian, generations fourteen;
καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ
and from the removal Babylonian till the
Χριστοῦ, γενεαὶ δεκατέσσαρες.
Christ, generations fourteen.

¹⁸Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γενεὰ οὕτως ἦν.
Of the now Jesus Christ the birth thus was.
Μνηστευθεὶς γὰρ τῆς μητρος αὐτοῦ Μαρίας τῇ
Being espoused for the mother of him Mary to the
Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς, εὑρέθη ἐν
Joseph, before either came together them, she was found in
γαστρὶ ἐχούσα ἐκ πνεύματος ἁγίου. ¹⁹Ἰωσήφ δὲ
womb having by a spirit holy. Joseph and
ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων αὐτὴν
the husband of her, a just man being and not willing her
παράδειγματισαί, ἐβουλήθη λαβρὰ ἀπολυσαί
to publicly expose, was inclined secretly to release
αὐτὴν. ²⁰Ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἰδοὺ,
her. These but of him thinking on, lo,
ἀγγελος κυρίου κατ' ὄναρ ἐφάνη αὐτῷ, λέγων·
a messenger of a lord in a dream appeared to him, saying;
Ἰωσήφ, υἱὸς Δαυὶδ, μὴ φοβήθῃς παραλαβεῖν Μα-
Joseph, son of David, not thou shouldst fear to take Ma-
ριάμ τὴν γυναῖκα σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν,
ry the wife of thee; that for in her being formed,
ἐκ πνεύματος ἐστὶν ἅγιον· ²¹τεξεται δὲ υἱόν, καὶ
by a spirit is holy; she shall bear and a son, and
καλεσεῖς τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει
thou shalt call the name of him Jesus; he for shall save

¹² And after the CARRYING-AWAY to Babylon, from Jeconiah descended SALATHIEL; from Salathiel, ZEALUBBABEL;

¹³ from Zerubbabel, ABIUD; from Abiud, ELIAKIM; from Eliakim, AZOR;

¹⁴ from Azor, ZADOC; from Zadoc, ACHIM; from Achim, ELIUD;

¹⁵ from Eliud, ELEAZAR; from Eleazar, MATTHAN; from Matthan, JACOB;

¹⁶ and from Jacob, JOSEPH, the HUSBAND of Mary, of whom was born THAT Jesus, who is NAMED Christ.

¹⁷ + [All the GENERATIONS, then, from Abraham to David, are fourteen Generations; from David till the CARRYING-AWAY to Babylon, fourteen Generations; and from the CARRYING-AWAY to Babylon till the MESSIAH, fourteen Generations.]

¹⁸ Now the NATIVITY of the *CHRIST Jesus was thus: Mary his MOTHER had been pledged to JOSEPH; but before they united, she was discovered to be pregnant by the holy Spirit.

¹⁹ Then Joseph, her affianced HUSBAND, being a just man, and unwilling to expose her, purposed to divorce her privately.

²⁰ But while he was reflecting on these things, behold! an Angel of the Lord appeared to him in a Dream, saying, "Joseph, Son of David, fear not to take Mary, thy affianced WIFE; for THAT BEING FORMED in her is by the holy Spirit:

²¹ she will bear a Son, and thou shalt call his NAME + Jesus; for he will

* VATICAN MANUSCRIPT—18. the CHRIST Jesus.

+ ¹⁷ Penn omits this verse; Newcome, Pearce, and others regard it as a marginal gloss.

+ ¹⁸ Fifth year before the common Anno Domini. + ²¹ Jesus—Heb. Yehua-Sua, i. e., Yuh-shua, or Joshua. YAH, or JAH, I shall be; and SUA, Powerful—hence the name signifies, I shall be the Powerful. "Thou shalt call his name Jesus," for this reason, "Because HE will save his PEOPLE from their sins." See Acts vii. 45, Heb. iv. 8, and Appendix, word Jesus.

† 12. Luke i. 27.

† 19. Deut. xiv. 1.

† 21. Luke i. 31; ii. 21.

τον λαον αὐτον ἀπο τῶν ἀμαρτιῶν αὐτῶν²² (Τοῦτο
the people of him from the sins of them; This
δε ὅλος γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν ὑπο
and all was done, so that might be fulfilled the word spoken by
τον κυριου δια τῶν προφητῶν, λεγόντος²³· Ἰδου,
the Lord through the prophet, saying; "Lo,
ἡ παρθένος ἐγαστρί ἐξει, καὶ τέξεται υἱόν, καὶ
the virgin in womb shall have, and shall bear a son, and
καλεσούσι τὸ ὄνομα αὐτοῦ Ἐμμανουὴλ²⁴· ὅ ἐστι
they shall call the name of him Emmanuel, which is
μεθερμηνευσμενον, μεθ' ἡμῶν * [ὁ] Θεός.)
being translated, with us [the] God.)

²² Διεγερθεὶς δὲ ὁ ἰωσήφ ἀπο τοῦ ὕπνου, ἐποκίσην
being wakened and the Joseph from the sleep, he did
ὡς προσέταξεν αὐτῷ ἄγγελος κυρίου· καὶ παρ-
as commanded to him the messenger of a Lord; and took
λαβε τὴν γυναῖκα αὐτοῦ, ²³ καὶ οὐκ ἐγινώσκεν
the wife of him, but not he knew
αὐτὴν ἕως οὗ ἐτεκε * [τον] υἱόν * [αὐτῆς τοῦ
her till she brought forth [the] son [of her the
πρωτοτοκόν·] καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ Ἰησοῦν.
first-born; } and called the name of him Jesus.

ΚΕΦ. Β'. 2.

¹ Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς
The and Jesus being born in Bethlehem of the
Ιουδαίας, ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδού,
Judea, in days of Herod the king, lo,
μαχοὶ ἀπὸ ἀνατολῶν παρεγενοντο εἰς Ἱερου-
wise-men from an east country came into Jerusalem,
μα, λεγόντες· ² Πού ἐστιν ὁ τεχθεὶς βασιλεὺς τῶν
saying; Where is the new-born king of the
Ιουδαίων; εἰδομεν γὰρ αὐτοῦ τὸν ἄστέρα ἐν τῇ
Jews; we saw for of him the star in the
ἀνατολῇ, καὶ ἠλθομεν προσκυνῆσαι αὐτῷ. ³ Ἀκου-
saying; and are come to do homage to him. Having
σας δὲ Ἡρώδης ὁ βασιλεὺς ἐταράχθη, καὶ πᾶσα
heard and Herod the king was alarmed, and all
Ἱερουσόλυμα μετ' αὐτοῦ ⁴ καὶ συναγαγὼν πάντας
Jerusalem with him, and having called together all
τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ, ἐπύ-
the chief-priests and scribes of the people, he in-
θῆκε τοὺς παρ' αὐτῶν, πὺν ὁ Χριστὸς γεννᾶται. ⁵ Οἱ
quired of them, where the Anointed should be born. They
δε εἶπον αὐτῷ· Ἐν Βηθλεὲμ τῆς Ιουδαίας· οὕτω
and said to him; In Bethlehem of the Judea; thus
γὰρ γεγραπταὶ διὰ τοῦ προφήτου· ⁶· Καὶ σὺ Βηθ-
for it is written by the prophet· "And thou Beth-
λεὲμ, γῆ Ιουδα, οὐδαμῶς ἐλαχίστη εἰ ἐν τοῖς
leem, land of Judea, by no means least art among the
ἡγεμοσιν Ιουδα· ἐκ σου γὰρ ἐξελεύσεται ἡγεγε-
princes of Judea; out of thee for shall come forth a prince,
μος, ὁστις ποιμαίνει τὸν λαόν μου, τὸν Ἰσραὴλ.⁷
who shall govern the people of me, the Israel."

⁷ Τότε Ἡρώδης λαθρα καλεσας τοὺς μαγους,
Then Herod privately having called the wise-men,

† save his PEOPLE from their SINS."

²² (All this occurred, that the word spoken by the Lord through the prophet, might be verified, saying:

²³ † Behold! the VIRGIN shall conceive, and "bear a Son, and his NAME shall be called "† Imma-nu-el;" which signifies, God with us.)

²⁴ And JOSEPH, being raised from SLEEP did as the ANGEL of the Lord had commanded him, and took his WIFE;

²⁵ but he knew her not, till † she brought forth a Son, and called his NAME Jesus.

CHAPTER II.

¹ And JESUS being born in Bethlehem of JUDAEA, in the Days of Herod, the KING, behold, † Magians from the East, came into Jerusalem; saying:

² "Where is the NEW-BORN KING of the JEWS? for we saw his STAR at its RISING, and are come to do him homage."

³ Now * Herod, the KING, having heard, was alarmed, and All Jerusalem with him.

⁴ And having assembled All the CHIEF-PRIESTS and Scribes of the PEOPLE, he inquired of them where the MESSIAH should be born.

⁵ And THEY answered, "In Bethlehem, of JUDAEA;" for thus it is written by the PROPHET:

⁶ † "And thou Bethlehem, "Land of JUDAH, art by "no means least as to the "PRINCES of Judah; for out "of thee shall come forth "a Prince, who shall rule "my PEOPLE ISRAEL."

⁷ Then Herod, having secretly called the MAGIANS,

* VATICAN MANUSCRIPT.—23. a God. 25. a Son. 26. of her the first-born.—om.; so Lachmann and Tischendorf. 3. the KING Herod.

† 23. Heb. IMMA, with; nu, us; and EL, God—the future name of Jesus; showing that he will be "a God with us." It is not emphatically "God" who will be with his people under the name of Emmanuel; but "God," in the same sense in which it is said "The word was with him." John I. 1. (See Dr. Middleton on the Greek Article.) 1. A Sect of Philosophers.

‡ 21 1sa. lix. 20; Rom. xl. 26, 27. † 23. Isa. vii. 14. ‡ 25. Luke ii. 7. † 6. Micah v. 2.

ἐκρίβωσε παρ' αὐτὸν τὸν χρόνον τοῦ φαινομένου
 learned exactly from them the time of the appearing
 ἀστέρος, ⁸ καὶ πεμψας αὐτοὺς εἰς Βηθλεεμ,
 a star, and sending them into Bethlehem,
 εἰπὶ· Πορευθέντες, ἀκριβῶς ἐξέτασατε περὶ τοῦ
 he said, Passing on your way, exactly inquire about the
 παιδίου· ἐπὶ δὲ εὐρήτε, ἀπαγγεilate μοι, ὅπως
 infant; as soon as and you have found, bring word to me, that
 κἀγὼ ἐλθὼν προσκυνήσω αὐτῷ. ⁹ Οἱ δὲ ἀκούσαντες
 I also going pay homage to him. They and having heard
 τοῦ βασιλεῖως ἐπορεύθησαν. Καὶ ἰδοὺ, ὁ ἀστὴρ,
 of the king departed. And lo, the star,
 ὃν εἶδον ἐν τῇ ανατολῇ, προῆγεν αὐτοὺς, ἕως
 which they saw in the rising, went before them, till
 ἐλθὼν ἐστῆ ἐπάνω οὗ ἦν τὸ παιδίον. ¹⁰ Ἰδόντες
 going it stood over where was the infant. Seeing
 δὲ τὸν ἀστέρα, ἐχαρήσαν χαρὰν μεγάλην σφοδρά·
 and the star, they rejoiced a joy very great;
¹¹ καὶ ἐλθόντες εἰς τὴν οἰκίαν, εἶδον τὸ παιδίον μετὰ
 and being come into the house, they saw the infant with
 Μαρίας τῆς μητρός αὐτοῦ, καὶ πεσόντες† προσέκυ-
 Mary the mother of it, and falling down did homage
 νησαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν,
 to it, and opening the treasures of them,
 προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ
 they offered to it gifts, gold and frankincense and
 σμύρναν. ¹² Καὶ χρηματισθέντες κατ' ὄναρ, μὴ
 myrrh. And being warned in a dream not
 ἀνακαμψαὶ πρὸς Ἡρώδην, δι' ἄλλης ὁδοῦ ἀνεχώ-
 to return to Herod, by another way they
 ρησαν εἰς τὴν χώραν αὐτῶν.
 withdrew into the country of them.

¹³ Ἀναχωρησάντων δὲ αὐτῶν, ἰδοὺ, ἀγγελὸς
 Having withdrawn but of them, lo, a messenger
 κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ, λέγων·
 of a lord appears in a dream to the Joseph, saying:
 Ἐγέρθῃς παραλαβε τὸ παιδίον καὶ τὴν μητέρα
 Arising take the infant and the mother
 αὐτοῦ, καὶ φεύγε εἰς Αἴγυπτον, καὶ ἰσθὶ ἐκεῖ,
 of it, and flee into Egypt, and be thou there,
 ἕως ἂν εἰπῶ σοὶ μελλεῖν γὰρ Ἡρώδης ζητεῖν τὸ
 till I speak to thee; is about for Herod to seek the
 παιδίον, τοῦ ἀπολέσαι αὐτό. ¹⁴ Ὁ δὲ ἐγερθεὶς
 infant, to kill it. He then arising
 παρελαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτός,
 took the infant and the mother of it by night,
 καὶ ἀνεχώρησεν εἰς Αἴγυπτον. ¹⁵ Καὶ ἦν ἐκεῖ ἕως
 and went into Egypt; and he was there till
 τῆς τελευτῆς Ἡρώδου· ἵνα πληρωθῇ τὸ ρηθὲν
 the death of Herod; that might be fulfilled the word spoken
 ὑπο τοῦ κυρίου δια τοῦ προφήτου, λεγοντος·
 by the lord through the prophet, saying:

“Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.”

¹⁶ Τότε Ἡρώδης ἰδὼν ὅτι ἐνεπαίχθη ὑπο τῶν

Then Herod seeing that he was mocked by the

ascertained exactly from them the time of the
 STAR'S APPEARING;

8 And sending them to Bethlehem, he said, “Go search strictly for the CHILD; and as soon as you have found him, bring me Word, that I also may go and pay him reverence.”

9 And THEY, having heard the KING, departed, and behold! the STAR which they saw at its RISING, preceded them, till it came and stood over the place where the CHILD WAS.

10 And seeing the STAR, they rejoiced with very great Joy.

11 And coming into the house, they saw the CHILD with Mary his mother; and prostrating, they honored him. Then opening their CASKETS, they offered, as Presents to him, Gold, Frankincense, and Myrrh.

12 And being warned in a Dream not to return to Herod, they went home by Another Way.

13 But they having *retired into their own country, behold! an Angel of the Lord *appeared to JOSEPH in a Dream, saying: “Arise, take the CHILD and his MOTHER, and fly to Egypt; and remain there, till I speak to thee; for Herod is about to seek the CHILD to DESTROY him.”

14 Then HE, arising, took the CHILD and his MOTHER, by night, and withdrew to Egypt;

15 and remained there till the DECEASE of Herod, so that the WORD SPOKEN by the *Lord through the PROPHET might be verified, saying: †“From Egypt I have called back my SON.”

16 Then Herod, perceiving That he had been de-

* VATICAN MANUSCRIPT.—13. retired into their own country. 13. appeared. 15. Lord.

† 11. The homage of prostration, which is signified by this Greek word, in sacred authors as well as in profane, was throughout all Asia, commonly paid to kings and other superiors, both by Jews and by Pagans. It was paid by Moses to his father-in-law, Exod. xviii. 7, called in the E. T. “obedience.”—Campbell.

1 15. Hoshea xi. 1.

μαγων, εθυμωθη λιαν· και αποστειλας ανεψε
 was-angry, was-angry much, and sending forth he-slew
 καντας τους παιδας τους εν Βηθλεεμ και εν
 all the boys the in Bethlehem and in
 πασα τοις οριοις αυτης, απο διετους και κατω-
 all the borders of her, from two-years and under,
 τερω, κατα τον χρονον ον ηκριβωσθε παρα των
 according to the time which he exactly learnt from the
 μαγων. ¹⁷Τότε επληρωθη το ρηθεν υπο 'Ιερεμιου
 was-fulfilled. Then was fulfilled the word spoken by Jeremiah
 του προφητου, λεγοντος, ¹⁸“Φωνη εν 'Ραμα
 the prophet, saying, “A voice in Rama
 ηκουσθη, * [θρηνος και] κλαυθμος και οδυρμος
 was heard, [lamentation and] weeping and mourning
 πολυς· 'Ραχηλ κλαιουσα τα τεκνα αυτης· και
 great; Rachel bemoaning the children of her; and
 ουκ ηθελε παρακληθηναι, οτι ουκ εισι.”
 not is willing to be comforted because not they are.”

¹⁹Τελευτησαντος δε του 'Ηρωδου, ιδου, αγ-
 Having died and of the Herod, lo, a
 γελος κυριου κατ' οναρ φαινεται τω Ιωσηφ εν
 messenger of a lord in a dream appears to the Joseph in
 Αιγυπτω, λεγων· ²⁰Εγερθεις παραλαβε το
 Egypt, saying; Arising take the
 παιδιον και την μητερα αυτου, και πορευου εις
 infant and the mother of it, and go thou into
 γην Ισραηλ· τεθνηकाσι γαρ οι ζητουντες την
 land Israel; they are dead for the seeking the
 ψυχην του παιδιου. ²¹Ο δε εγερθεις παρελαβε
 life of the infant. He and arising took
 το παιδιον και την μητερα αυτου, και ηλθεν εις
 the infant and the mother of it, and came into
 γην Ισραηλ. ²²Ακουσας δε, οτι Αρχελαος
 land Israel. Hearing and, that Archelaos
 βασιλευει επι της Ιουδαιας αντι 'Ηρωδου του
 was reigning over the Judea instead of Herod the
 πατρος αυτου, εφοβηθη εκει απελθειν· χρημα-
 father of him, he was afraid there to go; being
 τισθεις δε κατ' οναρ, ανεχωρησεν εις τα
 warned and in a dream, he withdrew into the
 μερη της Γαλιλαιας. ²³Και ελθων κατοκησεν
 region of the Galilee. And coming he dwelt
 εις πολιν λεγομενην Ναζαρετ· οπως πληρωθη
 into a city named Nazareth; that might be fulfilled
 το ρηθεν δια των προφητων, οτι Ναζωραιος
 the word spoken through the prophets, that a Nazarene
 κληθησεται.
 he will be called.

ceived by the MAGIANS, was greatly enraged; and despatching emissaries he slew all THE MALE CHILDREN in Bethlehem and in ALL its VICINITY, from the age of Two-years and under, according to the TIME which he accurately learnt from the MAGIANS.

¹⁷ Then was verified the WORD SPOKEN * through JEREMIAH the PROPHET, saying,

¹⁸ † “A Voice was heard in Ramah, Weeping and great Mourning; “Rachel bemoaning her “CHILDREN, and unwilling to be comforted, Because they are no more.”

¹⁹ When HEROD was dead, behold! an Angel of the Lord appears in a Dream to JOSEPH in Egypt, saying:

²⁰ “Arise, take the CHILD and his MOTHER, and go into the Land of Israel; for THEY are dead who SOUGHT the CHILD'S LIFE.”

²¹ Then HE, arising, took the CHILD and his MOTHER, and * entered into the Land of Israel;

²² but hearing That Archelaos was reigning over JUDEA instead of his FATHER Herod he was afraid to return there; and being warned in a Dream, retired into the DISTRICT of GALILEE;

²³ and coming into a City named † Nazareth, he abode; that the WORD SPOKEN through the PROPHETS might be verified, “That he will be called “† a Nazarene.”

* 17. through Jeremiah—Lachmann & Tischendorf. VATICAN MANUSCRIPT—18. lamentation and—omit. 21. entered into.

† 19. THE MALE-CHILDREN. The Greek article being masculine, it defines the sex. In nine other places in this chapter, infant is in the neuter gender. 18. in Ramah. A city not far from Bethlehem in Judea, on the confines of the territory of Benjamin. Origen and Jerome say that the Hebrew term rendered in Ramah, by the LXX, should be translated, on Aijah. Matthew, or his translator, followed the Septuagint. 23. Nazareth—a small city of the Zebulonites, in Galilee, about 75 miles north of the city of Jerusalem. 23. a Nazarene. Matthew evidently understood this the same as a Nazarene, or a native of Nazareth. A Nazarene was one under a vow of self-denial. In Judges xiii. 6, Samson is called a Nazarene. The apostle Paul was accused by Tertullus, before Felix, as being “a rinulerder of the sect of the Nazarenes,” Acts xxiv. 6. Some derive the name from Isa xii. 1, where the promised Messiah is called a Nazar, or branch.

† 18. Jer. xxxi. 15.

ΚΕΦ. γ. 3.

¹ Ἐν δὲ ταῖς ἡμέραις αὐταῖς παραγινεῖται
In now the days those comes
Ἰωάννης ὁ βαπτιστής, κηρύσσων ἐν τῇ ἐρημῇ
John the dipper, proclaiming in the desert
τῆς Ἰουδαίας, [καὶ] λέγων· ² Μετανοεῖτε·
of the Judea, [and] saying;
ἤγγικε γὰρ ἡ βασιλεῖα τῶν οὐρανῶν. ³ Οὗτος
has come nigh for the majesty of the heavens This
γὰρ ἐστὶν ὁ ῥηθεὶς ὑπὸ Ἡσαίου τοῦ προφήτου,
for is he spoken of by Isaiah the prophet,
λέγοντος· “Φωνὴ βοῶντος ἐν τῇ ἐρημῇ·
saying; “A voice crying out in the desert;
ἐτοίμασατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε
make ye ready the way of a lord, straight make ye
τὰς τρίβους αὐτοῦ.”
the beaten tracks of him.”

⁴ Αὐτὸς δὲ ὁ Ἰωάννης εἶχε τὸ ἐνδύμα αὐτοῦ
He and the John had the outer garment of him
ἀπὸ τριχῶν καμηλοῦ, καὶ ζώνην δερματίνην
from hairs of a camel, and a belt made of skin
περὶ τὴν σφύην αὐτοῦ· ἡ δὲ τροφή αὐτοῦ ἦν
around the loins of him; the and food of him was
ἀκρίδες καὶ μέλι ἀγρίον. ⁵ Τότε ἐξεπορεύετο
locusts and honey wild. Then went out
πρὸς αὐτὸν Ἱερουσόλυμα, καὶ πᾶσα ἡ Ἰουδαία,
to him Jerusalem, and all the Judea,
καὶ πᾶσα ἡ περιχωρὸς τοῦ Ἰορδάνου· ⁶ καὶ
and all the country about of the Jordan; and
ἐβαπτίζοντο ἐν τῷ Ἰορδάνῳ ὑπ’ αὐτοῦ, ἐξομολο-
were dipped in the Jordan by him, confessing
γυνομένη τὰς ἀμαρτίας αὐτῶν.
the sins of

⁷ Ἴδων δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδου-
Seeing and many of the Pharisees and Sadducees
καίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ, εἶπεν
coming to the dipping of him, he said
αὐτοῖς· Γεννημὰ ἐχιδνῶν, τίς ὑπέδειξεν
to them; O broods of venomous serpents, who pointed out
ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;
to you to flee from the coming wrath?

⁸ Ποιήσατε οὖν καρπὸν ἅξιον τῆς μετανοίας,
Bring forth then fruit worthy of the reformation;

⁹ καὶ μὴ δοξήτε λέγειν ἐν ἑαυτοῖς· Πατέρα
and not think to say in yourselves; A father
ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν, ὅτι δυνατὸν
we have the Abraham, I say for to you, that is able
ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγείρει τέκνα τῷ
the God out of the stones these to raise up children to the

CHAPTER III.

¹ NOW IN THOSE DAYS
appeared JOHN the IM-
MERSEUR, in the DESERT
of JUDÆA, publicly an-
nouncing,

² +“Reform! because
the ROYAL MAJESTY of
the HEAVENS has ap-
proached.”

³ For this is HE of
whom Isaiah the PROPHET
SPOKE, saying: +“A Voice
“proclaiming in the DES-
“ERT, ‘Prepare the WAY
“for the Lord, make the
“HIGHWAYS straight for
“him.”

⁴ NOW JOHN wore a
MANTLE of Camel’s Hair,
with a leathern Girdle en-
circling his WAIST; and
his FOOD was Locusts and
wild Honey.

⁵ Then resorted to him
Jerusalem, and All JU-
DÆA, and All the COUN-
TRY along the JORDAN;

⁶ and were immersed
by him in the * River
JORDAN, confessing their
SINS.

⁷ But seeing many of
the PHARISEES and Sad-
ducees coming to * the
IMMERSION, he said to
them; +“O Progeny of
Vipers! who has admon-
ished you to fly from
the APPROACHING VEN-
GEANCE?

⁸ Produce, then, Fruit
worthy of REFORMATION:

O and presume not to
say to yourselves, ‘We
have a Father.—ABRA-
HAM;’ for I assure you,
That GOD is able out of
these STONES to raise up
Children to ABRAHAM.

* VATICAN MANUSCRIPT—& the River JORDAN. 7. the IMMERSION.

+ 1. DESERT. This does not always mean an uninhabited region, but one comparatively barren, with a sparse population. See Joshua xv. 61, 62, where mention is made of “six cities with their villages,” in the wilderness. 2. Reform. The word “repent” does not express the force of the original; which signifies a change of character, a permanent alteration of the dispositions and habits. The same remark may be applied to the noun of the same meaning in verse 8.—Gannett. 3. Basileia means kingly power, authority, royal dignity, majesty, &c., as well as kingdom, realm, or reign. The prophet Daniel uses kings and kingdoms synonymously. (Dan. ii. 44); so also the evangelists. See Matt. xxi. 5, 9; Mark xi. 9, 10; Luke xix. 38; and Zech. ix. 9. John’s mission was “to go before the face of the Lord, to prepare his ways,” (Luke i. 76); and to point out the Messiah. See John i. 6-8, 20, 31, 33; Acts xiii. 24, 25. Therefore he called on the people to “Reform, because the Majesty of the heavens (God’s Anointed) has come.”

+ 3. Isa. xl. 3.

+ 7. Luke iii. 7-9.

Αβρααμ. ^{Now and [even] the axe is in the}
^{ρίζαν των δένδρων κείται· παν οὖν δένδρον μὴ}
^{root of the tree [lies], every therefore [tree] not}
^{ποιον καρπὸν καλόν, ἐκκοπτεται, καὶ εἰς πυρ}
^{bearing fruit good, is cut down, and into a fire}
^{βαλλεται.} ^{is cast.} ^{I leded dip you in water,}
^{εἰς μετανοίαν·} ^{into reformati n;} ^{he but after of me coming,}
^{ἰσχυρότερος μου ἐστίν, οὐ οὐκ εἰμι ἱκανὸς τα}
^{mightier or me is, of whom not I am worthy the}
^{ὑποδήματα βαστασαι·} ^{sandals to carry;} ^{he you will dip in}
^{πνεύματι ἁγίῳ καὶ πυρὶ.} ^{spirit holy and fire.} ^{Of whom the winnowing shovel is}
^{τῇ χειρὶ αὐτοῦ, καὶ διακαθαρίει τὴν ἄλωνα}
^{the hand of him, and he will thoroughly cleanse the threshing floor}
^{αὐτοῦ· καὶ συναζέει τὸν σίτον αὐτοῦ εἰς τὴν}
^{of him, and he will gather the wheat of him into the}
^{ἀποθήκην, τὸ δὲ ἀχυρὸν καύσει πυρὶ}
^{storehouse, the but chaff he will burn up in fire}
^{ἀσβεστόν.} ^{inextinguishable.}

¹³ ^{Τότε παραγίνεται ὁ Ἰησοῦς ἀπο τῆς Γαλι-}
^{Then comes the Jesus from the Galilee}
^{λαιας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην, τοῦ}
^{to the Jordan to the John, of the}
^{βαπτισθῆναι ὑπ' αὐτοῦ·} ^{to be dipped by him;} ¹⁴ ^{Ὁ δὲ Ἰωάννης διεκώλυεν}
^{him saying;} ^{he said to have by thee to be}
^{αὐτὸν, λέγων·} ^{Εγὼ χρειαίω ἔχω ὑπο σου βαπτισ-}
^{him saying;} ^{I need to have by thee to be}
^{θῆναι, καὶ συ ἐρχῇ πρὸς με·} ¹⁵ ^{Ἀποκρθεὶς δὲ ὁ}
^{dipped, and thou comest to me?} ^{saying and the}
^{Ἰησοῦς εἶπε πρὸς αὐτόν·} ^{Ἄφες ἄρτι·} ^{οὕτω γὰρ}
^{Jesus said to him;} ^{Permit now, thus for}
^{πρεπον ἐστὶν ἡμῖν, πληρῶσαι πασαν δικαιοσύνην.}
^{meaning it is to us, to fulfil all righteousness.}
^{Τότε ἀφῆσιν αὐτόν.} ¹⁶ ^{Καὶ βαπτισθεὶς ὁ Ἰησοῦς}
^{Then he suffered him.} ^{And having been dipped the Jesus}
^{ἀνέβη εὐθεὺς ἀπο τοῦ ὕδατος· καὶ ἰδού, ἀνεψχ-}
^{went up immediately from the water; and lo, were}
^{ῆσαν·} ^{*[αὐτῷ] οἱ οὐρανοὶ, καὶ εἶδε τὸ πνεῦμα}
^{opened [to him, the heavens, and was seen the spirit}
^{τοῦ θεοῦ καταβαίνον ὥσπερ περιστέρα.} ^[καὶ]
^{of the God descending like a dove, [and]}
^{ἔρχομενον ἐπ' αὐτόν.} ¹⁷ ^{Καὶ ἰδού, φωνὴ ἐκ τῶν}
^{coming on him.} ^{And lo, a voice out of the}
^{οὐρανῶν, λεγούσα·} ^{Οὗτος ἐστὶν ὁ υἱός μου ὁ}
^{heaven, saying;} ¹⁸ ^{This is the son of me the}
^{ἀγαπητός, ἐν ᾧ εὐδόκησα.}
^{beloved, in whom I delight.}

10 Even now the AXE lies at the ROOT of the TREES; Every Tree, therefore, not producing good Fruit, is cut down, and cast into a Fire.

11 I, indeed, †immerse you in Water in order to Reformation; but HE who is COMING after me, is more powerful than I, † Whose SANDALS I am not worthy to carry; † he will immerse you in holy Spirit and in Fire.

12 Whose WINNOWING SPOVEL is in his HAND, and he will effectually cleanse his THRESHING-FLOOR; he will gather his WHEAT into * his GRANARY, but the CHAFF he will consume with Fire inextinguishable."

13 Then comes JESUS from GALILEE to the JORDAN, to be IMMERSUED by JOHN.

14 But * HE refused him, saying; "I have Need to be immersed by thee, and thou comest to me!"

15 But JESUS answering, said to him; "Permit it now; for thus it is becoming us to establish Every Ordinance." Then John suffered him.

16 And JESUS being immersed, went up from the WATER; and, behold! instantly the HEAVENS were opened, and * the Spirit of God appeared, descending, like a Dove, and † resting on him.

17 And, behold! a Voice from the HEAVENS, saying, † "This is my SON the BELOVED, in whom I delight."

* VATICAN MANUSCRIPT—10. even—omit. 13. his GRANARY. 14. HE refused. 16. to immerse, and was rendered by Tertullian, *tingere*, the term used for dyeing cloth, which was by immersion. It is always construed suitably to this meaning. Thus it is *en baptizante* in to Jordan.—Campbell. 11. Whose SANDALS, &c. The office alluded to, though of a servile description, was performed by disciples for their instructors, as it appears from the Talmudists and Eusebius. 12. The allusion in this passage is to an ancient process in agriculture, by which the chaff was driven towards a fire prepared for burning it, in order that it might not be blown back and mixed again with the wheat.

* 11. Acts i. 5; II. 2. 4. xl. 10.

† 16. [see] 21. 21. [see] L. † 17. [see] VIII. 1. I like x. 36.

ΚΕΦ. Δ'. 4.

¹ Τότε ὁ Ἰησοῦς ἀνηχθὼ εἰς τὴν ἐρημον ὑπο
Then the Jesus was led into the desert by
τοῦ πνεύματος, πειρασθῆναι ὑπο τοῦ διαβόλου.
the spirit, to be tempted by the accuser.

² Καὶ ἠστεινσας ἡμέρας τεσσαρακοντα καὶ νύκτας
And fasting days forty and nights
τεσσαρακοντα, ὕστερον ἐπεινάσε. ³ Καὶ προσ-
forty, after he was hungry. And coming

ελθὼν αὐτῷ ὁ πειράζων, εἶπεν· Εἰ υἱὸς εἶ τοῦ
to him the tempter, said; If a son thou be of the
θεοῦ, εἰπὲ, ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται.
God, speak, that the stones these loaves may become.

⁴ Ὁ δὲ ἀποκριθεὶς εἶπε· Γεγραπται· “Οὐκ ἐπ’
He but answering said; It is written; “Not by
ἄρτῳ μόνῳ ζήσεται ἄνθρωπος· ἀλλ’ ἐπὶ παντὶ
bread alone shall live a man; but by every

ῥηματι ἐκπορευομένῳ δια στόματος θεοῦ.”
word proceeding from mouth of God.”

⁵ Τότε παραλαμβάνει αὐτὸν ὁ διαβόλος εἰς τὴν
Then takes him the accuser into the
ἁγίαν πόλιν, καὶ ἰσθίσιν αὐτὸν ἐπὶ τὸ πτερύγιον
holy city, and places him on the wing

τοῦ ἱεροῦ· ⁶ καὶ λέγει αὐτῷ· Εἰ υἱὸς εἶ τοῦ θεοῦ,
of the temple; and says to him; If a son thou be of the God,
βαλε σεαυτὸν κατῶ· γεγραπται γάρ· “Ὅτι· τοῖς
cast thyself down; it is written for; “That to the

αγγέλοις αὐτοῦ ἐντελεῖται περὶ σου· καὶ ἐπὶ
messengers of him he will give charge of thee; and on
χειρῶν αρουσι σε, μὴ ποτε προσκνῆς πρὸς
hands they shall raise thee, lest thou strike against

λίθον τοῦ ποδᾶ σου.” ⁷ Εἶπεν αὐτῷ ὁ Ἰησοῦς·
a stone the foot of thee.” Said to him the Jesus:
Πάλιν γεγραπται· “Οὐκ ἐκπειράσεις· κυρίου·
Again it is written; “Not thou shalt put to the proof Lord

τὸν θεόν σου.”
the God of thee.”

⁸ Πάλιν παραλαμβάνει αὐτὸν ὁ διαβόλος εἰς
Again takes him the accuser into

ὄρος ὑψηλὸν λίαν, καὶ δεῖκνυσιν αὐτῷ πᾶσας
a mountain high exceedingly, and shows to him all
τας βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν,
the kingdoms of the world and the glory of them,

καὶ λέγει αὐτῷ· Ταῦτα πάντα σοὶ δώσω, εἰ
and says to him; These all to thee I will give, if
πέσω· προσκυνήσῃς μοι. ¹⁰ Τότε λέγει αὐτῷ
falling down thou wilt do homage to me. Then says to him

ὁ Ἰησοῦς· “Τίπαγε ὀπίσω μου, σατανα· γεγραπ-
the Jesus; Go thou behind of me, adversary; it is written
ται γάρ· “Κυρίον τὸν θεόν σου προσκυνήσεις,
for; “Lord the God of thee thou shalt worship,

καὶ αὐτῷ μόνῳ λατρεύσεις.” ¹¹ Τότε ἀφίστην
and to him only thou shalt render service.” Then leaves

αὐτὸν ὁ διαβόλος· καὶ ἰδοὺ, ἀγγελοὶ προσήλθον
him the accusers; and lo, messengers came

καὶ διηκονοῦν αὐτῷ,
and ministered to him.

CHAP. IV.

¹ Then Jesus was con-
ducted by the Spirit into
the desert, to be tempt-
ed by the enemy.

² And after fasting for-
ty days and forty nights,
he was hungry.

³ Then the tempter
approaching him, said:
“If thou be a Son of
God, command that these
stones become loaves.”

⁴ But he answering,
said; “It is written,
† ‘MAN shall not live by
‘Bread only, but by Every
‘Word proceeding from
‘the Mouth of God.’”

⁵ Then the enemy con-
ducts him into the holy
City, and places him on
the battlement of the
temple,

⁶ and says to him, “If
thou be a Son of God,
cast thyself down; for it
is written, † ‘He will give
‘his angels charge of
‘thee; they shall uphold
‘thee on their hands, lest
‘thou strike thy foot
‘against a Stone.’”

⁷ Jesus answered;
“Again, it is written,
† ‘Thou shalt not try the
‘Lord thy God.’”

⁸ Again, the enemy
takes him to a very high
Mountain, and shows him
all the kingdoms of the
world, and the glory
of them;

⁹ and says to him,
“All these will I give thee,
if prostrating thou wilt
worship me.”

¹⁰ Then Jesus says to
him; “Get thee behind
me, Adversary; for it is
written, † ‘Thou shalt
‘worship the Lord thy
‘God, and him only shalt
‘thou serve.’”

¹¹ Then the enemy
leaves him; and behold
Angels came and mini-
stered to him.

* VATICAN MANUSCRIPT—4. MAN.

† R. WORLD. Κόσμος, here translated world, may be restricted to the Land of Palestine, as it is in Iltom. iv. 13; though in Luke iv. 6, *Acc oikoumene* is found, which may possibly include the Roman Empire, in which acception it is frequently used.

† 4. Deut. viii. 2.

† 6. Psa. xci. 11, 12.

† 7. Deut. vi. 16.

† 10. Deut. vi. 13.

¹² Ἀκούσας δὲ ὁ Ἰησοῦς, ὅτι Ἰωάννης παρεδόθη,
Hearing now the Jesus, that John was delivered up,
ἀνεχώρησεν εἰς τὴν Γαλιλαίαν. ¹³ Καὶ κατα-
he withdrew into the Galilee. And having

λιπὼν τὴν Ναζαρέτ, ἐλθὼν κατοίκησεν εἰς
left the Nazareth, coming dwelt at

Καπερναοὺμ τὴν παραθαλασσίαν, ἐν ὁρίοις
Capernaum the by the sea-side, in borders

Ζαβουλὼν καὶ Νεφθαλεὶμ. ¹⁴ ἵνα πληρωθῇ τὸ
of Zebulon and Nephthaliim; that might be fulfilled the

ῥηθὲν διὰ Ἑσαίου τοῦ προφήτου, λεγόντος·
word spoken through Esaias the prophet, saying;

¹⁵ Ἢ Γαβουλὼν καὶ γῆ Νεφθαλεὶμ ὁδὸν
“Land of Zebulon and land Nephthaliim way

θαλάσσης περὶ τὸν Ἰορδάνου, Γαλιλαία τῶν
of the sea by the Jordan, Galilee of the

ἐθνῶν. ¹⁶ Ὁ λαὸς δὲ καθήμενος ἐν σκοτεινῇ εἶδε φῶς
nations. The people who are sitting in darkness saw a light

μεγά· καὶ τοῖς καθημένοις ἐν ὠρᾷ καὶ σκιά
great, and to those sitting in a region even a shade

θανάτου, φῶς ἀνέτειλεν αὐτοῖς.”
of death, a light has arisen to them.”

¹⁷ Ἀπὸ τότε ᾤρετο ὁ Ἰησοῦς κηρυσσεῖν, καὶ
From that time began the Jesus to proclaim, and

λεγεῖν· Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία
to say; Reform; has come nigh for the royal dignity

τῶν οὐρανῶν.
of the heavens.

¹⁸ Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς
Walking and by the sea of the

Γαλιλαίας, εἶδε δύο ἀδελφούς, Σίμωνα τὸν
Galilee, he saw two brothers, Simon the

λεγομένον Πέτρον, καὶ Ἀνδρεᾶν τὸν ἀδελφόν
called Peter, and Andrew the brother

αὐτοῦ, βαλλόντας ἀμφιβληστρον εἰς τὴν θάλασ-
of him, casting a fishing-net into the sea;

σαν· ἦσαν γὰρ ἁλιεῖς. ¹⁹ Καὶ λέγει αὐτοῖς·
they were for fishers. And he says to them;

Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἁλιεῖς
Come behind of me, and I will make you fishers

ἀνθρώπων. ²⁰ Οἱ δὲ εὐθὺς ἀφέντες τὰ δίκτυα,
of men. They and immediately leaving the nets,

ἠκολούθησαν αὐτῷ. ²¹ Καὶ προβάς ἐκεῖθεν, εἶδεν
followed him. And going on from thence, he saw

ἄλλους δύο ἀδελφούς, Ἰακώβον τὸν τοῦ Ζεβε-
other two brothers, James the of the Zeb-

δαιου καὶ Ἰωάννην τὸν ἀδελφόν αὐτοῦ, ἐν τῷ
dee and John the brother of him, in the

πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν, καταρ-
ship with Zebedee of the father of them, mend-

τίζοντας τὰ δίκτυα αὐτῶν· καὶ ἐκάλεσεν αὐτούς.
ing the nets of them; and he called them.

²² Οἱ δὲ εὐθὺς ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα
They and forthwith leaving the ship and the father

αὐτῶν, ἠκολούθησαν αὐτῷ
of them, followed him.

²³ Καὶ περιήγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς,
And went about all the Galilee the Jesus,

διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσ-
teaching in the synagogues of them, and preach-

¹² Now Jesus, hearing
That John was imprison-
ed, retired into GALILEE;

¹³ and, having left
NAZARETH, resided at
THAT Capernaum, by the
lake, in the confines of
Zebulon and Naphtali;

¹⁴ so that the word
SPOKEN through Isaiah
the PROPHET, might be
verified, saying;

¹⁵ † “Land of Zebulon
“and Land of Naphtali,
“situate near the lake, on
“the JORDAN, Galilee of
“the NATIONS;

¹⁶ “THAT PEOPLE,
“dwelling in Darkness,
“saw a great Light; and
“to THOSE INHABITING
“a Region, even a Shadow
“of Death, a Light arose.”

¹⁷ From that time Je-
sus began to proclaim,
and to say; “Reform; for
the ROYAL MAJESTY of
the HEAVENS has ap-
proached.”

¹⁸ And walking by the
LAKE of GALILEE, he saw
Two Brothers, THAT Si-
mon who is SURNAMED
Peter, and Andrew his
BROTHER, casting a Drag
into the LAKE; for they
were Fishermen.

¹⁹ And he says to them,
“Follow me; and I will
make you Fishers of Men.”

²⁰ And THEY, im-
mediately leaving the NETS,
followed him.

²¹ And going forward
from thence, he saw other
Two Brothers, James the
son of ZEBEDEE, and John
his BROTHER, in the BOAT
with Zebedee their FA-
THER, repairing their
NETS; and he called them.

²² And THEY, instantly
leaving the BOAT and their
FATHER, followed him.

²³ And *Jesus jour-
neyed throughout All GA-
LILEE, teaching in their
SYNAGOGUES, and pro-
claiming the GLAD TID-
INGS of the KINGDOM,

* VATICAN MANUSCRIPT—23 he went about throughout All.

των το ευαγγελιον της βασιλειας, και θεραπευν
ing the glad tidings of the kingdom, and curing
πασαν νοσον και πασαν μαλακιαν εν τω λαφ.
every disease and every malady among the people.

21 Και απηλθεν η ακοη αυτου εις ολην την
And went the report of him into all the
Συριαν και προσηνεγκαν αυτω παντας τους
Syria; and they brought to him all the
κακως εχοντας, ποικιλαις νοσοις και βασανοις
sick having various diseases and torments
συνεχομενους,*[and] δαιμονιζομενους, και σελη-
seized with, [and] demoniacs, and la-
μιαζομενους, και παραλυτικους και εθεραπευσεν
natics, and paralytics; and he cured
αυτους. 23 Και ηκολουθησαν αυτω οχλοι πολλοι
them. And followed to him crowds great
πο της Γαλιλαιας, και Δεκαπολεως, και Ιερο-
from the Galilee, and Decapolis, and from
πολυμων, και Ιουδαιας, και περαν του Ιορδανου.
Jerusalem, and Judea, and beyond of the Jordan.

ΚΕΦ. Ε. Β.

1 Ιδων δε τους οχλους, ανεβη εις το ορος και
Seeing and the multitudes, he went up to the mountain; and
καθισαντος αυτου, προσηλθον * [αυτω] οι μαθη-
having seated himself, came [to him] the disci-
ται αυτου. 2 και ανοιξας το στομα αυτου, he
ples of him; and opening the mouth of him, he
δασκεν αυτους, λεγων. 3 Μακαριοι οι πτωχοι τω
taught them, saying. Blessed the poor to the
πνευματι. 4 οτι αυτων εστιν η βασιλεια των
spirit; because of them is the kingdom of the
ουρανων. 5 Μακαριοι οι πενθοντες. 6 οτι αυτοι
heavens. Blessed the mourners; for they
παρακληθησονται. 7 Μακαριοι οι πραεις. 8 οτι
shall be comforted. Blessed the meek; for
αυτοι κληρονομησουσι την γην. 9 Μακαριοι οι
they shall inherit the earth. Blessed the
πεινωντες και διψωντες την δικαιοσυνην. 10 οτι
hungering and thirsting the righteousness; for
αυτοι χορτασθησονται. 11 Μακαριοι οι ελεημο-
they shall be satisfied. Blessed the merciful;
νες. 12 οτι αυτοι ελεηθησονται.
for they shall obtain mercy. 13 Μακαριοι οι καθαροι τη καρδια. 14 οτι αυτοι
Blessed the clean to the heart; for they
τον θεον οψονται. 15 Μακαριοι οι ειρηνοποιοι.
the God shall see. Blessed the peace-makers;
οτι αυτοι υιοι θεου κληθησονται. 16 Μακαριοι οι
for they sons of God shall be called. Blessed those

and healing Every kind of Disease and Infirmary among the PEOPLE.

24 And his FAME spread through ALL SYRIA: and they brought to him ALL the SICK, having Various Disorders, and arrested by Severe Complaints;—demoniacs, and lunatics, and paralytics;—and he healed them.

25 And great CROWDS followed him from GALILEE, and Decapolis, and Jerusalem, and Judea, and from the vicinity of the Jordan.

CHAPTER V.

1 And beholding the CROWDS, he ascended the MOUNTAIN, and having sat down, his DISCIPLES came up:

2 And opening his MOUTH, he taught them saying:

3 "Happy the \dagger POOR (in SPIRIT); for theirs is the KINGDOM of the HEAVENS!

4 Happy the \dagger MOURNERS; seeing that they will be consoled!

5 Happy the \dagger MECK because they will possess the LAND!

6 Happy \dagger they who HUNGER and THIRST (to righteousness); since they will be satisfied!

7 Happy the MERCIFUL; because they will receive mercies!

8 Happy the \dagger PURE (in heart); for they will be hold God!

9 Happy the PEACE MAKERS; because they will be called Sons of God

* VATICAN MANUSCRIPT—24. and—omit.

1. came up.

1. to him—omit.

\dagger 1. Some particular mountain in the neighborhood of Capernaum is generally supposed to be here intended, probably Mount Tabor, or an elevation well known in that vicinity.
 \dagger 3. Weinstein thinks this phrase ought to be construed—"Happy in the Spirit's account are the poor;" and Geo. Campbell renders it—"Happy the poor who reprove not." Both of violence to the original. The former interferes with the arrangement of the words, and the latter paraphrases rather than translates. In Luke vi. 20, we have the sentence just as our Lord uttered it; but here it seems Matthew explains the metaphor, parenthetically, by adding "in spirit." So in verses 6 and 8. For a further illustration, see James ii. 5. The article and noun is in the dative case, and conveys the same meaning as our preposition in.

1. 3. Luke vi. 20; James ii. 5.
2. 6. Isa. lv. 1.

1. 8. 1 John iii. 2, 3.

1. 4. Isa. lxi. 2, 3.

1. 5. Psa. cxviii. 11, 22

δεδιωγμένοι ἐνεκεν δικαιοσύνης· ὅτι αὐτῶν ἐστὶν
being persecuted on account of righteousness: for of them is
ἡ βασιλεία τῶν οὐρανῶν. ¹¹ Μακάριοι ἐστέ,
the kingdom of the heavens. Blessed are ye,
ἵταν ονειδίσωσιν ὑμᾶς καὶ διώξωσι, καὶ εἰπωσι
whenever they revile you and persecute, and say
πάν πονηρὸν ῥῆμα καθ' ὑμῶν, ψευδομένοι, ἐνεκεν
every word against you, speaking falsely, because
ἐμοῦ. ¹² Χαίrete καὶ ἀγαλλιασθε· ὅτι ὁ μισθὸς
of me. Rejoice ye and exult ye, for the reward
ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτω γὰρ ἐδίωξαν
of you great in the heavens; in this way for they persecuted
τοὺς προφῆτας τοὺς πρὸ ὑμῶν. ¹³ Ὑμεῖς ἐστέ
the prophets those before you. You are
τὸ ἅλας τῆς γῆς. Ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν
the salt of the earth. If but the salt become tasteless, with
τινὶ ἀλισθησεται; εἰς οὐδὲν ἰσχύει ἐτι, εἰ μὴ
what shall it be salted? for nothing is it of service any more, except
βληθῆναι ἐξω, καὶ καταπατεῖσθαι ὑπὸ τῶν
to be cast out, and trodden under foot by the
ἀνθρώπων.
men.

¹⁴ Ὑμεῖς ἐστέ τὸ φῶς τοῦ κόσμου. Οὐ δύναται
You are the light of the world. Not possible
πολις κρυβῆναι ἐπάνω οὐροῦ κειμένη· ¹⁵ οὐδὲ
a city to hide upon a hill being situated; nor
καίουσι λύχνον, καὶ τιθεασιν αὐτὸν ὑπὸ τὸν
they light a lamp, and place him under the
μοδῖον, ἀλλ' ἐπὶ τὴν λυχνίαν· καὶ λαμπεῖ πασι
measure, but on the lamp-stand; and it gives light to all
τῆς ἐν τῇ οἰκίᾳ. ¹⁶ Οὕτω λαμψάτω τὸ φῶς
thus in the house. Thus let it shine the light
ὑμῶν ἐμπροσθεν τῶν ἀνθρώπων, ὥπως ἴδωσιν
of you in the presence of the men, that they may see
ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν πατέρα
of you the good works, and may praise the father
ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.
of you that in the heavens.

¹⁷ Μὴ νομισήτε, ὅτι ἤλθον καταλῦσαι τὸν
Not think ye, that I have come to destroy the
νόμον ἢ τοὺς προφῆτας· οὐκ ἤλθον καταλῦσαι,
law or the prophets; not I have come to destroy
ἀλλ' πληρῶσαι. ¹⁸ Ἀμὴν γὰρ λέγω ὑμῖν, ἕως
but to fulfil. Indeed for I say to you, till
μὴ παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰὼτα ἓν ἢ μίᾳ
shall away the heaven and the earth, iota one or one
κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἀν
fine point in no wise pass from the law, till
πάντα γένηται. ¹⁹ Ὃς ἐὰν οὖν λυθῇ μίαν τῶν
all be fulfilled. Whoever therefore breaks one of the

10 Happy the [†]PER-
SECUTED on account of
Righteousness; for theirs
is the KINGDOM of the
HEAVENS!

11 Happy are you, when
they revile and persecute
you, and on my account,
falsely allege, Every kind
of Evil against you.

12 Rejoice and exult,
Because your [†]REWARD
will be great in the HEA-
VENS; for thus those
PROPHETS who preceded
you were persecuted.

13 You are the [†]SALT
of the EARTH. But if the
[†]SALT become insipid,
how shall it recover its
savor? It is then worth-
less, except to be cast out
and trodden down by MEN.

14 You are the [†]LIGHT
of the WORLD. A city
being situated on a hill
cannot be concealed:

15 nor is a Lamp light-
ed to be placed under the
[†]CORN MEASURE, but on
the LAMP-STAND; and it
gives light to ALL the FA-
MILY.

16 Thus, let your LIGHT
shine before MEN, that
they may see your GOOD
works, and glorify THAT
FATHER of yours in the
HEAVENS.

17 Think not, That I
have come to subvert the
LAW, or the PROPHETS: I
have come not to subvert,
but to establish.

18 For, indeed, I say
to you, Till HEAVEN and
EARTH pass away, one
Iota or One Tip of a letter
shall by no means pass
from the LAW, till all be
accomplished.

19 Therefore, whoever

[†] 13. Perhaps allusion is here made to a bituminous and fragrant species of salt, found at the Lake Asphaltites; great quantities of which were thrown by the priests over the sacrifice, to counteract the smell of the burning flesh, and to hasten its consumption. This substance, however, was easily damaged by exposure to the atmosphere; and the portion of it thus rendered unfit for the purpose to which it was ordinarily applied, was strewn upon the pavement of the temple, to prevent slipping in wet weather. Maundrell, in his travels, states that he tasted some that had entirely lost its savor.—[†] 15. The modius was a measure, both among the Greeks and Romans, containing a little less than a peck; but it is clear that nothing here depends upon the capacity of the measure.

† 10. 2 Tim. II. 12; Acts xiv. 23; Rev. III. 21
xiv. 34, 35. : 14. Phil. II. 15.

† 12. Rom. viii. 18.

† 13. Luke

ἐλαχίστων, καὶ διδάξῃ οὕτω τοὺς ἀνθρώπους,
least, and teach thus the men,
ἐλαχίστος κληθήσεται. ἐν τῇ βασιλείᾳ τῶν
least he shall be called in the kingdom of the
οὐρανῶν ὃς δ' ἂν ποιῇ καὶ διδάξῃ, οὗτος
heavens, who but ever shall and teach, the same
μεγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.
great shall be called in the kingdom of the heavens.
20 Λέγω γὰρ ὑμῖν, ὅτι εἰ μὴ περισσεύσῃ ἡ
I say for to you, that except abound the
δικαιοσύνη ὑμῶν πλεον τῶν γραμματέων καὶ
righteousness of you more of the scribes and
Φαρισαίων, οὐ μὴ εἰσελθῆτε εἰς τὴν βασιλείαν
Pharisees, by no means you may enter into the kingdom
τῶν οὐρανῶν.
of the heavens.

21 Ἰκονσατε, ὅτι ἐρρεβῇ τοῖς ἀρχαίοις: "Οὐ
You have heard, that it was said to the ancients; "Thou
φονεῖς: ὃς δ' ἂν φονεύσῃ, ἐνοχος ἐστὶ τῇ
shalt kill, who and ever shall kill, liable shall be to the
κρισεῖ." 22 Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πας ὁ ὀργι-
tribunal." I but say to you, that all that being
ζόμενος τῷ ἀδελφῷ αὐτοῦ * [εἰκῆ] ἐνοχος ἐστὶ
angry to the brother of him; [without cause,] liable shall be
τῇ κρίσει: ὃς δ' ἂν εἰπῇ τῷ ἀδελφῷ αὐτοῦ,
to the tribunal; who and ever shall say to the brother of him;
ῥακα, ἐνοχος ἐστὶ τῷ συνέδριῳ: ὃς δ' ἂν εἰπῇ
thou fellow, liable shall be to the sanhedrim; who and ever shall say;
μωρε, ἐνοχος ἐστὶ εἰς τὴν γέενναν τοῦ πυρός.
O fool, liable shall be to the Gehenna of the fire.
23 Εἰ μὴ οὖν προσφέρῃς τὸ δῶρον τοῦ ἐπι-
If therefore thou bring the gift of thee to the
θυσιαστηρίου, κακεῖ μνησθῇς, ὅτι ὁ ἀδελφός
altar, and there remember, that the brother
σου εἶχε τι κατὰ σὺν: 24 ἀφεῖς ἐκεῖ τὸ δῶρον
of thee has somewhat against thee; leave there the gift
σου ἐμπροσθεν τοῦ θυσιαστηρίου, καὶ ὑπάγε,
of thee before the altar, and go,
πρῶτον διαλλαγῇ τῷ ἀδελφῷ σου, καὶ τότε
first be thou reconciled to the brother of thee, and then
ελθὼν προσφέρε τὸ δῶρον σου. 25 Ἰσθὶ εὐνοῶν
coming offer the gift of thee. Be thou willing to agree
τῷ ἀντιδικῶσόν σου ταχύ, ἕως οὗτου εἰ ἐν τῇ ὁδῷ
with the opponent of thee quickly, while thou art in the way
μετ' αὐτοῦ: μήποτε σε παραδῷ ὁ ἀντιδικός τῃ
with him; lest thee deliver up the opponent to the
κριτῇ, καὶ ὁ κριτὴς [σε παραδῷ] τῷ ὑπηρετῇ,
judge, and the judge [thee deliver up] to the officer,
καὶ εἰς φυλακὴν βληθῇς. 26 Ἀμὴν λέγω σοι,
and into prison thou shalt be cast. Indeed I say to thee,
οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως ἂν ἀποδῷς τὸν
by no means thou wilt come out thence, till thou hast paid the
ἐσχάτον κοδραντήν.
last farthing.

shall violate one of the LEAST of these com-
MANDS, and shall touch MEN so, will be called little in the KINGDOM of the HEAVENS, but who ever shall practise and teach them, will be called great in the KINGDOM of the HEAVENS.

20 For I tell you, that unless your RIGHTEOUSNESS excel that of the scribes and Pharisees, you shall never enter into the KINGDOM of the HEAVENS.

21 You have heard That it was said to the AN-
CIENTS; Thou shalt not 'kill; and whoever shall 'kill, will be 'amenable to the JUDGES.'

22 But I say to you, That every one BEING ANGRY with his BROTHER, shall be amenable to the JUDGES: and whoever shall say to his BROTHER, Fool! will be subject to the HIGH COUNCIL; but whoever shall say, Apostate wretch! will be obnoxious to the BURNING of GEHENNA.

23 If therefore, thou bring thy GIFT to the ALTAR, and there recollect That thy BROTHER has ought against thee,

24 leave there thy GIFT before the altar, and go, first be reconciled to thy BROTHER then come, and present thy GIFT.

25 Agree quickly with thy PROSECUTOR, while thou art on the ROAD with him; lest the PROSECUTOR deliver thee to the JUDGE, and the JUDGE to the OFFICER, and thou be cast into Prison.

26 Indeed, I say to thee, Thou wilt by no means be released, till thou hast paid the LAST Farthing.

* VATICAN MANUSCRIPT—22. without cause—omit.

25. deliver thee—omit.

+ 21. The Jews had a Common Court consisting of twenty-three men, which had power to sentence criminals to death, by beheading or strangling: this was called the *Judgment*, or *Court of Judges*. The Sanhedrim or High Council consisted of seventy-two men, being the Court of the Jews, before which the highest crimes were tried. This Court alone had power to punish with death by stoning. This was thought a more terrible death than the former.

27 Ἰκούσατε, ὅτι ἐρρήθη· “Οὐ μοιχεύ-
You have heard, that it was said; “Not thou shalt commit
σεις.” 28 Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ βλέπων
adultery. I but say to you, that all who looking at
γυναῖκα πρὸς το ἐπιθυμήσῃ αὐτῆς, ἤδη μοι-
a woman in order to lust after her, already has
χεύσεν αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ. 29 Εἰ δὲ ὁ
detached her in the heart of him. If and the
ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἐξέλε
eye of thee the right ensnare thee, tear out
αὐτόν, καὶ βάλε ἀπο σοῦ· συμφέρει γὰρ σοί,
it, and cast it from thee; it is profitable for to thee,
ἵνα ἀποληταὶ ἐν τῶν μελῶν σου, καὶ μὴ ὅλον
that should perish one of the members of thee, and not whole
το σῶμα σου βληθῇ εἰς γέενναν. 30 Καὶ εἰ ἡ
the body of thee should be cast into Gehenna. And if the
δεξιά σου χεὶρ σκανδαλίζει σε, ἐκκοψὺν αὐτήν,
right of thee hand ensnare thee, cut off her,
καὶ βάλε ἀπο σοῦ· συμφέρει γὰρ σοί ἵνα ἀπο-
and cast from thee; it is profitable for to thee that should
ληταὶ ἐν τῶν μελῶν σου, καὶ μὴ ὅλον το σῶμα
perish one of the members of thee, and not whole the body
σου βληθῇ εἰς γέενναν.
of thee should be cast into Gehenna.

31 Ἐρρήθη δὲ, “ὅτι ὁς ἀν ἀπολύσῃ τὴν γυναῖκα
It was said and, “that whoever shall release the wife
αὐτοῦ, δώτω αὐτῇ ἀποστάσιον.” 32 Ἐγὼ δὲ
of him, let him give her a bill of divorce.” I but
λέγω ὑμῖν, ὅτι ὁς ἀν ἀπολύσῃ τὴν γυναῖκα αὐ-
say to you, that whoever may release the wife of
του, παρὲκ τοῦ λόγου πορνείας, ποιεῖ αὐτὴν
him, except on account of fornication, makes her
μοιχασταί· καὶ ὁς ἐὰν ἀπολελυμένην γαμήσῃ,
to commit adultery; and whoever her being divorced may marry,
μοιχάται.
commits adultery.

33 Πάλιν ἠκούσατε, ὅτι ἐρρήθη τοῖς ἀρχαίοις·
Again you have heard, that it was said to the ancients;
“Οὐκ ἐπιορκήσεις· ἀποδώσεις δὲ τῷ κυρίῳ
“Not thou shalt swear falsely;” shalt perform but to the Lord
τοὺς ὀρκούς σου.” 34 Ἐγὼ δὲ λέγω ὑμῖν μὴ ὀμοῦσαι
the oaths of thee.” I but say to you not swear
ὕλῳ· μπε ἐν τῇ οὐρανῷ, ὅτι θρόνος ἐστὶ τοῦ
at all, not even by the heaven, for a throne is of the
Θεοῦ· 35 μπε ἐν τῇ γῇ, ὅτι ὑπόποδιον ἐστὶ τῶν
God; nor by the earth, for a footstool, it is of the
ποδῶν αὐτοῦ· μπε εἰς Ἱερουσόλυμα, ὅτι πόλις
feet of him, neither by Jerusalem, for a city
ἐστὶ τοῦ μεγάλου βασιλεῶς. 36 μπε ἐν τῇ
it is of the great king; nor by the

27 You have heard That
it was said, † Thou shalt
not commit adultery; †

28 But I say to you,
That every man GAZING
at a Woman, in order to
CURNISH IMPURE DE-
SIRE, has already com-
mitted lewdness with her
in his HEART.

29 Therefore, if thy
RIGHT EYE ensnare thee,
pluck it out, and throw it
away; it is better for thee
to lose one of thy MEM-
BERS, than that thy Whole
BODY should be cast into
Gehenna.

30 And if thy RIGHT
Hand ensnare thee, cut it
off, and throw it away; it
is better for thee to lose
one of thy MEMBERS, than
that thy Whole BODY
should be cast into Ge-
henna.

31 And it was said,
† Whoever shall dismiss
his WIFE, let him give
her a Writ of Divorce; †

32 But I say to you,
That * EVERY-ONE who
DISMISSES his WIFE, ex-
cept on account of Who-
redom, causes her to commit
adultery; and * HE who
MARRIES the divorced
woman, commits adultery.

33 † Again, you have
heard That it was said to
the ANCIENTS; † ‘Thou
shalt not perjure thyself,
but shalt perform to the
‘LORD thine OATHS;’

34 But I say to you,
† Swear not at all; neither
by the HEAVEN, for it is
GOD’S Throne;

35 nor by the EARTH,
because it is a Footstool
for his FEET; neither shalt
thou swear by Jerusalem,

* VATICAN MANUSCRIPT—30. GO AWAY.
WHO MARRIES.

32. EVERY-ONE WHO DIVORCES.

32. 22

† 33. The morality of the Jews in regard to oaths was truly execrable. They maintained that a man might swear with his lips, and annul it at the same moment in his heart. They also held that oaths are binding only according to the nature of the thing by which a man swears; asserting that the law, which our Saviour here cites, referred to those oaths only which were of a binding nature. Instances of this distinction, which they made between oaths that were and were not binding, are expressly cited and condemned by our Lord in Matt. xxiii. 16-22; and the injunction here given against swearing by Heaven, by Jerusalem, &c., is in relation to a variety of frivolous adjurations which were constantly in their mouths.

† 27. Exod. xx. 14.

† 31. Deut. xlii. 1; Matt. xix. 8-9; Mark x. 2-13.

* 32. Deut.

xxiii. 21-23; NUMB. xxx. 2. † 34. James v. 12.

κεφαλῇ σου ὁμοῦς, ὅτι οὐ δύνασαι μίαν τριχά
head of thee shalt thou swear, for not thou art able one hair
λευκὴν ἢ μελαιναὶν ποιῆσαι. ³⁷ Ἐστω δὲ ὁ λόγος
white or black to make. Let be but the word
ὑμῶν· ναι· ναι· οὐ· οὐ· τοῦ δὲ περισσὸν τούτων,
of you; yea· yea; no· no; that for over and above of these.
ἐκ τοῦ πονηροῦ ἐστίν.
of the evil is.

³⁸ Ἰκούσατε, ὅτι ἐρρέθη· “Ὁφθαλμον ἀντι
You have heard, that it was said; An eye for
ὀφθαλμόν, καὶ ὀδόντα ἀντι ὀδόντος.” ³⁹ Ἐγὼ δὲ
an eye, and a tooth for a tooth.” I but
λέγω ὑμῖν, μὴ ἀντιστέλλειν τῷ πονηρῷ· ἀλλ’ ὅστις
say to you, but resist the evil; but whoever
σε βρατίσει ἐπὶ τὴν δεξιάν σου σιαγόνα, στρέψον
three shall slap upon the right of thee cheek, turn
αὐτῷ καὶ τὴν ἀλλήν· ⁴⁰ καὶ τῷ θελοῦντι σοὶ κρι-
to him also the other; and to the purposing thee to sue
θῆναι, καὶ τὸν χιτῶνα σου λαβεῖν, ἀφες αὐτῷ
at law, and the tunic of thee to take, give up to him
καὶ τὸ ἱμάτιον· ⁴¹ καὶ ὅστις σε ἀγαρεῦσει μίλιον
also the mantle; and whoever thee shall force to go
έν, ὑπάγε μετ’ αὐτοῦ δύο. ⁴² Τῷ αἰτοῦντι σε
one, go with him two. To the asking thee
δίδου· καὶ τὸν θελόντα ἀπο σου δανείσασθαι,
do thou give; and the wishing from thee to borrow money,
μὴ ἀποστραφῆς.
not do thou repulse.

⁴³ Ἰκούσατε, ὅτι ἐρρέθη· “Ἀγαπήσεις το
You have heard, that it was said; “Thou shalt love the
τῆσιον σου, καὶ μισήσεις τὸν ἐχθρὸν σου.”
neighbor of thee, and hate the enemy of thee.”
⁴⁴ Ἐγὼ δὲ λέγω ὑμῖν, ἀγαπάτε τοὺς ἐχθρούς ὑμῶν,
I but say to you, love the enemies of you,
+ [εὐλόγητε τοὺς καταρωμένους ὑμᾶς, καλῶς
[bless those cursing you, good
ποιεῖτε τοῖς μισοῦσιν ὑμᾶς,] καὶ προσευχεσθε
do to those hating you,] and pray
ὑπὲρ τῶν [ἐπηρεαζόντων ὑμᾶς καὶ] διώκόντων
for those injuring you and] persecuting
ὑμᾶς· ⁴⁵ ὅπως γενήσθε υἱοὶ τοῦ πατρὸς ὑμῶν,
you; that you may be sons of the father of you,
τοῦ ἐν οὐρανοῖς· ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει
of the in the heavens: for the sun of him it rises
ἐπὶ πονηροῦ καὶ ἀγαθοῦ, καὶ βρέχει ἐπὶ δικαι-
on evil and good, and it rains on just
ους καὶ ἀδίκους. ⁴⁶ Ἐὰν γὰρ ἀγαπήσῃτε τοὺς
and unjust. If for you love those
ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἐχετε; οὐχὶ καὶ
loving you, what reward have you? not even
οἱ τελῶναι το αὐτο ποιοῦσι; ⁴⁷ καὶ εἰ ἀσπα-
the tax-gatherers the same do? and if you
σῇσθε τοὺς ἀδελφούς ὑμῶν μόνον, τί περισσό
salute the brothers of you only, what more

for it is the city of the
GREAT KING;

³⁶ nor by thy HEAD,
because thou canst not
make One Hair white or
black.

³⁷ But let your Yes be
yes; and your No, no: for
whatever EXCEEDS these,
proceeds from EVIL.

³⁸ You have heard That
it was said, † Eye for
Eye, and Tooth for
Tooth;

³⁹ but I say to you,
† oppose not the INJURI-
OUS PERSON; but if any
one strike thee on thy
RIGHT Cheek, turn to him
also the LEFT;

⁴⁰ and WHOEVER WILL
sue thee for thy COAT, let
him have the MANTLE
also.

⁴¹ And if a man † press
thee to go one † Mile with
him, go two.

⁴² † Give to HIM who
solicITS thee; and HIM,
who WOULD borrow from
thee, do not reject.

⁴³ You have heard That
it was said, † Thou shalt
love thy NEIGHBOR, and
‘hate thine ENEMY’;

⁴⁴ but I say to you,
Love your ENEMIES, and
pray for THOSE who
PERSECUTE you,

⁴⁵ that you may re-
semble THAT FATHER of
yours in the HEAVENS,
who makes his SUN arise
on Bad and Good, and
sends rain on Just and
Unjust.

⁴⁶ For if you love THEM
only who LOVE you, What
Reward can you expect?
Do not even the TAX-
GATHERERS the SAME?

⁴⁷ And if you salute
your BRETHREN only, in
what do you excel? Do

* VATICAN MANUSCRIPT—41. bless those who curse you, do good to those who hate you—omit. 41. PERSECUTE you.

† 41. An allusion to the *lagari*, or couriers of the Persians, who had authority to impress into their service men, horses, and ships, or any thing that came in their way, and which might serve to accelerate their journey. From the Persians this custom passed to the Romans, and it is still retained in the East. † 41. The Roman *millio*, or mile, measured a thousand paces.

† 35. Psa. xlviii. 2. † 38. Exod. xli. 24; Deut. xix. 21. † 39. Prov. xx. 22: xxi. 23; Rom. xii. 17—19. † 42. Deut. xv. 7—11. † 43. Lev. xix. 18; Deut. xxi. 4.

ποιείτε; ουχι και οἱ ἐθνικοὶ οὕτω ποιοῦσιν;
do you? not even the Gentiles so do?
48 Ἐπεσθε οὖν ὑμεῖς τέλειοι, ὥσπερ ὁ πατὴρ
shall be therefore you perfect, as the father
ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς, τέλειος ἐστὶ.
of you, who in the heavens, perfect is.

ΚΕΦ. 5. 6.

1 Προσεχετε τὴν δικαιοσύνην, ὑμῶν μὴ ποιεῖν
Take heed the righteousness, of you not to do
ἐμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ θεαθῆναι
in the presence of the men, so as to be exhibited
αὐτοῖς· εἰ δὲ μὴγε, μισθὸν οὐκ ἔχετε παρὰ τῷ
to them; if but otherwise, reward not you have with to the
πατρὶ ὑμῶν, τῷ ἐν τοῖς οὐρανοῖς. 2 Ὅταν οὖν
father of you, to the in the heavens. When then
ποιῇς ἐλεημοσύνην, μὴ σαλπίσης ἐμπροσθεν
thou doest alms, not sound a trumpet in the presence
σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συνα-
of thee, like the hypocrites do in the syn-
γωγαῖς καὶ ἐν ταῖς ῥυμαῖς, ὅπως δοξασθῶσιν
agogues and in the streets, that they may have praise
ὑπὸ τῶν ἀνθρώπων. Ἀμὴν λέγω ὑμῖν, ἀπεχούσι
of the men. Indeed I say to you, they obtain
τον μισθὸν αὐτῶν. 3 Σὺ δὲ ποιοῦντος ἐλεημο-
the reward of them. Of thee but doing alms-
σύνην, μὴ γινώσκῃ ἡ ἀριστερά σου, τί ποιεῖ ἡ
giving, not let it know the left of thee, what does the
δεξιὰ σου· ὅπως ἡ σου ἡ ἐλεημοσύνη ἐν τῷ
right of thee, that may be of thee the alms-giving in the
κρυπτῷ· καὶ ὁ πατὴρ σου, ὁ βλέπων ἐν τῷ
secret, and the father of thee, who seeing in the
κρυπτῷ, * [αὐτὸς] ἀποδώσει σοι * [ἐν τῷ φανερῷ].
secret [himself] will give back to thee (in the clear light).
4 Καὶ ὅταν προσεύχῃ, οὐκ εἰσὶν ὥσπερ οἱ
And when thou prayest, not thou shalt be like the
ὑποκριταὶ· ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ
hypocrites; for they love in the synagogues and
ἐν ταῖς γωνίαις τῶν πλατειῶν ἑστῶτες προσευ-
in the corners of the wide places standing to
χεσθαι, ὅπως ἀνφανῶσι τοῖς ἀνθρώποις. Ἀμὴν
pray, that they may appear to the men. Indeed
λέγω ὑμῖν, ὅτι ἀπεχούσι τὸν μισθὸν αὐτῶν.
I say to you, that they have in full the reward of them.
6 Σὺ δὲ, ὅταν προσεύχῃ, εἰσελθε εἰς τὸ ταμι-
Thou but, when thou prayest, enter into the retired
εἶον σου, καὶ κλεισας τὴν θύραν σου, προσεύξαι
place of thee, and locking the door of thee, pray thou
τῷ πατρὶ σου, τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατὴρ
to the father of thee, to the in the secret; and the father
σου, ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι
of thee who seeing in the secret place, will give to thee
* [ἐν τῷ φανερῷ]. 7 Προσευχόμενοι δὲ μὴ βατ-
(in the clear light.) Praying but not bab-
τολογησῆτε, ὥσπερ οἱ ἐθνικοὶ· δοκοῦσι γὰρ ὅτι
ble, like the Gentiles; they imagine for that

not even the GENTILES
* the SAME.

48 ! Be Thou therefore
perfect, even as * your
HEAVENLY FATHER is
perfect.

CHAPTER VI.

1 Beware, that you per-
form not your RELIGI-
OUS DUTIES before MEN,
in order to be OBSERVED
by them; otherwise, you
will obtain no REWARD
from THAT FATHER of
yours in the HEAVENS.

2 When, therefore, thou
givest Alms, proclaim
it not by {sound of
trumpet, as the HYPO-
CRITES do, in the AS-
SEMBLIES and in the
STREETS, that they may
be extolled by MEN.
Indeed, I say to you,
They have their RE-
WARD.

3 But thou, when
giving Alms, let not
thy LEFT hand know
what thy RIGHT hand
does;

4 so that Thine ALMS
may be PRIVATE; and
THAT FATHER of thine,
who sees in SECRET, will
recompense thee.

5 And when * you
pray, you shall not imi-
tate the HYPOCRITES,
for they are fond of
standing up in the AS-
SEMBLIES and at the
CORNERS of the OPEN
SQUARES to pray, so
as to be OBSERVED by
MEN. Indeed, I say to
you, They have their
REWARD.

6 But thou, when thou
wouldst pray enter into
thy PRIVATE ROOM, and
having closed the DOOR,
pray to THAT FATHER
of thine who is INVISI-
BLE; and THAT FATHER
of thine, who SEES in
SECRET, will recom-
pense thee.

7 And in prayer, {use
not foolish repetitions,
as the * HYPOCRITES; for

* VATICAN MANUSCRIPT—47. the SAME.
6. you pray, you shall not.

7. HYPOCRITES.

† 2. The phrase of *sounding a trumpet before them* seems only a figurative expression to represent their doing it in a noisy, ostentatious way.—Doddridge. Erasmus and Beza justly observe, that *theatōnai* in verse 1 is a theatrical word; that *hypokritai* signifies *disguised players in masks*; and that *sounding a trumpet* may allude to the music of the stage.

† 48. Luke vi. 30. Eph. v. 1.

† 2. Rom. xii. 8.

† 7. Eccles. v. 2.

ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται.
in the wordiness of them they shall be heard.

6 Μὴ οὖν δοκῶσθε αὐτοῖς· οἶδε γὰρ ὁ πατὴρ ὑμῶν, ὃν χρειαίετε, πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν. 7 Οὕτως οὖν προσευχεσθε ὑμεῖς· ἄσκητε αὐτὸν· ὁ οὕτως οὖν προσευχεσθε ὑμεῖς· ask him. In this way then pray you;

Πατὴρ ἡμῶν, ὃ ἐν τοῖς οὐρανοῖς, ἁγιασθῆτω τὸ ὄνομα σου· 10 ἔλθετω ἡ βασιλεία σου· γεννηθῆτω τὸ θέλημα σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς· the will of thee, as in heaven, also on the earth;

11 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δός ἡμῖν σήμερον· 12 καὶ ἀφεῖς ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφιεμέν τοῖς ὀφειλεταῖς ἡμῶν· as even we discharge to the 1. debtors of us;

13 καὶ μὴ εἰσενεγκῆς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπο τοῦ πονηροῦ. 14 Ἐὰν γὰρ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐρανίος· 15 εἰ δὲ μὴ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.

16 Ὅταν δὲ νηστεύετε, μὴ γίνεσθε, ὥσπερ οἱ ὑποκριταί, σκυθρωποὶ· ἀφανίζουσι γὰρ τὰ προσώπα αὐτῶν, ὥπως φανῶσι τοῖς ἀνθρώποις νηστεύοντες. Ἀμὴν λέγω ὑμῖν, ὅτι ἀπεχούσι τὸν μισθὸν αὐτῶν. 17 Σὺ δὲ νηστεύων, ἀλείψαι σου τὴν κεφαλὴν, καὶ τὸ πρόσωπόν σου νίψαι· ὅπως μὴ φανῇς τοῖς ἀνθρώποις νηστεύων, ἀλλὰ τῷ πατρί σου, τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου, ὃ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι.

18 Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὺς καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλεπταὶ διορυσσοῦσι καὶ κλέπτουσι· 20 θησαυρίζετε δὲ

19 ὅταν δὲ νηστεύετε, μὴ γίνεσθε, ὥσπερ οἱ ὑποκριταί, σκυθρωποὶ· ἀφανίζουσι γὰρ τὰ προσώπα αὐτῶν, ὥπως φανῶσι τοῖς ἀνθρώποις νηστεύοντες. Ἀμὴν λέγω ὑμῖν, ὅτι ἀπεχούσι τὸν μισθὸν αὐτῶν. 17 Σὺ δὲ νηστεύων, ἀλείψαι σου τὴν κεφαλὴν, καὶ τὸ πρόσωπόν σου νίψαι· ὅπως μὴ φανῇς τοῖς ἀνθρώποις νηστεύων, ἀλλὰ τῷ πατρί σου, τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου, ὃ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι.

18 Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὺς καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλεπταὶ διορυσσοῦσι καὶ κλέπτουσι· 20 θησαυρίζετε δὲ

they think that by using MANY WORDS that they will be accepted.

8 Therefore, do not imitate them; for *God your FATHER knows your Necessities, before you ASK him.

9 Thus, then, pray you : †Our Father, THOT in the HEAVENS, Revered be thy NAME !

10 Let thy ‡ KINGDOM come; thy WILL be done upon EARTH, even as in HEAVEN.

11 Give us This-day our NECESSARY FOOD,

12 and † forgive us our DEBTS, as *we have forgiven our DEBTORS;

13 and ‡ abandon us not to Trial, but; † preserve us from EVIL.

14 For if you † forgive MEN their OFFENCES, your HEAVENLY FATHER will also forgive you;

15 But if you † forgive not MEN their OFFENCES, neither will your FATHER forgive your OFFENCES.

16 Moreover, when you † fast, be not as the HYPOCRITES, of a melancholy aspect; for they distort their FEATURES, that they may seem fasting to MEN. Indeed, I say to you, They have their REWARD.

17 But thou, when fasting, anoint thy head, and wash thy face;

18 that thy fasting may not appear to MEN, but to THAT FATHER of thine who is INVISIBLE; and THAT FATHER of thine who SEES in SECRET, will recompense thee.

19 Do not accumulate for yourselves † Treasures upon the EARTH, where Moth and Rust consume, and where Thieves break through and steal;

20 but deposit for yourselves Treasures in Heav-

* VATICAN MANUSCRIPT.—8. GOD YOUR FATHER.

12. WE HAVE FORGIVEN.

† 10. LUKE xi. 2.

‡ 10. DAN. ii. 44.

‡ 12. MATT. xviii. 21—35.

‡ 13. 1 COR. x. 13.

* 13. JOHN xvii. 15.

‡ 14. MARK xi. 25, 26.

‡ 16. JAMES ii. 13.

‡ 18. ISA. lviii. 3.

‡ 18. PROV. xxiii. 4; 1 TIM. vi. 10, 17—19.

ἡμιν θησαυρους ἐν οὐρανῷ, ὅπου οὔτε σὺς οὔτε
 . . . you treasures in heaven, where neither moth nor
 βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσ-
 . . . rust destroy, and where thieves not dig
 σουσιν οὐδε κλέπτουσιν. ²¹ Ὅπου γὰρ ἐστὶν ὁ
 through nor steal. Where for is the
 θησαυρὸς ὑμῶν, ἐκεῖ ἐστὶ καὶ ἡ καρδία ὑμῶν.
 treasure of you, there will be also the heart of you.

²² Ὁ λύχνος τοῦ σώματος ἐστὶν ὁ ὀφθαλμός.
 The lamp of the body is the eye.

Εἰς οὖν ὁ ὀφθαλμὸς σου ἅπλους ἢ, ὅλον
 if therefore the eye of thee sound may be, whole
 τὸ σῶμα σου φωτεινὸν ἐστί. ²³ Εἰ δὲ ὁ ὀφθαλ-
 the body of thee enlightened will be. If but the eye
 μὸς σου πονηρὸς ἢ, ὅλον τὸ σῶμα σου σκοτει-
 of thee evil may be, whole the body of thee darkness
 νον ἐστί. Εἰ οὖν το φῶς, τὸ ἐν σοὶ, σκοτὸς
 will be. If then the light, that in thee, darkness
 ἐστὶ, τὸ σκοτὸς πόσον;
 is, the darkness how great?

²⁴ Οὐδεὶς δύναται δύο κυρίοις δουλεύειν· ἢ
 No one is able two lords to serve; either
 γὰρ τὸν ἓνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει·
 for the one he will hate, and the other he will love;
 ἢ ἑνὸς ἀνθεξέται, καὶ τοῦ ἑτέρου καταφρονήσει.
 or one he will court, and the other he will slight.

Οὐ δύνασθε ὑπερδουλεῖν καὶ μαμωνᾶ. ²⁵ Διὰ
 Not you are able God to serve and mammon. For
 τοῦτο λέγω ὑμῖν· Μὴ μεριμνᾶτε τὴ ψυχὴ ὑμῶν,
 this I say to you, Not be overcareful the life of you,
 τί φαγητέ, καὶ τί πιητέ· μήδε τῷ σώματι
 what you may eat, and what you may drink; nor to the body
 ὑμῶν, τί ἐνδύσθητε. Οὐχὶ ἡ ψυχὴ πλεον ἐστὶ
 of you, what you may put on. Not the life more is
 τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος; ²⁶ Ἐμ-
 the food, and the body the clothing? Look

βλεψάτε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ
 attentively at the birds of the heaven, for not
 σπεύρουσιν, οὐδὲ θερίζουσιν, οὐδὲ συναγουσιν εἰς
 they sow, nor reap, nor gather into
 ἀποθήκας· καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει
 barns; and the father of you the heavenly feeds
 αὐτά. Οὐχ ὑμεῖς μαλλον διαφέρετε αὐτῶν;
 them. Not you greatly excel them?

²⁷ Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι
 Which and by of you being overcareful is able to add
 ἐπὶ τὴν ἡλικίαν αὐτοῦ πηχυν ἓνα; ²⁸ Καὶ περὶ
 to the age of him span one? And about
 ἐνδύματος τί μεριμνᾶτε; Καταμαθετέ τὰ κρίνα
 clothing why he overcareful? Consider the lilies
 τοῦ ἀγροῦ πῶς αὐξαν· οὐ κοτῖα, οὐδὲ νηθεῖ·
 of the field how it grows; not it labors, nor spins;

²⁹ Λέγω δὲ ὑμῖν, ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ
 I say but to you, that not even Solomon in all the

ven where neither Moth
 nor Rust can consume,
 and where Thieves break
 not through, nor steal.

²¹ For where * thy
 TREASURE is, there * thy
 HEART will also be.

²² † The LAMP of the
 BODY is * thine EYE; if,
 therefore, thine EYE be
 clear, thy WHOLE BODY
 will be enlightened;

²³ but if thine EYE be
 dim, thy WHOLE BODY will
 be darkened. If, then,
 THAT LIGHT which is in
 thee be Darkness, how
 great is that DARKNESS!

²⁴ † No man can serve
 Two Masters; for either
 he will hate ONE, and love
 the OTHER; or, at least,
 he will attend to One, and
 neglect the OTHER. You
 cannot serve God and
 † Mammon.

²⁵ Therefore, I charge
 you, † Be not anxious
 about your LIFE, what
 you shall eat, or what you
 shall drink; nor about
 your BODY, what you shall
 wear. Is not the LIFE of
 more value than FOOD,
 and the BODY than RAI-
 MENT?

²⁶ Observe the BIRDS
 of HEAVEN; they sow not,
 nor reap, nor gather into
 Store -houses; † but your
 HEAVENLY FATHER feeds
 them. Are not you of
 greater value than they?

²⁷ Besides, which of
 you, by being anxious,
 can prolong his LIFE one
 Moment?

²⁸ And why are you
 anxious about Raiment?
 Mark the † LILIES of the
 FIELD. How do they
 grow? They neither labor
 nor spin;

²⁹ yet I tell you, That
 not even Solomon in All

* VATICAN MANUSCRIPT—21. thy TREASURE.

21. thy HEART.

23. thine EYE.

† 24. Mammon is a Syriac word for riches, which our Lord beautifully represents as a person whom the folly of men had deified. † 28. Syriac—wild lilies, or lilies of the desert. Supposed by Kitto and Sir J. E. Smith to be the *amaryllis lutea*, a golden lilaceous flower, which grows wild in the Levant, and blooms in Autumn. Dr. Bowring thinks it is the *Martagon lily*, which grows profusely in Galilee, and is of a brilliant red color.

‡ 22. Luke xli. 34.

‡ 24. Luke xvi. 13.

‡ 25. Luke xli. 22; Phil. iv. 6; 1 Pet. v. 2

‡ 26. Job xxxviii. 41; Psal. cxxviii. 9

δοξῇ αὐτοῦ περιεβαλετο ὡς ἐν τούτων. ³⁰ Εἰ
glory of him was clothed like one of these. If
δε τον χορτον του αγρου, σημερον οντα και
then the grass of the field, to-day existing and
αυριον εἰς κλιβανον βαλλομενον, ὁ θεος οὕτως
to-morrow into an oven is being cast, the God so
αμφιεννυσιν, ου πολλὰ μαλλον ὑμας, ολιγοπισ-
clothes, not much more you, O you of weak
τοι; ³¹ Μὴ οὖν μεριμνησητε, λεγοντες· Τι
faith? Not therefore you may be over careful, saying; What
φαγωμεν, ἢ τι πιωμεν, ἢ τι περιβαλωμεθα;
may we eat, or what may we drink, or what may we put on?
³² Πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητεῖ· οἶδε γὰρ
All for these the Gentiles seeks; knows for
ὁ πατὴρ ὑμῶν ὁ οὐρανίος, ὅτι χρῆζετε τούτων
the father of you the heavenly, that you have need of these
πάντων. ³³ Ζητεῖτε δὲ πρῶτον τὴν βασιλείαν
all. Seek you but first the kingdom
του θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ· καὶ ταῦτα
of the God and the righteousness of him; and these
πάντα προστεθήσεται ὑμῖν. ³⁴ Μὴ οὖν μεριμ-
all shall be superadded to you. Not therefore be over
νησητε εἰς τὴν αὐριον· ἡ γὰρ αὐριον μεριμ-
careful for the morrow; the for morrow will be over
νησῇ * [τα] ἐαυτῆς. Ἀρκέτον τῇ ἡμέρᾳ ἡ κακία
careful [the] of herself. Enough to the day the trouble
αὐτῆς.
of her.

ΚΕΦ. ζ'. 7.

¹ Μὴ κρινετε, ἵνα μὴ κριθήτε. ² Ἐν 'γὶ γὰρ
Not do you judge, that not you may be judged. In what for
κριματι κρινετε, κριβεσεσθε· καὶ ἐν 'φ' μετρω
judgment you judge, you shall be judged; and in what measur-
μετρεῖτε, μετρηθήσεται ὑμῖν. ³ Τι δὲ βλέπεῖς
you measure, it shall be measured to you. Why and seest thou
το κάρφος, το ἐν τῷ ὀφθαλμῷ του ἀδελφου
the splinter, that in the eye of the brother
σου, τὴν δὲ ἐν τῷ σὺ ὀφθαλμῷ δοκον οὐ κατα-
of thee, that but in thine own eye beam not per-
νοεῖς; ⁴ ἢ πῶς εἶπες τῷ ἀδελφῷ σου· Ἀφες,
ceivest? or how wilt thou say to the brother of thee; Allow me,
ἐκβάλω το κάρφος ἀπο του ὀφθαλμου σου· καὶ
I can pull the splinter from the eye of thee; and
ἰδου, ἡ δοκος ἐν τῷ ὀφθαλμῷ σου; ⁵ Ὑποκριτα,
lo, the beam in the eye of thee? O Hypocrite,
ἐκβαλε πρῶτον τὴν δοκον ἐκ του ὀφθαλμου σου,
pull first the beam out of the eye of thee,
καὶ τότε διαβλέψεις ἐκβαλεῖν το κάρφος ἐκ του
and then thou shalt see clearly to pull the splinter out of the
ὀφθαλμου του ἀδελφου σου.
eye of the brother of thee.

⁶ Μὴ δώτε το ἅγιον τοῖς κυσὶ, μὴδὲ βαλῇτε
Not you may give the holy to the dogs, neither cast
τοὺς μαργαρίτας ὑμῶν ἐμπροσθεν τῶν χοίρων·
the pearls of you before the swine;

his SPLENDOR, was ar-
rayed like one of these.

³⁰ If, then, GOD so
decorate the HERB of the
FIELD, (which flourishes
To-day, and To-morrow
will be cast into a Fur-
nace,) how much more
you, O you distrustful!

³¹ Therefore, be not
anxious, saying, What
shall we eat? or, What
shall we drink? or, With
what shall we be clothed?

³² for all the nations
require these things; and
your HEAVENLY FATHER
knows That you have need
of all these things.

³³ But I seek you first
* his RIGHTEOUSNESS and
KINGDOM; and all these
things shall be superadded
to you.

³⁴ Be not anxious, then,
about the MORROW; for
the MORROW will claim
anxiety for itself. Suf-
ficient for each DAY is its
OWN TROUBLE.

CHAPTER VII.

¹ † Judge not, that you
may not be judged;

² for as you Judge, you
will be judged; and † by
the Measure you dis-
pense, it will be measured
to you.

³ ‡ And why observest
thou THAT SPLINTER in
thy BROTHER'S EYE, and
perceivest not the THORN
in THINE-OWN EYE?

⁴ or, how wilt thou say
to thy BROTHER, Let me
take the SPLINTER from
thine EYE; and, behold, a
THORN in thine-own EYE?

⁵ Hypocrite! first ex-
tract the THORN from
thine-own EYE, and then
thou wilt see clearly to
take the SPLINTER from
thy BROTHER'S EYE.

⁶ † Give not SACRED
THINGS to DOGS, nor
throw your PEARLS before
SWINE; lest they tread

* VATICAN MANUSCRIPT—33. his RIGHTEOUSNESS and KINGDOM.
of—omit.

34. the things

† 33. Luke xii. 31.
‡ 2. Mark iv. 24

† 1. Luke vi. 37; Rom. ii. 1; xiv. 4; 1 Cor. iv. 5; James iv. 11, 1.
‡ 6. Prov. ix. 7, 8; xxiii. 9.

μηποτε καταπατησωσιν αυτοις εν τοις ποσιν
lest they should trample them under the feet
αυτων, και στραφεντες ρηξωσιν υμας.
of them, and turning they should read you.

7 Αιτειτε, και δοθησεται υμιν. 8 Ζητειτε, και
Ask, and it shall be given to you: seek, and

εuryησετε* κρουετε, και ανοιγησεται υμιν. 8 Πας
you shall find; knock, and it shall be opened to you. All

γαρ ο αιτων λαμβανει* και ο ζητων ευρισκε*
for the asking receives; and the seeking finds;

και τω κρουοντι ανοιγησεται. 9 Η τις [εστιν]
and to the knocking it shall be opened. Or what [is there]

εξ υμων ανθρωπος, ον εαν αιτηση ο υιος αυτου
of you a man, who if ask the son of him

αρτον, μη λιθον επιδωσει αυτω; 10 και εαν ιχθυον
bread, not a stone will give to him? or if a fish

ριτηση, μη οφιν επιδωσει αυτω; 11 Ει ουν υμεις,
he asks, not a serpent will give to him? If then ye,

πονηροι οντες, οιδατε δοματα αγαθα διδοναι τοις
bad ones being, know gifts good to give to the

τεκνοις υμων, ποσω μαλλον ο πατηρ υμων, ο
children of you, how much more the father of you, that

εν τοις ουρανοις, δωσει αγαθα τοις αιτουσιν
in the heavens, give good to those asking

αυτον; 12 Παντα ουν, οσα αν θελητε ινα
him? All therefore, as much as ever you may will that

ποιωσιν υμιν οι ανθρωποι, ουτω και υμεις ποιειτε
should do to you the men, even so also you do

αυτοις: ουτος γαρ εστιν ο νομος και οι προφηται.
to them; this for is the law and the prophetai.

13 Εισελθετε δια της στενης πυλης* οτι
Enter you in through the strait gate; for

πλατεια η πυλη, και ευρυχωρος η οδος η
wide the gate, and broad the road that

απαγουσα εις την απωλειαν* και πολλοι εισιν
leading into the perdition; and many are

οι εισερχομενοι δι' αυτης. 14 Τι στενη η πυλη,
those entering through her. How strait the gate,

και τεθλιμμενη η οδος η απαγουσα εις την
and difficult the road that leading into the

ζωην* και ολιγοι εισιν οι ευρισκοντες αυτην.
life, and few are they finding her.

15 Προσεχετε δε απο των ψευδοπροφητων,
Beware ye and of the false prophets,

οιτινες ερχονται προς υμας εν ενδυμασι προβα-
who come to you in clothing of sheep,

των, εσθθεν δε εισι λυκοι αρπαγες. 16 Απο
within but they are wolves ravenous. By

των καρπων αυτων επιγνωσεσθε αυτους. Μητι
the fruits of them you shall know them. What

συλλεγουσιν απο ακανθων σταφυλην, η απο
do they gather from thorns a cluster of grapes, or from

τριβολων συκα; 17 Ουτω παν δενδρον αγαθον
thistles figs? So every tree good

καρπους καλους ποιει* το δε σαπρον δενδρον
fruits good bears; the but corrupt tree

καρπους πονηρους ποιει. 18 Ου δυναται δενδρον
fruits evil bears. Not is possible tree

them under their FEET, or turning again they tear you.

7 † Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you:

8 for † EVERY-ONE who ASKS, receives; and every one who SEEKS, finds; and to HIM who KNOCKS, the door* is opened.

9 Indeed, † What Man among you, who, if his SON request Bread, will offer him a Stone?

10 or, if he ask for a Fish, will give him a Serpent?

11 If you, then, being evil, know how to impart good Gifts to your CHILDREN, how much more will THAT FATHER of yours in the HEAVENS give Good things to THOSE who ASK him?

12 † Whatever you wish that MEN should do to you, do you the same to them; for this is the LAW and the PROPHETS.

13 † Enter in through the NARROW Gate; for wide is the GATE of DESTRUCTION, and broad THAT WAY LEADING thither; and MANY are they who enter through it.

14 How narrow is the GATE of LIFE! how difficult THAT WAY LEADING thither! and how FEW are they who FIND it.

15 † Beware of FALSE TEACHERS, who come to you in the Garb of Sheep, while inwardly they are ravenous Wolves.

16 † By their FRUITS you will discover them. Are Grapes gathered from Thorns, or Figs from Thistles?

17 † Every good Tree yields good Fruit; but the BAD tree produces bad Fruit.

18 A good Tree cannot

* VATICAN MANUSCRIPT—8. is opened.

9. is there—omit.

† 7. Matt. xxi. 22; Mark xi. 24; Luke xi. 9; John xv. 24; James i. 5.
17. Jer. xlii. 12, 15. 19. Luke xi. 11—18. 12. Luke vi. 81.
† 15. 2 Pet. ii. 1—3; 1 John iv. 1; Acts xx. 28—30. 16. Luke vi. 48.

18. Prov. viii.
13. Luke xlii. 24
17. Matt. xlii. 25

28 Καὶ ἐγένετο, ὅτε συνετελεσεν ὁ Ἰησοῦς
And it came to pass, when he had finished the Jesus
 τούτους λόγους τούτους, ἐξεπλήσσοντο οἱ ὄχλοι
the words these, were astounded the crowds
 ἐπὶ τῇ διδασκῇ αὐτοῦ. **29** Ἦν γὰρ διδασκῶν
at the teaching of him. He was for teaching
 αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς.

ΚΕΦ. 8.

1 Καταβαῖντι δὲ αὐτῷ ἀπο τοῦ ὄρους, ἠκολού-
Coming down and to him from the mountain, followed
 θησαν αὐτῷ ὄχλοι πολλοί. **2** Καὶ ἰδοὺ, λεπρὸς
after him crowds great. And lo, a leper
 ἔλθων προσκυνεῖ αὐτῷ, λέγων· Κυριε, εἰς
coming prostrated to him, saying; O sir, if
 θέλῃς, δύνασαι με καθαρίσαι. **3** Καὶ ἐκτείνας
thou wilt, thou art able me to cleanse. And putting forth
 τὴν χεῖρα, ἥψατο αὐτοῦ ὁ Ἰησοῦς, λέγων· Θέλω,
the hand, he touched him the Jesus, saying; I will,
 καθαρισθῇτι. Καὶ εὐθὺς ἐκαθαρίσθη αὐτοῦ ἡ
be thou cleansed. And immediately was cleansed of him the
 λεπρα. **4** Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ὅρα μὴ δει-
leprosy. And says to him the Jesus; See no one
 κεινῇ· ἀλλὰ ὑπάγε, σεαυτὸν δεῖξον τῷ ἱερεῖ,
thou tell; but, go, thyself show to the priest,
 καὶ προσενεγκε τὸ δῶρον, ὃ προσέταξε Μωσὴς,
and offer the gift, which commanded Moses,
 εἰς μαρτυρίον αὐτοῖς.

5 Εἰσελθόντι δὲ αὐτῷ εἰς Καπερναοὺμ, προσ-
Having entered and to him into Capernaum, came
 ἦλθεν αὐτῷ ἑκατοντάρχος, παρακαλῶν αὐτόν,
to him a centurion, addressing him,
6 καὶ λέγων· Κυριε, ὁ παῖς μου βεβληται ἐν τῇ
and saying, O sir, the boy of me is laid in the
 οἰκίᾳ παραλυτικός, δεινῶς βασανιζόμενος. **7** Καὶ
house a paralytic, greatly being afflicted. And
 λέγει αὐτῷ ὁ Ἰησοῦς· Εἰς ἔλθων θεραπεύσω
says to him the Jesus; I coming will heal
 αὐτόν. **8** Καὶ ἀποκριθεὶς ὁ ἑκατοντάρχος εἶπεν·
him. And answering the centurion said;
 Κυριε, οὐκ εἰμι ἰκανὸς ἵνα μου ὑπὸ τὴν στέγην
O sir, not I am, but that of me under the roof
 εἰσελθῇ· ἀλλὰ μόνον εἶπε λόγῳ, καὶ ἰαθή-
thou shouldst enter, but only speak a word, and will be
 σεται ὁ παῖς μου. **9** Καὶ γὰρ ἐγὼ ἄνθρωπος εἰμι
healed the boy of me. Even for a man am

28 And it happened, when JESUS had finished this DISCOURSE, that the PEOPLE were struck with awe at his mode of INSTRUCTION;

29 for he taught them as possessing AUTHORITY, and not as their SCRIBES.

CHAPTER VIII.

1 Being come down from the MOUNTAIN, followed by great CROWDS,

2 behold, a Leper coming, prostrated himself, saying, "Sir, if thou wilt, thou canst cleanse me."

3 And JESUS extending his HAND, touched him, saying, "I will; be thou clean;" and instantly he was purified from His LEPROSY.

4 Then JESUS says to him, "See that thou tell no one; but go, shew thyself to the PRIEST, and present the OBOLATION enjoined by Moses, for notifying [the cure] to the people."

5 And having entered Capernaum, a Centurion came to him, earnestly accosting him,

6 and saying, "Sir, my SERVANT is laid in the HOUSE, seized with palsy, being greatly afflicted."

7 He says to him, "I am coming, and will cure him."

8 And the CENTURION answered, "Sir, I am not worthy that thou shouldst come under my ROOF; but only command by word, and my SERVANT will be cured:"

9 for even I am a man

* VATICAN MANUSCRIPT.—29. their SCRIBES.

7. He says.

8. And the CENTURION.

† 8. By such a sign did Moses convince the house of Israel that God had sent him; and the Jews themselves confess that leprosy is the finger of God, a disease peculiarly of his sending and removing; and that it is not lawful for the physician, or any but the priest directly appointed in his course, so much as to attempt the cure of it.—TOWNSON.

† 4. A sin-offering, and a burnt-offering with the meat-offering, and the priest shall make atonement for him.—Lev. xiv. 31.

† 4. for notifying [the cure] to the people.—so Geo. Campbell translates. The oblation could not be an evidence to the priest, as he had the privilege to inspect the man in private, before he was permitted to enter the temple to make an oblation. The ceremony consequent upon obtaining this permission, was the testimony of the priest to the people, that the man's leprosy was removed, and that he was no longer excluded from society.

† 8. A Roman officer, who had the command of one hundred soldiers.

† 28. Mark i. 22; Luke iv. 32.

xiv. 4—32.

† 5. Luke vii. 1—19.

† 2. Mark i. 40—44; Luke v. 12—14.

† 4. Lev.

ὑπο ἐξουσίαν, ἔχων ὑπ' ἑαυτὸν στρατιώτας·
under authority, having under myself soldiers;
καὶ λέγω τούτῳ· Πορεύθητι, καὶ πορεύεται· καὶ
and I say to this: Go, and he goes; and
ἀλλ'· Ἐρχου, καὶ ἐρχεται· καὶ τῷ δούλῳ μου·
and to another: Come, and he comes; and to the slave of me;
Ποίησον τούτο, καὶ ποιεῖ. ¹⁰ Ἀκούσας δὲ ὁ
Do this, and he does. Hearing and he does.

Ἰησοῦς, ἐθαύμασε, καὶ εἶπε τοῖς ἀκολουθοῦσιν·
Jesus, was astonished, and said to those following;

Ἀμὴν λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην
Indeed I say to you, not even in the Israel so great
πίστιν εὑρόν. ¹¹ Λέγω δὲ ὑμῖν, ὅτι πολλοὶ ἀπο
faith I have found. I say but to you, that many from

ἀνατολῶν καὶ δυσμῶν ἤξουσιν, καὶ ἀνακλιθήσονται
east and west will come, and will lie down

μετὰ Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλ-
with Abraham and Isaac and Jacob in the kingdom

εἰς τῶν οὐρανῶν. ¹² Οἱ δὲ υἱοὶ τῆς βασιλείας
of the heavens. The but sons of the kingdom

ἐκβληθήσονται εἰς τὸ σκοτὸς τὸ ἐξωτερὸν· ἐκεῖ
shall be cast out into the darkness the outer; there

ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.
will be the weeping and the gnashing of the teeth.

¹³ Καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχῃ· Ὕπαγε,
And said the Jesus to the centurion; Go,

*[καὶ] ὥς ἐπιστευσας γεννηθῇ σοι. Καὶ ἰαθῇ
[and] as thou hast believed let it be done to thee. And was healed

ὁ παῖς αὐτοῦ ἐν τῇ ὥρᾳ ἐκείνῃ.
the boy of him in the hour thus.

¹⁴ Καὶ ἔλθων ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου,
And coming the Jesus into the house of Peter,

εἶδε τὴν πενθεράν αὐτοῦ βεβλημένην καὶ πυρεσ-
saw the mother-in-law of him being laid down and burning

σοῦσαν. ¹⁵ Καὶ ἥψατο τῆς χειρὸς αὐτῆς, καὶ
with fever. And he touched the hand of her, and

ἀφῆκεν αὐτὴν ὁ πυρετός· καὶ ἠγέρθη, καὶ διη-
left her the fever; and arose, and minis-

κονεῖ αὐτοῖς. ¹⁶ Ὀψίας δὲ γενομένης, προσῆνεγ-
tered to them. Evening now being come, they brought

καὶ αὐτῷ δαιμονιζομένους πολλούς· καὶ ἐξεβάλε
to him being possessed many; and he cast out

τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακούς
the spirits by a word, and all those sickness

ἐχοντας ἐθεράπευσεν. ¹⁷ Ὅπως πληρωθῇ τὸ
having he healed; that might be fulfilled the

ῥῆθ' ἐν δια· Ἠσαίου τοῦ προφήτου, λεγόντος·
word spoken through Isaiah the prophet, saying;

“Αὐτὸς τὰς ἀσθενείας ἡμῶν ἐλάβε, καὶ τὰς
“Himself the weaknesses of us he took away, and the

νόσους ἐβαστάσεν.”
diseases he removed.”

¹⁸ Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ
Seeing and the Jesus great multitudes about

* appointed under Authority, having soldiers under me, say to this one, ‘Go,’ and he goes; to another, ‘Come,’ and he comes, and to my servant, ‘Do this,’ and he does it.”

¹⁰ And Jesus’s listening, was astonished, and said to those walking with him, “Indeed, I say to you, I have not found so-great Faith * among any in ISRAEL:

¹¹ And I assure you † That many will come from the East and from the West, and will recline with Abraham and Isaac and Jacob, in the KINGDOM OF THE HEAVENS;

¹² † but the SONS OF the KINGDOM will be given into the † OUTER DARKNESS, where will be weeping and gnashing of teeth.”

¹³ Then Jesus said to the CENTURION, “Go; let it done to thee as thou hast believed.” And the SERVANT was IMMEDIATELY restored.

¹⁴ † Then Jesus entering into Peter’s house saw his WIFE’S MOTHER lying sick of a fever;

¹⁵ and he touched her hand, and the fever left her; and she arose, and entertained * him.

¹⁶ † Now, in the evening, they brought to him many demoniacs; and he expelled the SPIRITS with a Word, and cured all the sick;

¹⁷ that the word spoken through Isaiah the PROPHET might be verified, saying, † “He has “himself carried off our “INFIRMITIES, and borne “our DISTRESSES.”

¹⁸ And Jesus seeing

* VATICAN MANUSCRIPT.—0. appointed under. 18. the servant. 15. him.

10. among any in.

13. and—omit

† 13. Our Lord continues the image of a feast: the banqueting room was in the night illuminated with many lamps. He who is driven out of it and the house, is in darkness, and the further he is removed, the grosser the darkness.—*Westcott*. † 17. “This man beareth away our sins, and for us he is in sorrow.”—*Thomson’s Septuagint translation of Isa. liii. 4.*

† 11. Luke xiii. 20.

† 12. Matt. xxi. 43.

† 14. Mark i. 20—21; Luke iv. 38.

† 16. Mark i. 32; Luke iv. 40.

† 17. Isa. liii. 4.

αὐτον, ἐκελευσεν ἀπελθειν εἰς τὸ περαν. ¹⁹ Καὶ
him, he gave orders to depart to the other side. And
προσελθὼν εἰς γραμματεὺς, εἶπεν αὐτῷ· Διδασ-
coming one scribe, said to him; O teacher,
καλε, ἀκολουθήσω σοι, ὅπου εἶαν ἀπερχῇ. ²⁰ Καὶ
I will follow thee, where ever thou goest. And
λέγει αὐτῷ ὁ Ἰησοῦς· Αἱ ἀλωπεκες φωλεοὺς
says to him the Jesus; The foxes dens
ἐχουσι, καὶ τὰ πετεῖνα τοῦ οὐρανοῦ κατασκήνω-
they have, and the birds of the heaven nests;
σεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἐχει, πού τὴν
the but son of the man not he has, where the
κεφαλὴν κλινῇ. ²¹ Ἄλλος δὲ τῶν μαθητῶν
head he may rest. Another and of the disciples
αὐτοῦ εἶπεν αὐτῷ· Κυριε, ἐπιτρέφον μοι πρῶτον
of him said to him; O master, permit thou me first
ἀπελθεῖν, καὶ θάψαι τὸν πατέρα μου. ²² Ὁ δὲ
to go, and to bury the father of me. The but
Ἰησοῦς εἶπεν αὐτῷ· Ακολουθεῖ μοι, καὶ ἀφες
Jesus said to him; Follow me, and leave
τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροὺς.
the dead ones to bury the of themselves dead ones.
²³ Καὶ ἐμβαντὶ αὐτῷ εἰς τὸ πλοῖον, ἠκολούθη-
And entering to him into the ship, followed
σαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. ²⁴ Καὶ ἰδού, σεισμός
to him the disciples of him. And lo, a commotion
μεγὰς ἐγένετο ἐν τῇ θαλάσσῃ, ὥστε τὸ πλοῖον
great arose in the sea, so as the ship
καλυπτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκα-
to cover by the waves; he but was
θευδε. ²⁵ Καὶ προσελθόντες οἱ μαθηταὶ ἤγειραν
asleep. And coming the disciples awoke
αὐτον, λέγοντες· Κυριε, σῶσον ἡμᾶς. ἀπολ-
him, saying; O master, do thou save [us.] we
υμεθα. ²⁶ Καὶ λέγει αὐτοῖς· Τί δειλοὶ ἐστέ,
perish. And he says to them: How timid you are,
ὀλιγοπίστοι· τότε ἐγερθεὶς ἐπετίμησε τοῖς
O you of weak faith? Then arising he rebuked the
ἀνεμοῖς καὶ τῇ θαλάσσῃ· καὶ ἐγένετο γαλήνη
winds and the sea; and there was a calm
μεγάλῃ. ²⁷ Οἱ δὲ ἄνθρωποι ἐθαύμασαν, λέγοντες·
great. The and men were astonished, saying;
Ποταπὸς ἐστὶν οὗτος, ὅτι καὶ οἱ ἀνεμοὶ καὶ ἡ
What is this, that even the winds and the
θαλάσσα ὑπακούουσιν αὐτῷ;
sea hearken to him?
²⁸ Καὶ ἐλθόντι αὐτῷ εἰς τὸ περαν, εἰς τὴν
And coming to him to the other side, into the
χωρὰν τῶν Γεργεσηνῶν, ὑπήντησαν αὐτῷ δύο
country of the Gergesenes, met him two
δαίμονιζομενοί, ἐκ τῶν μνημεῶν ἐξερχομενοί,
being demonized, out of the sepulchres coming forth,
χάλεποι λίαν, ὥστε μὴ ἰσχυεῖν τίνα παρελθεῖν
fierce very, so that not to be able any one to pass along

* a Crowd about him, gave orders to pass to the OPPOSITE-SIDE.

19 And a certain Scribe approaching, said to him, † Rabbi, I will follow thee wherever thou goest."

20 And JESUS says to him, "The FOXES have Holes, and the BIRDS of HEAVEN places of shelter, but the SON of MAN has not where he may recline his HEAD."

21 And another, one of * the DISCIPLES said to him, † "Master, permit me first to go and bury my FATHER."

22 But JESUS * says to him, "Follow me; and leave the DEAD ONES to inter THEIR OWN Dead."

23 Then going on board * a Boat, his DISCIPLES followed him.

24 † And behold, there arose a violent Tempest in the LAKE, so that the BOAT was being covered by the BILLOWS; but he was asleep.

25 And * they came and awoke him, saying, "Save, Master; we perish!"

26 And he says to them, "Why are you afraid, O you distrustful?" Then arising, he rebuked the WINDS and the SEA, and there was a great Calm.

27 And the MEN were astonished, saying, "How great is this man! for even the WINDS and the SEA obey him."

28 † And coming to the OPPOSITE-SIDE, into the REGION of * GADARENES, there met him two DEMONIACS, coming forth from the MONUMENTS, so very furious, that no one was able to pass along; † that ROAD.

* VATICAN MANUSCRIPT.—18, a Crowd.

21. the disciples.

22. says.

† i. e. n

19.—so Lachmann and Tischendorf.

25. they came.

25. us—omit.

28. v. a.

ΚΑΙ ΚΑΙ—so Tischendorf; but Lachmann reads GERRHONES.

† 18. Opposite side or shore of the Lake Genesareth. Crossing this lake does not always denote sailing from the east side to the west, or inversely; though the river Jordan, b. th above and below the lake, ran southwards. The lake was of such a form, that, without any impropriety, it might be said to be crossed in other directions, even by those who kept on the same side of the Jordan.—Campbell.

† 19. Luke ix. 57.

† 21. Luke ix. 59.

† 24. Mark iv. 87; Luke viii. 22.

† 25. Mark v. 1; Luke viii. 26.

δια την ὁδου ἐκεينῃς. ²⁹ Καὶ ἰδου, ἐκραξαν
by the way that. And lo, they cried out
λεγοντες· Τι ἡμῖν καὶ σοι, υἱὲ του θεου; ἤλ-
saying; What to us and to thee, O son of the God? Comest
thes ὥδε προ καιρου βασανισαι ἡμας; ³⁰ Ἦν δὲ
thou here before a destined time to torment
μακραν ἀπ' αὐτῶν ἀγέλη χοίρων πολλῶν
at some distance from them a herd of swine many
βοσκομενη. ³¹ Οἱ δὲ δαίμονες παρεκαλουν αὐτον,
feeding. The and demons implored him,
λεγοντες· Εἰ ἐκβαλλεις ἡμας, ἀποστείλοι ἡμας
saying; If thou cast out us, send us
εἰς την ἀγέλην των χοίρων. ³² Καὶ εἶπεν αὐτοῖς·
to the herd of the swine. And he said to them;
ἴπαγετε. Οἱ δὲ ἐξεληθοντες ἀπηλθον εἰς τοὺς
Go; They and coming out they went to the
χοίρους. Καὶ ἰδου, ὥρμησε πᾶσα ἡ ἀγέλη κατα
swine. And lo, rushed whole the herd down
του κρημνου εἰς την θαλάσσαν, καὶ ἀπεθανον ἐν
the steep place into the lake, and died in
τοῖς ὕδασιν. ³³ Οἱ δὲ βοσκοντες ἐφυγον, καὶ
the waters. They and feeding them fled, and
ἀπελθοντες εἰς την πόλιν, ἀπηγγείλαν πάντα,
arriving at the city, related all,
καὶ τὰ των δαιμονιζομενων. ³⁴ Καὶ ἰδου, πᾶσα
and that of those being demonized. And lo, whole
ἡ πόλις ἐξῆλθεν εἰς συναντήσιν τῷ Ἰησοῦ· καὶ
the city went out to a meeting to the Jesus; and
ἰδοντες αὐτον, παρεκάλεσαν, ὅπως μεταβῇ
seeing him, they entreated, that he would depart
ἀπὸ των ὁρίων αὐτων.
from the coasts of them.

ΚΕΦ. Θ'. 9.

¹ Καὶ ἐμβας εἰς τὸ πλοῖον, διεπεράσεν, καὶ
And stepping into the boat, he passed over, and
ἦλθεν εἰς τὴν ἰδίαν πόλιν. ² Καὶ ἰδου, προσεφέρον
came to the own city. And lo, they brought
αὐτῷ, παραλυτικόν, ἐπὶ κλινῇ βεβλημένον.
to him, a paralytic, upon a bed lying.
Καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν, εἶπε τῷ
And seeing the Jesus the faith of them, he said to the
παραλυτικῷ· Ἐγὼ σοι, τέκνον· ἀφεωνται· ³ [σοι]
paralytic; Take courage, son; are forgiven [thee]

* VATICAN MANUSCRIPT—1. a Boat.

2. (thee)—omit

+ 32. The following extract from "Hackett's Tour in the Holy Land," will serve as an illustration:—"COUNTRY OF THE GADARENES.—I spent a night, and part of two days, in the vicinity of the Lake of Tiberias. My tent was pitched near the Hot Baths, about a mile south of the town of Tiberias, and, consequently, near the south end of the lake. In looking across the water to the other side, I had before me the country of the Gadarenes, where the swine 'impelled by an evil spirit, plunged into the sea. I was struck with a mark of accuracy in the sacred writers, which had never occurred to me till then. They state that 'the swine ran violently down the steep place or precipice,' (the article being required by the Greek,) 'and were choked in the waters.' It is implied here, first, the hills in that region approach near the water; and, secondly, that they fall off so abruptly along the shore, that it would be natural for a writer, familiar with that fact, to refer to it as well known. Both these implications are correct. A mass of rocky hills overlook the sea on that side, so near the water that one sees their dark outline reflected from its surface, while their sides, in general, are so steep, that a person familiar with the scenery would hardly think of speaking of a steep place or precipice, where so much of the coast forms but one continuous precipice. Our translators omit the definite article, and show, by this inadvertence, how naturally the more exact knowledge of the Evangelists influenced their language."

1. 1. Matt. iv. 13.

2. 2. Mark ii. 3; Luke v. 18.

²⁹ And, behold, they cried out, saying, "What hast thou to do with us, O Son of GOD? Comest thou hither before the appointed Time, to torment us?"

³⁰ Now there was at some distance from them a great Herd of Swine feeding.

³¹ And the DEMONS implored him, saying, "If thou dismiss us, send us away to the HERD of SWINE."

³² And he said to them, "Go." And THEY, going forth, went away to the SWINE; and behold, the WHOLE HERD rushed down the PRECIPICE into the LAKE, and perished in the WATERS.

³³ Then the SWINE-HERDS fled, and reaching the CITY, related all this and the THINGS concerning the DEMONIACS.

³⁴ And presently the WHOLE CITY came forth to meet JESUS, and seeing him, they entreated that he would retire from their VICINITY.

CHAPTER IX.

1 Then stepping on board * a Boat, he crossed the lake, and came to his own City.

2 And they brought to him a paralytic, lying on a Bed: and JESUS perceiving their FAITH, said to the PARALYTIC, "Son

κε ἁμαρτίαι σου. ³ Καὶ ἰδοὺ, τινες τῶν γραμμα-
 the was ofther. And lo, some of the scribes
 τῶν εἶπον ἐν ἑαυτοῖς· Οὗτος βλασφημεῖ. ⁴ Καὶ
 said among themselves; This blasphemeth. And
 ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῆν, εἶπεν·
 knowing the Jesus the thoughts of them, says;
 Ἰ-ατί ὑμεῖς ἐνθυμείσθε πονηρὰ ἐν ταῖς καρδίαις
 Why you think evils in the hearts
 μων; ⁵ Τι γὰρ ἐστὶν ευκοπώτερον· εἰπεῖν·
 you? What for is easier? to say,
 Ἀφεῶνται σου αἱ ἁμαρτίαι; ἢ εἰπεῖν· Ἐγείραι
 Are forgiven of thee the sins? or to say;
 καὶ περιπατεῖ; ⁶ ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν
 and walk? That but you may know that authority
 ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφίεναι
 has the son of the man on the earth to forgive
 ἁμαρτίας· (τότε λέγει τῷ παραλυτικῷ*) Ἐγερ-
 sins; (then he says to the paralytic;) Arising
 θεις ἀρον σου τὴν κλινὴν, καὶ ὑπάγε εἰς τὸν
 take up of thee the bed, and go into the
 οἶκόν σου. ⁷ Καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον
 house of thee. And arising he went to the house
 αὐτοῦ. ⁸ Ἰδόντες δὲ οἱ ὄχλοι ἐθαύμασαν, καὶ
 of him. Seeing and the crowds wondered, and
 ἐδύξασαν τὸν θεόν, τὸν δόντα ἐξουσίαν τοιαυτὴν
 glorified the God, that having given authority so great
 τοῖς ἀνθρώποις.
 to the men.

⁹ Καὶ παραγὼν ὁ Ἰησοῦς ἐκεῖθεν, εἶδεν ἀνθρώ-
 And passing on the Jesus from thence, he saw a man
 πον καθήμενον ἐπὶ τῷ τελωνίῳ, Ματθαῖον
 sitting at the custom-house, Matthew
 λεγόμενον· καὶ λέγει αὐτῷ· Ἀκολουθεῖ μοι.
 being named, and he says to him; Follow me.
 Καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. ¹⁰ Καὶ ἐγένετο,
 And rising up he followed him. And it happened,
 αὐτοῦ ἀνακείμενον ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ, πολλοὶ
 of him reclining at table in the house, and lo, many
 τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανεκὲν ἰνὸ
 publicans and sinners coming reclined
 τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ. ¹¹ Καὶ
 with the Jesus and the disciples of him. And
 ἰδόντες αἱ Φαρισαῖοι εἶπον τοῖς μαθηταῖς αὐτοῦ·
 seeing the Pharisees said to the disciples of him;
 Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει
 Why with the publicans and sinners eats
 ὁ διδάσκαλος ὑμῶν; ¹² Ὁ οὖν Ἰησοῦς ἀκούσας,
 the teacher of you? The and Jesus hearing
 εἶπεν* [αὐτοῖς·] Οὐ χρεῖαν ἔχουσιν οἱ ἰσχυροὶ
 says [to them,] No need have those being well
 ἱατροῦ, ἀλλ' οἱ κακῶς ἐνόντες. ¹³ Πορεύθεντες
 of physician, but those sick being. You are going
 δε μαθεῖτε, τί ἐστίν· ¹⁴ Ἐλεον θέλω, καὶ οὐ
 but learn what is; Mercy I wish, and not

take courage; Thy sins are forgiven."

³ And behold, some of the scribes said among themselves, "This man blasphemeth."

⁴ But Jesus discerning their thoughts, said, "Why do you think evil [things] in your hearts?"

⁵ For, which is easier? to say, "Thy sins are forgiven; or to say, [with effect,] Arise, and walk?"

⁶ But that you may know that the son of man has Authority on earth to forgive Sins, (then he says to the paralytic,) "Arise, take up Thy bed, and go to thy house."

⁷ And arising, he went to his house.

⁸ And the people seeing it, *feared and praised that God who had given such Authority to men.

⁹ † And Jesus, passing on from thence, saw a Man, named Matthew, sitting at the † tax-office; and he says to him, "Follow me." And he arose, and followed him.

¹⁰ And it came to pass, as he was reclining at table in his house, behold, † Many Tribute-takers and † Sinners coming, reclined with Jesus and his disciples.

¹¹ And the Pharisees observing it, said to his disciples, † "Why does your teacher eat with tribute takers and Sinners."

¹² But * he hearing it, says, "they who are in HEALTH have no need of a Physician, but they who are sick."

¹³ But go, and learn what that is, † "I desire

VATICAN MANUSCRIPT—5. Thy sins. hearing 12. to them—omit.

8. feared—so Lach. and Tisch.

12. uk

† 9. Probably an office erected on the side of the lake for collecting toll of passengers, and receiving the customs for goods carried by water. † 10. The word *hamartoloi*, sinner, is generally used in the Gospels, and indeed throughout the N. T., either to signify Gentile, or such of the Jews who, from their illicit practices, were looked upon in the same light with the Gentiles. See Gal. ii. 15.

† 9. Mark ii. 14; Luke v. 27.
 13. Hos. vi. 6; Matt. xii. 7.

† 10. Mark ii. 15; Luke v. 29

† 11. Luke xv. 9

θυσιαν." Ου γαρ ηλθον καλεσαι δικαιους, αλλ' ^{a sacrifice.} a sacrifice. Not for I am come to call just persons, but

αμαρτωλων. ^{sinner.} sinners. ¹⁴ Τότε προσερχονται αυτοι μαθηται Ιωαννου. ^{Then came to him the disciples ο. ohn,}

λεγοντες· Διατι ημεις και οι Φαρισαιοι νηστευ- ^{saying; Why we and the Pharisees fast}

ομεν * [πολλα,] οι δε μαθηται σου νηστεουνσι; ^{[much,] the but disciples of thee not fast?}

¹⁵ Και ειπεν αυτοις ο Ιησους· Μη δυνανται οι υιοι ^{And says to them the Jesus Not are able the sons}

του νυμφωνος πενθειν, εφ' οσον μετ' αυτων ^{of the bridal chamber to mourn, in as much with them}

εστιν ο νυμφιος· Ελευσονται δε ημεραι, οταν ^{is the bridegroom? Shall come but days, when}

απαρθη απ' αυτων ο νυμφιος, και τότε νηστευ- ^{may be taken from them the bridegroom, and then they shall}

σουσιν. ¹⁶ Ουδεις δε επιβαλλει επιβλημα ρακους ^{fast. No one now puts a patch of cloth}

αγαφου επι ιματιω παλαιω· αιρει γαρ το πλη- ^{unfilled on to a mantle old; takes away for the patch}

ρωμα αυτου απο του ιματιου, και χειρον σχισμα ^{is it from the mantle, and worse a rent}

γινεται. ¹⁷ Ουδε βαλλουσιν οινον νεον εις ^{becomes. Nor do they put wine new into}

ασκους παλαιους· ει δε μηγε, ρηγνυνται οι ασκοι, ^{bottles old; if but not, burst the bottles, and the wine}

και ο οινος εκχειται, και οι ασκοι απολουνται· ^{is spilled, and the bottles are destroyed; but they put}

αλλα βαλλουσιν οινον νεον εις ασκους καινους, ^{but they put wine new into bottles new,}

και αμφοτεροι συντηρουνται. ^{and both are preserved together.}

¹⁸ Ταυτα αυτου λαλουντος, αυτοις, ιδου, αρχων ^{These of him speaking, to them, lo, a ruler}

εις ελθων προσεκυνει αυτω, λεγων· 'Οτι η ^{certain coming prostrated to him, saying, That the}

θυγατηρ μου αρτι ετελευτησεν· αλλα ελθων ^{daughter of me now is dead; but coming}

επιθεσ την χειρα σου επ' αυτην, και ζησεται. ^{lay the hand of thee upon her, and she shall live.}

¹⁹ Και εγερθεις ο Ιησους ηκολουθησεν αυτω, ^{And arising the Jesus went after him,}

και οι μαθηται αυτου. ²⁰ Και ιδου, γυνη αιμορ- ^{and the disciples of him. And lo, a woman having a}

ρρυσσα δωδεκα ετη, προσελθουσα οπισθεν, ^{flow of blood twelve years, approaching behind,}

ηψατο του κρασπεδου του ιματιου αυτου. ²¹ Ελ- ^{touching the tust of the mantle of him. She}

εγε γαρ εν εαυτη· Εαν μονον αψωμαι τ υ ιματιου ^{said for within herself; If only I can touch the mantle}

'Compassion, † and not ^{a Sacrifice;} a Sacrifice; for I came not to call Righteous men, but Sinners."

¹⁴ Then John's DISCIPLES accosting him, said, † "Why and the PHARISEES fast, why not and thy DISCIPLES?"

¹⁵ And JESUS says to them, † "Can the BRETHREN mourn, while the BRIDEGROOM is with them? But the Time will come, when the BRIDEGROOM will be taken from them, and then they will fast."

¹⁶ No one puts a Piece of undressed Cloth on an old Garment; because the PATCH itself would tear the GARMENT, and a worse Rent be made.

¹⁷ Neither do persons put new Wine into old Skins; for if they do, the SKIN bursts, and the WINE is spilled, and the SKINS are destroyed; but they put new Wine into new Skins, and both are preserved."

¹⁸ † While he was thus speaking to them, a certain Ruler coming, prostrated to him, saying, "My DAUGHTER is by this time dead; but come lay thy HAND on her, and she will revive."

¹⁹ And JESUS arising with his DISCIPLES, followed him.

²⁰ † And, behold, a Woman, having been afflicted with an hemorrhage of Twelve Years, coming behind, touched the TAIL of his MANTLE;

²¹ for she said within herself, "If I can only touch his MANTLE, I shall be cured."

²² JESUS turning, and

* VATICAN MANUSCRIPT—14. much—omit.

† 13. "I desire mercy, rather than sacrifice."—Septuagint. Lord's answer will appear more appropriate from the fact that John was now in prison so that his followers were fasting in consequence of their master's removal from them. † 17. Skins of the kid were very much used by the ancients for their wine. They were used whole, and the openings for the legs and head were tied up with strings. They were no strong enough to be used a second time for the same purpose.—Samuel Sharpe.

† 14. Mark ii. 18; Luke v. 33. † 15. John iii. 29. † 18. Mark v. 27; Luke xiii. 43. † 20. Mark v. 25; Luke viii. 43.

και ιδων αυτην, ειπε· **Θαρσει, θυγατερ· ἡ**
 and seeing her, said; Take courage, daughter; the
πιστις σου σεσωκε σε. **Και εσωθη ἡ γυνὴ ἀπο**
 faith of thee has saved thee. And was well the woman from
τῆς ὥρας ἐκείνης. **23** **Και ἐλθων ὁ Ἰησοῦς εἰς**
 the hour of that. And coming the Jesus into
τὴν οἰκίαν τοῦ ἀρχόντου, καὶ ἰδὼν τοὺς αὐλητάς,
 the house of the ruler, and seeing the flute-players,
καὶ τὸν ὄχλον θορυβουμένον, **24** **λέγει * [αὐτοῖς:]**
 and the crowd making a noise, says [to them,]
Ἀναχωρεῖτε· οὐ γὰρ ἀπεθάνε τὸ κοράσιον, ἀλλὰ
 Withdraw: not for is dead the girl, but
καθεύδει. **Καὶ κατέγελων αὐτοῦ.** **25** **Ὅτε δὲ**
 sleeps. And they derided him. When but
ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκρατῆσε τῆς
 they put out the crowd, he entering took hold of the
χείρας αὐτῆς· καὶ ἤγειρθη τὸ κοράσιον. **26** **Καὶ**
 hand of her: and was raised the girl. And
ἐξῆλθεν ἡ φημὴ αὕτη εἰς ὅλην τὴν γῆν ἐκείνην.
 went forth the report this into all the land that.

27 **Καὶ παραγοῦντι ἐκείθεν τῷ Ἰησοῦ, ἠκολού-**
 And passing on from there the Jesus, went
θησαν * [αὐτῷ] δύο τυφλοὶ, κρᾶζοντες καὶ
 after [him] two blind men, crying out and
λεγοντες· Ἐλέησον ἡμᾶς, υἱὲ Δαυὶδ. **28** **Ἐλθόντι**
 saying; Have pity on us, O son of David. Being come
δὲ εἰς τὴν οἰκίαν, προσέλθον αὐτῷ οἱ τυφλοὶ,
 and into the house, came to him the blind men,
καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Πιστεῦετε, ὅτι δύνα-
 and says to them the Jesus; Do you believe, that I am
μαι τούτο ποιῆσαι; Λέγουσιν αὐτῷ· Ναι κύριε.
 able this to do? They say to him; Yes O master.
29 **Τότε ἥψατο τῶν ὀφθαλμῶν αὐτῶν, λέγων·**
 Then he touched the eyes of them, saying
Κατὰ τὴν πίστιν ὑμῶν γεννηθῆτω ὑμῖν. **30** **Καὶ**
 According to the faith of you be it done to you.
ἀνεψύχθησαν αὐτῶν οἱ ὀφθαλμοί. Καὶ ἐνεβριμή-
 were/joyed of them the eyes. And strictly
σατο αὐτοῖς ὁ Ἰησοῦς, λέγων· Ὅρατε, μὴ δει-
 charged them the Jesus, saying; See, no one
γινώσκεται. **31** **Οἱ δὲ ἐξελθόντες διεφθμίσαν**
 know. They but having gone published
αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ. **32** **Αὐτῶν δὲ ἐξε-**
 him in all the land that. These and going
χόμενων, ἰδοὺ, προσήνεγκαν αὐτῷ ἄνθρωπον
 away, lo, they brought to him a man
κῶφον, δαιμονιζόμενον. **33** **Καὶ ἐκβλήθεντος τοῦ**
 dumb, being demonized. And having cast out the
δαίμονιου, ἐλάλητε ὁ κῶφος. Καὶ ἐθαύμασαν
 demon, spoke the dumb. And were astonished
οἱ ὄχλοι, λέγοντες· Οὐδέποτε ἐφάνη οὕτως ἐν
 the crowds, saying; Never was it seen thus in

seeing her, said, "Take courage, Daughter; thy FAITH has cured thee." And the WOMAN was well from that HOUR.

23 † JESUS being come into the RULER'S HOUSE, and seeing the † FLUTE-PLAYERS and the CROWD making lamentation,

24 says to them, "Leave the place; for the GIRL is not dead, but sleeps." And they derided him.

25 But when the COMPANY was excluded, he entering in, grasped her HAND, and the GIRL was raised.

26 And the REPORT of this [miracle] went forth through ALL that REGION.

27 And JESUS passing from thence, Two Blind men followed, exclaiming, "O Son of David, have compassion on us!"

28 And being come into the HOUSE, the BLIND men came to him; and JESUS says to them, "Do you believe That I can do this?" They reply to him, "Yes, Master."

29 Then he touched their EYES, saying, "Be it done to you according to your FAITH."

30 And Their EYES were opened; and JESUS strictly charged them, saying, "See that you inform no one."

31 But THEY, having departed, spread his fame through ALL that LAND.

32 Now, as these men were going out, behold, † there was brought to him a DUMB man, being demonized.

33 And the DEMON having been expelled, the DUMB man spoke, and the PEOPLE were astonished, saying, "Never was it thus seen in ISRAEL!"

* VATICAN MANUSCRIPT—24. to them—omit.

27. him—omit.

† 23. *Notius* on *Virgil* says, "The funerals of the elder sort with the trumpet, and those of the younger with the flute." *Lightfoot* remarks, "On the death of his wife even the poor Jew will afford not less than two pipes (or flutes), and one woman to make lamentation." See 2 Chron. xxiv. 25; Eccles. xii. 5; Jer. ix. 17; xlviii. 33.

† 23. Mark v. 38; Luke viii. 51.

† 32. Matt. xli. 23; Luke xi. 14.

τῷ Ἰσραὴλ. ³⁴ Οἱ δὲ Φαρισαῖοι ἐλεγον· Ἐν τῷ
to the Israel. The but Pharisees said; By the
ἀρχόντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.
prince of the demons he casts out the demons.

³⁵ Καὶ περιήγεν ὁ Ἰησοῦς τὰς πόλεις πάσας
And went about the Jesus the cities all
καὶ τὰς κώμας, διδασκὼν ἐν ταῖς συναγωγαῖς
and the villages, teaching in the synagogues
αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλ-
of them, and publishing the glad tidings of the kingdom.
εἰας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν
and healing every disease and every
μαλακίαν.

³⁶ Ἰδὼν δὲ τοὺς ὄχλους, ἐσπλαγχνίσθη περὶ
Seeing and the crowds, he was moved with pity for
αὐτῶν, ὅτι ᾗσαν ἐσκυλευμένοι καὶ ἐρριμμένοι,
them, because they were jaded and scattered,
ὥστε πρόβατα μὴ ἔχοντα ποιμένα. ³⁷ Τότε λέγει
like sheep not having a shepherd. Then he says
τοῖς μαθηταῖς αὐτοῦ· Ὁ μὲν βερισμός πολὺς, οἱ
to the disciples of him; The indeed harvest plentiful, the
δὲ ἐργαταὶ ὀλίγοι. ³⁸ Δεήθητε οὖν τοῦ κυρίου
but laborers few. Implore then the lord
τοῦ θερισμοῦ, ὥπως ἐκβάλῃ ἐργάτας εἰς τὸν
of the harvest, that he would send out laborers into the
θερισμὸν αὐτοῦ. ΚΕΦ. Ι. 10. ¹ Καὶ προσ-

ἔβαλεν αὐτοῖς τοὺς δώδεκα μαθητάς αὐτοῦ, ἐὼς
And having
καλεσάμενος τοὺς δώδεκα μαθητάς αὐτοῦ, ἐὼς
called the twelve disciples of him, he
κέν αὐτοῖς ἐξουσίαν πνευματῶν ἀκαθάρτων, ὥστε
gave to them authority spirits unclean, so as
ἐκβάλλειν αὐτὰ, καὶ θεραπεύειν πᾶσαν νόσον
to cast out them, and to heal every disease
καὶ πᾶσαν μαλακίαν.

² Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματα
Of the now twelve apostles the names
εἰσὶ ταῦτα· πρῶτος, Σίμων ὁ λεγόμενος
are these; first, Simon that being called
Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ· Ἰακώ-
Peter, and Andrew the brother of him; James
βος ὁ τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφὸς
that of the Zebedee, and John the brother
αὐτοῦ· ³ Φίλιππος, καὶ Βαρθολομαῖος· Θωμᾶς, καὶ
of him; Philip, and Bartholomew; Thomas, and
Ματθαῖος ὁ τελωνὴς· Ἰακώβος ὁ τοῦ Ἀλφαίου,
Matthew the tax-gatherer; James that of the Alphaeus,
καὶ ⁴ [Λεββαῖος ὁ ἐπικληθεὶς] Θαδδαῖος· ⁵ Σίμων
and [Lebbeus that surnamed] Thaddeus; Simon
ὁ κανανίτης, καὶ Ἰουδᾶς ὁ Ἰσκαριώτης, ὁ καὶ
the Cananite, and Judas that Iscariot, who even
παράδους αὐτοῦ.

⁶ Τούτους τοὺς δώδεκα ἀπεστείλεν ὁ Ἰησοῦς,
These the twelve sent forth the Jesus
παράγγειλας αὐτοῖς, λέγων· Εἰς ὁδὸν ἐθνῶν μὴ
commanding them, saying; Into a road of Gentiles not
απελθῆτε, καὶ εἰς πόλιν Σαμαρείτων μὴ εἰσελ-
you may go, and into a city of Samaritans not you may

³⁴ But the PHARISEE
said, † "He expels the
DEMONS by the PRINCE
of the DEMONS."

³⁵ † And JESUS went
through all the CITIES
and VILLAGES teach-
ing in their SYNAGOGUES, &c.,
announcing the GLAD TI-
DINGS of the KINGDOM
and curing Every Disease
and Every Malady.

³⁶ † And beholding the
crowds, he deeply pitie-
d them, Because they were
being harassed and dis-
persed, as Sheep having
no Shepherd.

³⁷ Then he says to his
DISCIPLES, † "The HAR-
VEST indeed is great, but
the REAPERS are few;

³⁸ beseech, therefore
the LORD of the HAR-
VEST, that he would send
Laborers to REAP it."

CHAPTER X.

¹ And having summo-
ned his TWELVE Disciple
† he gave them Authority
to expel impure Spirits
and to cure Diseases and
Maladies of Every kind.

² Now these are the
NAMES of the TWELVE
Apostles; The first, THOMAS
Simon, NAMED Peter, and
Andrew his BROTHER
THAT James, son of ZEB-
EDEE, and John his BROTHER;

³ Philip and Barthol-
mew; Thomas, and Mat-
thew the TRIBUTE T-
XER; THAT James, s-
on of ALPHEUS; and Thad-
deus;

⁴ Simon the Cananite
and THAT Judas Iscari-
ot who even delivered him
up.

⁵ These TWELVE JESUS
commissioned, instruct-
ed them, saying, "Go I-
AWAY to the Gentiles, a-
nd enter not any city of
Samaritans; "

* VATICAN MANUSCRIPT—3. THAT Lebbeus, surnamed—omitted.

† 34. Mark iii. 22; 35. Mark vi. 8; Luke xiii. 22.
xxiv. 5; Jer. xxxii. 1—4

† 37. Luke x. 3; John iv. 3

† 38. Mark vi. 34; Ez-
ek. i. 1. Mark iii. 13; 16

θητε. ⁶ Πορευεσθε δε μαλλον προς τα ποσβατα
inter. G you but rather to the sheep
τα απ'λωτα οικου Ισραηλ. ⁷ Πορευομενοι δε
the perishing house of Israel. Passing on you day and
κηρυσσετε, λεγοντες· ⁸ Οτι ηγγικεν η βασιλεια
preach you, saying; That it is come nigh the kingdom
των ουρανων. ⁹ Α-θεν υντας θεραπευετε, νεκ-
of the heavens. Those being sick heal, dead
ρους εγειρετε, λεπρους καθαριζετε, δαιμονια
ones raise up, lepers cleanse, devils
εκβαλλετε· δωρεαν ελαβετε, δωρεαν δοτε.
cast out, freely you have received, freely give.

¹⁰ Μη κτυσησθε χρυσον, μηδε αργυρον, μηδε
Not provide gold nor silver, nor
χαλκον εις τας ζωνας υμων· ¹¹ μη πηραν εις οδον,
copper in the belts of you; not a bag for a journey,
μηδε δυο χιτωνας, μηδε υποδηματα, μηδε ραβδον.
nor two tunics, nor sandals, nor a staff.

Αξιος γαρ ο εργατης της τροφης αυτου εστιν.
worthy for the labourer of the food of him is.

¹² Εις ην δ' αν πολιν η κωμην εισελθητε,
into what and ever city or country-town you may enter,
εξετασατε, τις εν αυτη αξιος εστι· κακει μεινατε,
search out, who in her worthy is; and there abide,

εως αν εξελθητε. ¹³ Εισερχομενοι δε εις την
till you go thence. Entering and into the

οικιαν, ασπασασθε αυτην. ¹⁴ Και εαν μεν η
house, salute her. And if indeed may be

η οικια αξια, ελθew η ειρηνη υμων επ' αυτην.
the house worthy, let come the peace of you on her;

εαν δε μη η αξια, η ειρηνη υμων προς υμας
if but not may be worthy, the peace of you to you

επιστραφητω. ¹⁵ Και ος εαν μη δεξεται υμας,
let it turn. And who if not may receive you,

μηδε ακουση τους λογους υμων, εξερχομενοι της
nor hear the words of you, coming out of the

οικιας η της polews εκεινης, εκτιναξατε τον
house or of the city that, shake off the

κυνιορτον των ποδων υμων. ¹⁶ Αμην λεγω υμιν,
dust of the feet of you, I say to you,

ανεκτοτερον εσται ηη Σοδωμων και Γομορρων εν
more tolerable will be land of Sodom and Gomorrah in

ημερα κρισεως, ηη τη πολει εκεινη. ¹⁷ Ιδου, εγω
a day of trial, than the city at that, I

αποστελλω υμας ως προβατα εν μεση λυκων.
send you as sheep in midst of wolves.

Γινεσθ· ουν φρονιμοι ως οι οφεις, και ακεραιοι
Be ye therefore wise as the serpents, and artless

ως αι περιστεραι.
as the doves.

¹⁸ Προσεχετε δε απο των ανθρωπων. Παρα-
Take heed and of the men They will

δωσουσι γαρ υμας εις συνεδρια, και εν ταις
sland or for you to assemblies, and in the

⁶ † But go rather to the
PERISHING SHEEP of the
Stock of Israel.

⁷ † And as you go, pro-
claim, saying, 'The KING-
DOM of the HEAVENS has
approached.'

⁸ Heal the Sick, † raise
the Dead, † cleanse Lepers,
expe. Demons; freely you
have received, freely give.

⁹ Provide neither Gold,
nor Silver, nor Copper, in
your GIRDLES;

¹⁰ carry no Traveling
Bag, no spare CLOTHES,
Shoes, or Staff; † for the
WORKMAN is worthy of
his MAINTENANCE.

¹¹ And whatever City
or Village you enter, in-
quire what worthy person
resides there; and remain
with him till you leave
the place.

¹² When you enter the
HOUSE, salute the family.

¹³ And if the FAMILY
be worthy, let the PEACE
you wish come upon
them; but if unworthy,
let your PEACE return
upon yourselves.

¹⁴ And whoever will
not receive you, nor hear
your words, in departing
from that HOUSE or CITY,
shake the DUST off your
FEET.

¹⁵ Indeed, I say to you,
it will be more endurable
for the Land of Sodom
and Gomorrah, in a Day
of Judgment, than for
that CITY.

¹⁶ † Behold! I send
you forth as Sheep * into
the Midst of Wolves; be,
therefore, sagacious as
SERPENTS, and innocent
as DOVES.

¹⁷ But beware of these
MEN; † for they will de-
liver you up to High

VATICAN MANUSCRIPT—13. upon you.

16. into

† 8. [Raise the Dead.] This clause, though found in the Vatican, is wanting in a great number of MSS. Griesbach excluded it from his first edition of the Greek text, but inserted it in subsequent editions, marked as doubtful. Campbell, Wetstein, and Wakefield reject it. Macknight, Whitty, and Doddridge think it better to retain the clause, as it is evident some omissions in this discourse refer to events which did not immediately take place. See verses 8, 21, 23.

† 9. Their purses were commonly in their girdles.

† 10. Isa. lxi. 6; A. 13. xiii. 46.

† 7. Mark vi. 8; Luke ix. 3; 17.

15. Matt. xi. 22, 24.

† 11. Luke x. 8.

† 17. Matt. xxiv. 6.

10. Tim. v. 18.

τῷ Ἰσραὴλ. ³⁴ Οἱ δὲ Φαρισαῖοι ἐλέγον· Ἐν τῷ
to the Israel. The but Pharisees said; By the
ἀρχοντὶ τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.
prince of the demons he casts out the demons.

³⁵ Καὶ περιήγεν ὁ Ἰησοῦς τὰς πόλεις πάσας
And went about the Jesus the cities all
καὶ τὰς κώμας, διδασκὼν ἐν ταῖς συναγωγαῖς
and the villages, teaching in the synagogues
αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλ-
of them, and publishing the glad tidings of the kingdom
εἰας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν
and healing every disease and every
μαλακίαν.

malady.
³⁶ Ἰδὼν δὲ τοὺς ὄχλους, ἐσπλαγχνίσθη περὶ
Seeing and the crowds, he was moved with pity for
αὐτὸν, ὅτι ἦσαν ἐσकुλμένοι καὶ ἐρριμμένοι,
them, because they were jaded and scattered,
ὥστε προβάτα μὴ ἔχοντα ποιμένα. ³⁷ Τότε λέγει
like sheep not having a shepherd. Then he says
τοῖς μαθηταῖς αὐτοῦ· Ὁ μὲν θερισμός πολὺς, οἱ
to the disciples of him; The indeed harvest plentiful, the
δὲ ἐργαταὶ ὀλίγοι. ³⁸ Δεήθητε οὖν τοῦ κυρίου
but laborers few. Implore then the lord
τοῦ θερισμοῦ, ὥστε ἐκβάλῃ ἐργάτας εἰς τὸν
of the harvest, that he would send out laborers into the
θερισμὸν αὐτοῦ. ΚΕΦ. Ι. 10. ¹ Καὶ προσ-
harvest of him. And having

καλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ, ἐδω-
called the twelve disciples of him, he
κεν αὐτοῖς ἐξουσίαν πνευματῶν ἀκαθάρτων, ὥστε
gave to them authority spirits unclean, so as
ἐκβάλλειν αὐτὰ, καὶ θεραπεύειν πᾶσαν νόσον
to cast out them, and to heal every disease
καὶ πᾶσαν μαλακίαν.
and every malady.

² Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματα
Of the now twelve apostles the names
ἐστί ταῦτα· πρῶτος, Σίμων ὁ λεγόμενος
are these; first, Simon that being called
Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ· Ἰακώ-
Peter, and Andrew the brother of him; James
βος ὁ τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφὸς
that of the Zebedee, and John the brother
αὐτοῦ· Φίλιππος, καὶ Βαρθολομαῖος· Θωμᾶς, καὶ
of him; Philip, and Bartholomew; Thomas, and
Ματθαῖος ὁ τελωνὴς· Ἰακώβος ὁ τοῦ Ἀλφαίου,
Matthew the tax-gatherer; James that of the Alphaeus,
καὶ * [Λεββαῖος ὁ ἐπικληθεὶς] Θαδδαῖος· Σίμων
and [Lebbeus that surnamed] Thaddeus; Simon
ὁ κανανίτης, καὶ Ἰουδᾶς ὁ Ἰσκαριώτης, ὁ καὶ
the Canaanite, and Judas that Iscariot, who even
παράδους αὐτοῦ.
delivered up him.

³ Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς,
These the twelve sent forth the Jesus
παραγγείλας αὐτοῖς, λέγων· Εἰς ὁδὸν ἐθνῶν μὴ
commanding them, saying, Into a road of Gentiles not
ἀπελθῆτε, καὶ εἰς πόλιν Σαμαρεῖταιν μὴ εἰσελ-
you may go, and into a city of Samaritans not you may

³⁴ But the PHARISEES said, † "He expels the DEMONS by the PRINCE of the DEMONS."

³⁵ ‡ And JESUS went through all the CITIES and VILLAGES teaching in their SYNAGOGUES, and announcing the GLAD TIDINGS of the KINGDOM, and curing Every Disease and Every Malady.

³⁶ ‡ And beholding the crowds, he deeply pitied them, because they were being harassed and dispersed, as Sheep having no Shepherd.

³⁷ Then he says to his DISCIPLES, ‡ "The HARVEST indeed is 'Great, but the REAPERS are few ;

³⁸ beseech, therefore, the LORD of the HARVEST, that he would send Laborers to REAP it."

CHAPTER X

¹ And having summoned his TWELVE DISCIPLES, ‡ he gave them Authority to expel impure Spirits, and to cure Diseases and Maladies of Every kind.

² Now these are the NAMES of the TWELVE Apostles; The first, THAT SIMON, NAMED Peter, and Andrew his BROTHER; THAT James, son of ZEBEDEE, and John his BROTHER;

³ Philip and Bartholomew; Thomas, and Matthew the TRIBUTE TAXER; THAT James, son of ALPHEUS; and Thaddeus;

⁴ Simon the Canaanite; and Judas Iscariot, who even delivered him up.

⁵ These TWELVE JESUS commissioned, instructing them, saying, "Go not Away to the Gentiles, and enter not any city of the Samaritans ;

* VATICAN MANUSCRIPT—3. THAT Lebbeus, surnamed—omit.

† 34. Mark iii. 22; xxiv. 8; Jer. xxxii. 1—4

‡ 35. Luke vi. 8; Luke xiii. 22. ‡ 37. Luke x. 3; John iv. 9

† 30. Mark vi. 34; Ezek. ‡ 1. Mark iii. 13; ix. 1

θητε. ⁶ Πορευεσθε δε μαλλον προς τα ποινοβαρα
inter. G you but rather to the sheep
τα απ'λωτοτα οικου Ισραηλ. ⁷ Πορευομενοι δε
the perishing house of Israel. Paving on your way and
κηρυσσετε, λεγοντες· ⁸ **Οτι ηγγικεν η βασιλεια**
preach you, saying; That it is come nigh the kingdom
των ουρανων. ⁹ **Α-θεν υντας θεραπευετε, νεκ-**
of the heavens. Those being sick heal, dead
ρους εγειρετε, λεπρους καθαριζετε, δαιμονια
ones raise up, lepers cleanse, demons
εκβαλλετε· δωρεαν ελαβετε, δωρεαν δοτε.
cast out; freely you have received, freely give.

¹⁰ **Μη κτυσασθε χρυσον, μηδε αργυρον, μηδε**
Not provide gold nor silver, nor
χαλκον εις τας ζωνας υμων· ¹¹ **μη πηραν εις οδον,**
copper in the belts of you; not a bag for a journey.
μηδε δυο χιτνας, μηδε υποδηματα, μηδε ραβδον.
nor two tunics, nor sandals, nor a staff.

Αξιος γαρ ο εργατης της τροφης αυτου εστιν.
worthy for the labourer of the food of him is.

¹² **Εις ην δ' αν πολιν η κωμην εισελθητε,**
into what and ever city or country-town you may enter,
εξετασατε, τις εν αυτη αξιος εστι· κακει μεινατε,
search out, who in her worthy is; and there abide,
εως αν εξελθητε. ¹³ **Εισερχομενοι δε εις την**
till you go thence. Entering and into the
οικιαν, ασπασασθε αυτην. ¹⁴ **Και εαν μεν η**
house, salute her. And if indeed may be
η οικια αξια, ελθτω η ειρηνη υμων επ' αυτην.
the house worthy, let come the peace of you on her;

εαν δε μη η αξια, η ειρηνη υμων προς υμας
if but not may be worthy, the peace of you to you
επιστραφητω. ¹⁵ **Και ος εαν μη δεχεται υμας,**
let it turn. And who if not may receive you,
μηδε ακουση τους λογους υμων, εξερχομενοι της
nor hear the words of you, coming out of the
οικιας η της πολως εκεινης, εκτιναζετε τον
house or of the city that, shake off the
κονιοτροπον των ποδων υμων. ¹⁶ **Αμην λεγω υμιν,**
dust of the feet of you. Indeed I say to you,

ανεκτοτερον εσται γη Σοδομων και Γομορρων εν
more tolerable will be land of Sodom and Gomorrah in
ημερα κρισews, η τη πολει εκεινη. ¹⁷ **Ιδου, εγω**
a day of trial, than the city is. Lo, I

αποσπελλω υμας ως προβατα εν μεσση λυκων.
send you as sheep in midst of wolves.
Γινεσθ· ουν φρονιμοι ως οι οφεις, και ακεραιοι
Be ye therefore wise as the serpents, and artless
ως αι περιστεραι.
as the doves.

¹⁸ **Προσεχετε δε απο των ανθρωπων. Παρα-**
Take heed and of the men They will
δωσουσι γαρ υμας εις συνεδρια, και εν ταις
hand over for you to sanhedrims, and in the

6 † But go rather to the
PERISHING SHEEP of the
Stock of Israel.

7 † And as you go, pro-
claim, saying, 'The KING-
DOM of the HEAVENS has
approached.'

8 Heal th. Sick, †[raise
the dead, †cleanse Lepers,
expe. Demons; freely you
have received, freely give.

9 Provide neither Gold,
nor Silver, nor Copper, in
your TRAVELS;

10 carry no Traveling
Bag, no spare CLOTHES,
Shoes, or Staff; † for the
WORKMAN is worthy of
his MAINTENANCE.

11 And whatever City
or Village you enter, in-
quire what worthy person
resides there; and remain
with him till you leave
the place.

12 When you enter the
HOUSE, salute the family.

13 And if the FAMILY
be worthy, let the PEACE
you wish come upon
them; but if unworthy,
let your PEACE return
upon yourselves.

14 And whoever will
not receive you, nor hear
your WORDS, in departing
from that HOUSE or CITY,
shake the DUST off your
FEET.

15 Indeed, I say to you,
it will be more endurable
for the Land of Sodom
and Gomorrah, in a Day
of Judgment, than for
that CITY.

16 † Behold! I send
you forth as Sheep *into
the Midst of Wolves; be,
therefore, sagacious as
SERPENTS, and innocent
as DOVES.

17 But beware of these
MEN; † for they will de-
liver you up to High

VATICAN MANUSCRIPT—13. upon you.

10. into

† 8. [Bless the Dead.] This clause, though found in the Vatican, is wanting in a great number of MSS. Griesbach excluded it from his first edition of the Greek text, but inserted it in subsequent editions, marked as doubtful. Campbell, Weststein, and Wakefield reject it. Mucknight, Whittly, and Doddridge think it better to retain the clause, as it is evident some passages in this discourse refer to events which did not immediately take place. See verses 18, 21, 23.

† 9. Their purses were commonly in their girdles.

14. Ins. Illi. v. A. Is xiii. 46.

17. Mark

17. Luke ix. 3; 10: 7.

10. Tim. v. 18.

15. Matt. xi. 22, 24.

17. Luke x. 8.

17. Matt. xxiv. 9.

συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς· ¹⁸ καὶ
synagogues of them they shall scourge you; and
 ἐπὶ ἡγέμονας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἐνεκεν
before governors and also kings you shall be lead on account
 ἐμοῦ, εἰς μαρτυρίον αὐτοῖς καὶ τοῖς ἐθνέσιν.
of me, for a witness to them and to the nations.
¹⁹ Ὅταν δὲ παραδίδωσιν ὑμᾶς, μὴ μεριμνήσητε,
When but they shall deliver up you, not you may be anxious,
 πῶς ἢ τι λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν
how or what you must speak; it shall be given for to you in
 ἐκείνῃ τῇ ὥρᾳ, τι λαλήσετε. ²⁰ Οὐ γὰρ ὑμεῖς
that the hour, what you shall speak Not for you
 ἐστέ οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς
are the speaking, but the spirit of the father
 ὑμῶν, τὸ λαλοῦν ἐν ὑμῖν. ²¹ Παραδώσει δὲ
of you, that is speaking in you. Will give up and
 ἀδελφὸς ἀδελφῶν εἰς θάνατον, καὶ πατὴρ τέκνον·
a brother a brother to death, and a father a child;
 καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς, καὶ θανα-
and shall rise up children against parents, and deliver
 τώσουσιν αὐτούς· ²² καὶ σέσθε μισούμενοι ὑπὸ
to death them; and you will be being hated by
 πάντων δια τὸ ὄνομα μου. Ὁ δὲ ὑπομένειν εἰς.
all for the name of me. The but persevering to
 τέλος, οὗτος σωθήσεται
and, the same shall be saved.

²³ Ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ,
When but they persecute you in the city this
 φευγέτε εἰς τὴν ἑτέραν· καὶ ἐκ ταύτης διώκωσιν
 flee into the other, and if out of this they persecute
 ὑμᾶς, φευγέτε εἰς τὴν ἄλλην. Ἀμὴν γὰρ λέγω
you. flee into the other. Indeed for I say
 ὑμῖν, οὐ μὴ ἐλθέτω τὰς πόλεις τοῦ Ἰσραὴλ,
to you, in no wise you may finish the cities of the Israel,
 ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου. ²⁴ Οὐκ ἐστὶ
till may come the son of the man. Not is
 μασθητὴς ὑπὲρ τοῦ διδασκαλοῦ, οὐδὲ δούλος ὑπὲρ
a disciple above the teacher, nor a slave above
 τοῦ κυρίου αὐτοῦ. ²⁵ Ἀρκετὸν τῷ μαθητῇ ἵνα
the lord of him, Sufficient to the disciple that
 γινηταὶ ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δούλος ὡς
he be as the teacher of him, and the slave as
 ὁ κύριος αὐτοῦ. Εἰ τὸν οἰκοδεσποτὴν Βεελζεβούλ
the lord of him. If the master of the house Beelzebub
 ἐπεκαλεσάν, πόσῳ μᾶλλον τοὺς οἰκιακούς αὐτοῦ;
they have named, how much more the domestics of him?
²⁶ Μὴ οὖν φοβηθῇτε αὐτούς. Οὐδὲν γὰρ ἐστὶ
Not therefore you may fear them. Nothing for is
 κεκαλυμμένον, ὃ οὐκ ἀποκαλυφθήσεται· καὶ
having been covered, which not shall be uncovered; and

Councils, and scourge you
 in their SYNAGOGUES;
 18 And they will bring
 you before Governors and
 Kings, on my account, to
 bear Testimony to them
 and the GENTILES.
 19 † But when they deli-
 ver you up, be not anxi-
 ous how, or what you
 shall speak, because what
 you should say shall be
 suggested to you in That
 MOMENT.
 20 For it is not you
 that shall SPEAK; but the
 SPIRIT of your FATHER is
 THAT which SPEAKS by
 you.
 21 † Then Brother will
 deliver up Brother to
 Death, and a Father his
 Child; and Children will
 rise up against Parents,
 and cause them to die.
 22 And you will be
 hated by all on account of
 my NAME. But he who
 PATIENTLY ENDURES to
 the End, will be saved.
 23 But when they per-
 secute you in this city,
 fly to the OTHER; † and
 from that, if they perse-
 cute you, take refuge in
 ANOTHER;] for indeed I
 declare to you, you will
 not have gone through
 the CITIES of *Israel, till
 the SON of MAN be come.
 24 † A Disciple is not
 above his TEACHER, nor
 a Servant above his MAS-
 TER.
 25. It is sufficient for
 the DISCIPLE that he be
 as his TEACHER, and the
 SERVANT as his MASTER.
 If they have called the
 HOUSEHOLDER Beelzebub
 how much more THOSE of
 his HOUSEHOLD?
 26 † Therefore, Fear
 them not; for there is
 nothing concealed, which
 will not be discovered.

* VATICAN MANUSCRIPT—23. Israel.

† 23. This sentence is not found in the Vatican MS., though it is approved by Griesbach Clarke says—"This clause is found in MSS. D. L., and eight others; the *Alexandrian*, *Saxon*, all the *Itala* except three; *Athas.*, *Theodor.*, *Tertul.*, *August.*, *Ambr.*, *Hilar.*, and *Jovinian.* Hence in his *gnomata*, approves of this reading. On the above authorities, Griesbach has inserted it in his text. It probably made a portion of this gospel as written by Matthew."

† 10. Mark xiii. 11; Luke xii. 11. † 21. Luke xxi. 16. † 24. John xiii. 16; xv. 20. † 26. Mark iv. 22; Luke viii. 17; xii. 2.

κρυπτον, ὃ οὐ γνωσθησεται. ²⁷ Ὅ λέγω ὑμῖν ἐν
secret, which not shall be known: What I say to you I
τῇ σκοτίᾳ, εἰπάτε ἐν τῷ φωτί· καὶ ὃ εἰς τοὺς οὐ-
the darkness, speak in the light: and what in the ear
ἀκούετε, κηρύσσετε ἐπὶ τῶν δωματίων. ²⁸ Καὶ μὴ
you hear, preach you on the house-tops. And not
φοβείσθε ἀπὸ τῶν ἀποκτενοῦντων τὸ σῶμα, τὴν
be afraid of those killing the body, the
δὲ ψυχὴν μὴ δυναμένων ἀποκτείνειν· φοβήθητε
but life not being able to kill: be afraid
δὲ μαλλον τοῦ δυναμένου καὶ ψυχὴν καὶ σῶμα
but rather that, being able both life and body
ἀπολεῖσαι ἐν γέεννῃ. ²⁹ Οὐχὶ δύο στρουθία
to destroy in Gehenna. Not two sparrows
ἀσφαρίου πωλεῖται; καὶ ἐν ἐξ αὐτῶν οὐ πεσεί-
an minims are sold? and one of them not shall
ται ἐπὶ τὴν γῆν ἀνεὺ τοῦ πατρὸς ὑμῶν. ³⁰ Ὅτι μὴ
fall upon the earth without the father of you. Of you
δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πασαι ἠριθμημέναι
and even the hairs of the head all being numbered
εἰσι. ³¹ Μὴ οὖν φοβήθητε· πολλῶν στρουθίων
are. Not therefore fear you: many sparrows
διὰφερέτε ὑμεῖς.
are better you.

³² Πᾶς οὖν ὁστις ὁμολογήσῃ ἐν ἐμοὶ ἐμπροσ-
A I therefore whoever shall confess to me in presence
θεν τῶν ἀνθρώπων, ὁμολογήσω καγὼ ἐν αὐτοῖς
of the men. I will confess even I to him
ἐμπροσθεν τοῦ πατρὸς μου, τοῦ ἐν οὐρανοῖς.
in presence of the father of me, of that in
³³ Ὅστις δ' ἀν ἀρνήσῃται με ἐμπροσθεν τῶν
Whoever but if deny me in presence of the
ἀνθρώπων, ἀρνήσομαι αὐτὸν καγὼ ἐμπροσθεν
men, I will deny him even I in presence
τοῦ πατρὸς μου, τοῦ ἐν οὐρανοῖς.
of the father of me, of that in heavens.

³⁴ Μὴ νομίσῃτε, ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ
Not you must suppose that I am come to send peace upon
τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ
the earth: not I am come to send peace, but
μαχαίραν. ³⁵ Ἠλθὼν γὰρ διχάσαι ἄνθρωπον κατὰ
sword, I am come for to set a man against
τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ τῆς μη-
the father of him, and a daughter against the mo-
τρός αὐτῆς, καὶ νύμφην κατὰ τῆς πενθεράς
ther other, and a daughter-in-law against the mother-in-law
αὐτῆς· ³⁶ καὶ ἐχθροὶ τοῦ ἀνθρώπου, οἱ οἰκιακοὶ
of her; and enemies of the man, the household
αὐτοῦ.
of him.

³⁷ Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμε, οὐκ
He loving father or mother above me, not
ἐστὶ μου ἀξίος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα
is of me worthy; and he loving son or daughter

and hid, which will not be made known.

²⁷ What I tell you in the dark, publish in the light; and what is whispered in your ear, proclaim from the house-tops.

²⁸ Be not afraid of those who kill the body, but cannot destroy the [future] life; but rather fear him who can utterly destroy both life and body in Gehenna.

²⁹ Are not Two Sparrows sold for an Assarius? Yet neither of them shall fall on the ground without your FATHER.

³⁰ And even the HAIRS of Your HEAD are all numbered.

³¹ Fear not, then; you are of more value than Many Sparrows.

³² †Whoever, therefore, shall acknowledge me before MEN, I also will acknowledge him before THAT FATHER of mine in * the HEAVENS.

³³ But whoever shall renounce me before MEN, I also will renounce him before THAT FATHER of mine in * the HEAVENS.

³⁴ †Think not That I am come to send forth Peace on this LAND; I am come not to send Peace, but War.

³⁵ For my coming will set †a Man against his FATHER, and a Daughter against her MOTHER, and a Daughter-in-law against her Mother-in-law;

³⁶ so that a MAN'S Enemies will be found in his OWN FAMILY.

³⁷ †He who LOVES Father or Mother more than me, is not worthy of me; and HE who LOVES Son or Daughter more than me, is not worthy of me.

* VATICAN MANUSCRIPT.—32. the HEAVENS.

33. the HEAVENS.

† 27. The houses were flat-roofed. Compare Deut. xxii. 8, Josh. ii. 6, Neh. viii. 10, Isa. xlv. 3, Jer. xxxii. 20, Acts x. 9. † 28. See Appendix and verse 33 in value about one cent and five mills, or three farthings sterling. † 29. Assarius.—† 20. Some Greek copies read in this place *tees boules*—the will of.

† 32. Luke xii. 8: 1x. 26; Mark viii. 38; Rom. x. 9; 2 Tim. ii. 12. † 34. Luke xii. 51: 35. Micah vii. 4. † 37. Luke xiv. 26.

ἵνα Ἰωάννης, μήτε ἐσθίων μήτε πίνων· καὶ λέγουσι· Δαίμονιον ἔχει. ¹⁹ Ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου, ἐσθίων καὶ πίνων· καὶ λέγουσιν· Ἴδου, ἄνθρωπος φαγὸς καὶ οἰνοποτῆς, τελωνῶν φίλος καὶ ἁμαρτωλῶν. Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς.

²⁰ Τότε ᾤρξατο οὐκιδίζειν τὰς πόλεις, ἐν αἷς ἐγένοντο αἱ πλεῖστοι δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν. ²¹ Οὐαὶ σοὶ, Χοραζὶν, οὐαὶ σοὶ, Βηθσαιδάν· ὅτι ἐν Τύρῳ καὶ Σιδωνὶ ἐγένοντο αἱ δυνάμεις, αἱ γινόμεναι ἐν ὑμῖν, παλαι αὖτε σιλικῶν καὶ σποδῶν μετενόησαν.

²² Πλὴν λέγω ὑμῖν· Τύρῳ καὶ Σιδωνὶ ἀνεκτοτερόν ἐσται ἐν ἡμέρᾳ κρίσεως, ἢ ὑμῖν. ²³ Καὶ σὺ, Καπερναούμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθείσα, ἕως ἄδου καταβιβασθήσῃ· ὅτι ἐν Σοδομοῖς ἐγένοντο αἱ δυνάμεις, αἱ γινόμεναι ἐν σοὶ, ἐμείναν ἀν μεχρὶ τῆς σήμερον.

²⁴ Πλὴν λέγω ὑμῖν, ὅτι γῆ Σοδομῶν ἀνεκτοτερόν ἐσται ἐν ἡμέρᾳ κρίσεως, ἢ σοὶ.

18 For John came abstaining from meat and drink, and they say, He has a Demon;

19 THE SON OF MAN came partaking of meat and drink, and they say, Behold, a Glutton and a Wine drinker! an Associate of Tribute-takers and Sinners? But WISDOM is vindicated by her CHILDREN.

20 † Then he began to censure the CITIES in which MOST of his MIRACLES had been performed, Because they did not reform.

21 Woe to thee Chora-zin! woe to thee, Beth-saida! For if THOSE MIRACLES which are BE-ING PERFORMED in you, had been done in Tyre and Sidon, they would long since have reformed in Sackcloth and Ashes.

22 Therefore, I say to you, it will be more endurable for Tyre and Sidon, in a Day of Judgment, than for you.

23 And thou, Caperna-um, THOU which art BE-ING EXALTED to HEAVEN, † will be brought down to † Hades; for if THOSE MIRACLES which are BE-ING PERFORMED in thee, had been done in Sodom, it had remained till THIS-DAY.

24 But I say to you, That it will be more endurable for the Land of Sodom, in a Day of Judgment, than for thee.

25 † On THAT OCCASION, JESUS said, "I adore thee O Father, Lord of HEAVEN and EARTH, Because, having concealed these things from the Wise and Intel-ligent, thou hast revealed them to Babes.

26 Yes, FATHER. For thus it was well pleasing in thy sight."

²⁵ Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν· Ἐξομολογούμεαι σοὶ, πατέρ, κυριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπεκρύψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκαλύψας αὐτὰ νηπιῶσι. ²⁶ Ναί, ὁ πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία ἐμπροσθεν σου. ²⁷ Πάντα μοι παρεδόθη

† 23. Hades—from *a*, not, and *idea*, to see; and literally means *hidden, obscure, invisible*. It is found *eleven* times in the New Testament. In the Common Version, it is rendered *grave* in 1 Cor. xv. 55, and in all other places *hell*; but the latter is now universally admitted to be an incorrect translation. See Appendix—word *hades*.

‡ 20. Luke x. 13.

‡ 23. Isa. xiv. 15; Ezek. xxviii. 3.

† 25. Luke x. 21.

ὑπο του πατρος μου· και ουδεις επιγινωσκει τον
 by the Father of me, and no one knows the
 υιον, ει μη ο πατηρ· ουδε τον πατερα τις επι-
 son, if not the father, neither the father any one
 γινωσκει, ει μη ο υιος, και ὃ εαν βουληται
 knows, if not the son, and to whom may be willing
 ο υιος αποκαλυψαι. ²⁸ Δευτε προς με παντες οι
 the son to reveal Come to me all the
 κοπιωντες και πεφορτισμενοι, κγω αναπαυσω
 toiling and being burdened, and I will cause to rest
 υμας. ²⁹ Αρατε τον ζυγον μου εφ' υμας, και
 you. Take the yoke of me upon you, and
 μαθετε απ' εμου· οτι πραος ειμι, και ταπεινος
 be instructed by me, for meek I am, and humble
 τη καρδια· και ευρησετε αναπαυσιν ταις ψυχαις
 to the heart, and you shall find a rest to the lives
 υμων. ³⁰ Ο γαρ ζυγος μου χρηστος, και το
 of you. The for yoke of me easy, and the
 φορτιον μου ελαφρον εστιν.
 burden of me light is.

ΚΕΦ. ΙΒ'. 12.

¹ Εν εκεινω τω καιρω επορευθη ο Ιησους τοις
 At that the season passed the Jesus to the
 ιαββασι δια των σποριμων· οι δε μαθηται αυτου
 sabbath through the corn-fields, the and disciples of him
 επεινασαν, και ηρξαντο τιλλειν σταχυας, και
 were hungry, and began to pluck ears of corn, and
 εσθιειν. ² Οι δε Φαρισαισι ιδοντες, ειπον αυτω
 to eat. The and Pharisees seeing, said to him;
 Ιδου, οι μνηται σου ποιουσιν, ο ουκ εξεστι
 Lo, the disciples of thee are doing, that not is lawful
 ποιειν εν σαββατω. ³ Ο δε ειπεν αυτοις· Ουκ
 to do on a sabbath. He but said to them; Not
 ανεγνωτε, τι εποιησε Δαυιδ, οτε επεινασε, και
 have you known, what did David, when he was hungry, and
 οι μετ' αυτου; ⁴ πως εισηλθεν εις τον οικον
 those with him? how he entered into the house
 του θεου, και τους αρτους της προθεσεως εφαγεν,
 of the God, and the loaves of the presence did eat,
 ους ουκ εχον ην αυτω φαγειν, ουδε τοις μετ'
 which not lawful was to him to eat, neither to those with
 αυτου, ει μη τοις ιερευσι μονοις; ⁵ Η ουκ
 him, except the priests alone? Or not
 ανεγνωτε εν τω νομω, οτι τοις σαββασιν οι
 have you read in the law, that to the sabbaths the
 ιερεις εν τω ιερω το σαββατον βεβηλουσι, και
 priests in the temple the sabbath violate, and
 ανατιτοι εισι; ⁶ Δεγω δε υμιν, οτι του ιερους
 blameless are? I say but to you, that of the temple

²⁷ † All things are im-
 parted to me by my FA-
 THER; and no one, but
 the FATHER, knows the
 SON; nor does any one
 know the FATHER, except
 the SON, and he to whom
 the SON is pleased to re-
 veal him.

²⁸ Come to me, All you
 LABORING and burdened
 ones, and I will cause
 you to rest.

²⁹ Take my Yoke on
 you, and be taught by me;
 for I am meek and lowly
 in heart; and your LIVES
 will find a Resting-place.

³⁰ † For my Yoke is
 easy, and my BURDEN is
 light.

CHAPTER XII.

¹ At that time † Jesus
 on the sabbath went
 through the fields of
 grain; and his DISCI-
 PLES were hungry, and
 began to pluck off Ears of
 Grain, and to eat.

² Now the PHARISEES,
 observing, said to him,
 "Behold, thy DISCIPLES
 are doing what is not law-
 ful to do on a Sabbath."

³ But he said to them,
 † Have you not read what
 David did, when * he was
 hungry, and those who
 were with him?

⁴ how he † entered into
 the TABERNACLE of God,
 and ate the LOAVES of the
 PRESENCE, which were
 not lawful for him to eat,
 nor for those who were
 with him, but for the
 PRIESTS alone?

⁵ † Or, have you not
 read in the LAW, that
 † the PRIESTS in the TEM-
 PLE profane the BEST to
 be observed on the SAN-
 BATHS and are blameless?

⁶ But I say to you,

* VATICAN MANUSCRIPT.—3. he was.

† 1. SABBATH—with us, Saturday, or rather Friday at sun-set to Saturday at sun-set, for
 the Jews reckoned.

† 4. By comparing 1 Sam. xxi. 1—6, and Lev. xiv. 6—9, it will
 appear that this also transpired on a Sabbath.

† 5. From Num. xxviii. 9, it appears
 that two additional loaves were sacrificed on the Sabbath, by which the ordinary work of
 the week was doubled. Compare Exod. xxi. 36.

† 27. Matt. xxi. 18; John iii. 25; vi. 40; x. 15.
 † 29. John vi. 3. † 1. Mark ii. 23; Luke vi.; Deut. xxi. 26. † 3. 1 Sam. xxi. 1—6.
 † 5. Lev. xxi. 6; Num. xxviii. 9.

ΔΕΙΩΝ ΕΣΤΙΝ ὉΔΕ. ⁷ Εἰ δὲ ἐγνώκετε, τί ἐστὶν
 τούτου θελῶ, καὶ οὐ θυσίαν· οὐκ ἂν κατέ-
 δευσατε τοὺς ἀναίτιους. Κύριος γὰρ ἐστὶ
 τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.

Καὶ μεταβὰς ἐκεῖθεν, ἦλθεν εἰς τὴν συνα-
 γωγὴν αὐτῶν. ¹⁰ Καὶ ἰδοὺ, ἄνθρωπος ἦν τῇ
 χεيرᾷ ἐχὼν ξηραν. Καὶ ἐπρωτήσαν αὐτόν,
 λέγοντες· Εἰ ἐξεστὶ τοῖς σαββάσι θεραπεύειν;
 ἵνα κατηγορησῶσιν αὐτοῦ. ¹¹ Ὁ δὲ εἶπεν αὐτοῖς·
 τίς ἐστὶ ἐξ ὑμῶν ἄνθρωπος, ὃς ἐξεῖ προβάτον
 ἔν, καὶ εἰς ἐμπεσὼν τοῦτο τοῖς σαββάσι εἰς
 βοθρὸν, οὐχὶ κρατήσει αὐτό, καὶ ἐγείρει;
¹² Ποσὶ οὖν διαφέρει ἄνθρωπος προβάτου; Ὥστε
 ἐξεστὶ τοῖς σαββάσι καλῶς ποιεῖν. ¹³ Τότε
 λέγει τῷ ἀνθρώπῳ· Ἐκτεινον τὴν χεῖρα σου.
 Καὶ ἐξέτεινε· καὶ ἀποκατεστάθη ὅλης, ὡς
 ἡ ἄλλη.

¹⁴ Οἱ δὲ Φαρισαῖοι συμβουλίων ἐλάβον κατ'
 αὐτοῦ ἐξελθόντες, ὥπως αὐτὸν ἀπολεσῶσιν.
¹⁵ Ὁ δὲ Ἰησοῦς γινούς ἀνεχώρησεν ἐκεῖθεν· καὶ
 ἠκολούθησαν αὐτῷ ὄχλοι πολλοί· καὶ ἐθερά-
 πυνεν αὐτοὺς πάντας, ¹⁶ καὶ ἐπετίμησεν
 αὐτοῖς, ἵνα μὴ φανερον αὐτὸν ποιήσωσιν· ¹⁷ ὥπως
 πληρωθῇ τὸ ῥῆθρον διὰ Ἠσαίου τοῦ προ-
 φητοῦ, λέγοντος· ¹⁸ Ἰδοὺ, ὁ παῖς μου, ὃν
 ἐπέλεξε ὁ πατήρ μου, ὃν ἐτίμησεν ὁ πατήρ μου,

That one greater than the temple is here.

⁷ If, then, you had known what this is; ⁸ I desire Compassion, and 'not a Sacrifice,' you would not have condemned the INNOCENT;

⁸ for the SON of MAN is Master of the SABBATH."

⁹ And having left that place, he went into their SYNAGOGUE;

¹⁰ and behold, there was a Man who had 'a withered Hand. They asked JESUS, with a design to accuse him, ¹¹ "Is it lawful to heal on the SABBATH?"

¹¹ And HE answered them, "What Man is here among you, who, having one Sheep, if it fall into a pit on the SABBATH, will not lay hold on it, and lift it out?"

¹² Does not a Man greatly surpass a Sheep? Therefore, it is lawful to do good on the SABBATH."

¹³ Then he says to the MAN, "Stretch out Thine HAND." And he stretched it out; and it was restored to soundness, like the other.

¹⁴ Then the PHARISEES, departing, held a Council concerning him, how they might destroy him.

¹⁵ But JESUS knowing it, withdrew from them, and *many followed him, and he healed them all;

¹⁶ and charged them not to make him known:

¹⁷ so that the WORD SPOKEN through Isaiah the PROPHET might be verified, saying;

¹⁸ "Behold, my SERV-

* VATICAN MANUSCRIPT.—10. a withered hand.

15. many followed.

+ 18. The following is from the Septuagint version of Isa. xlii. 1, translated by The mission:—"Jacob is my servant, I will uphold him; Israel is my chosen one, my soul hath embraced him. I have put my spirit upon him; he will publish judgment to the nations: he will not cry aloud, nor urge with vehemence, nor will his voice be heard abroad. A bruised reed he will not break, nor will he quench smoking flax, but will bring forth judgment unto truth,—and in his name shall the nations trust (or hope)." The words Jacob and Israel, added by the authors of the Septuagint, have obscured this prop. secy.

: 7. Hos. vi. 6; Matt. ix. 13. xiv. 3; John ix. 18.

: 9. Mark iii. 1; Luke vi. 6. : 11. Exod. xxiii. 4, 5; Deut. xxi. 4.

: 10. Luke xiii. 16; : 13. Isa. xli. 1.

ἡρετισα, ὁ ἀγαπητός μου, εἰς ὃν εὐδοκῶσεν ἡ
I have chosen, the beloved of me, in whom takes delight the
ψυχὴ μου ἥσσω τὸ πνεῦμα μου ἐπ' αὐτόν,
soul of me; I will put the spirit of me upon him,
καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ. ¹⁹ Οὐκ
and judgment to the nations he shall declare. Not
ἐρίσει, οὐδὲ κραυγασεῖ, οὐδὲ ἀκουσεῖ τις ἐν
he shall strive, nor cry out, nor shall hear any one in
ταῖς πλατείαις τῆς φωνῆς αὐτοῦ. ²⁰ Καλαμὸν
the wide places the voice of him; a reed
συντετριμμένον οὐ κατεάξει, καὶ λινὸν τυφομ-
having been bruised not he shall break, and flax
ἐνὸν οὐ σβέσει· ὥς ἂν ἐκβαλῇ εἰς νίκος
not he shall quench, till he bring forth to victory
τῆς κρίσιν. ²¹ Καὶ τὸ ὄνομα αὐτοῦ ἐβῆ
the judgment. And to the name of him nations
ἐλπιοῦσι.¹⁹
will hope."

²² Τότε προσήνεχθη αὐτῷ δαιμονιζόμενος,
Then was brought to him a demoniac,
τυφλὸς καὶ κωφός· καὶ ἐθεράπευσεν αὐτόν, ὥστε
blind and dumb; and he healed him, so that
τὸν τυφλὸν καὶ κωφὸν καὶ λαλεῖν καὶ βλέπειν.
the blind and dumb both to speak and to see.
²³ Καὶ ἐξίσταντο πάντες οἱ ὄχλοι, καὶ ἔλεγον·
And were amazed all the crowds, and said,
Μὴτι οὗτος ἐστὶν ὁ υἱὸς Δαυὶδ; ²⁴ Οἱ δὲ
Not this is the son David? The and
Φαρισαῖοι ἀκουσάντες, εἶπον· Οὗτος οὐκ ἐκ-
Pharisees hearing, said; This not
βαλλεῖ τὰ δαιμονία, εἰ μὴ ἐν τῷ Βεελζεβούλ,
casts out the demons, if not by the Beelzebub,
ἀρχόντι τῶν δαιμονίων. ²⁵ Εἰδὼς δὲ ὁ Ἰησοῦς
a prince of the demons. Knowing but the Jesus
τὰς ἐνθυμήσεις αὐτῶν, εἶπεν αὐτοῖς· Πᾶσα βα-
the thoughts of them, said to them; Every
σιλεία μερισθεῖσα καθ' ἑαυτῆς, ἐρημνύεται· καὶ
kingdom being divided against itself, is laid waste; and
πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς, οὐ
every city or house being divided against itself, not
σταθῆσεται. ²⁶ Καὶ εἰ ὁ σατανᾶς τὸν σατανᾶν
will stand. And if the adversary the adversary
ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερίσθη· πῶς οὖν στα-
casts out, with himself he is at variance, how then
θήσεται ἡ βασιλεία αὐτοῦ; ²⁷ Καὶ εἰ ἐγὼ ἐν
will stand the kingdom of him? And if I by
Βεελζεβούλ ἐκβάλλω τὰ δαιμονία, οἱ υἱοὶ ὑμῶν
Beelzebub cast out the demons, the sons of you
ἐν τίνι ἐκβάλλουσιν; Διὰ τοῦτο αὐτοὶ ὑμῶν
by whom do they cast out? In this they of you
ἐσονται κριταί. ²⁸ Εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ
shall be judges. If but by spirit of God I
ἐκβάλλω τὰ δαιμονία, ἀρὰ ἐφθασεν ἐφ'
cast out the demons, then has suddenly come among

"VANT, whom I have cho-
"sen, my BELOVED, in
"whom I take delight: I
"will put my SPIRIT upon
"him, and he shall pro-
"claim Justice to the NA-
"TIONS.

¹⁹ "He will not strive
"nor cry out, nor will any
"one hear his voice in
"the OPEN SQUARES.

²⁰ "He will not break
"a bruised Reed, and a
"dimly burning Taper he
"will not extinguish, till
"he send forth the JUDG-
"MENT to victory.

²¹ "The nations also
"will hope in his name."

²² †Then †they brought
to him a demoniac, blind
and dumb; and he cured
him, so that †the DUMB
man spake and saw.

²³ And All the PEOPLE
with amazement, asked,
"Is this the SON of Da-
vid?"

²⁴ But the PHARISEES
hearing them, said, "This
man could not expel DE-
MONS, except through
Beelzebub, the Prince of
the DEMONS."

²⁵ And *he knowing
their thoughts, said unto
them, "Every Kingdom
being divided against it-
self, is desolated; and No
City or House being di-
vided against itself, can
stand.

²⁶ Now if the ADVER-
SARY expel the ADVER-
SARY, he is at variance
with himself; how then
will his KINGDOM stand?

²⁷ Besides, if I through
Beelzebub expel DEMONS,
through whom do your
sons expel them? There-
fore, they will be Your
Judges.

²⁸ But, if it be by Di-
vine co-operation that I
cast out DEMONS, then
† GOD'S ROYAL MAJESTY

* VATICAN MANUSCRIPT.—22. they brought.

22. the DUMB man spake and saw.

† 28. See note on *Basileia*, Matt. iii. 9. It is not according to fact, to make Jesus say, that "the kingdom of God has come unto you," as rendered in the Common Version, and followed by modern translators. The context shows that our Lord is speaking of himself. These miracles were proofs of his Messiahship. See John iii. 2; v. 36; vii. 31.

‡ 22. Luke xl. 14.

‡ 24. Mark iii. 22.

ὑμᾶς ἡ βασιλεία του θεου. ²⁹ Ἡ πως δυναται
you the majesty of the God. Or how is able
τις εἰσελθεῖν εἰς την οικίαν του ισχυρου, και
any one to enter into the house of the strong man, and
τα τεκνη αυτου διαρπασαι, εαν μη πρωτον
the household stuff of him to plunder, if not first
δηση τον ισχυρον; και τοτε την οικίαν αυτου
he should bind the strong man? and then the house of him
διαρπασει. ³⁰ Ὁ μη ὦν μετ' εμου, κατ' εμου
he shall plunder. He not being with me, against me
ἔστι· και ὁ μη συναγῶν μετ' εμου, σκορπιεῖ.
is; and he not gathering with me, scatters.
³¹ Δια τουτο λεγω ὑμῖν· Πᾶσα ἁμαρτία και
Therefore this I say to you; All sin and
βλασφημία αφηθησεται τοις ανθρωποις· ἡ δε
evil-speaking shall be forgiven to the men; the but
του πνευματος βλασφημία ουκ αφηθησεται
of the spirit evil-speaking not shall be forgiven
* [τοις ανθρωποις·] ³² και ὅς αν εἰπῃ λογον
[to the men.] and who ever may speak a word
κατα του υἱου του ανθρωπου, αφηθησεται αυτω
against of the son of the man, it shall be forgiven to him;
ὅς δ' αν εἰπῃ κατα του πνευματος του ἁγιου,
who but ever may speak against of the spirit of the holy,
ουκ αφηθησεται αυτω, ουτε εν τωτῳ τῳ αἰωνι,
not it shall be forgiven to him, neither in this the age,
ουτε εν τῳ μελλοντι. ³³ Ἡ ποιησατε το δεν-
nor in the coming. Either make you the tree
δρον καλον, και τον καρπον αυτου καλον· ἡ
good, and the fruits of him good; or
ποιησατε το δενδρον σαπρον, και τον καρπον
make you the tree corrupt, and the fruits
αυτου σαπρον· εκ γαρ του καρπου το δενδρον
of him corrupt: by for the fruit the tree
γινωσκεται. ³⁴ Γεννηματα ἐχιδνων, πως
is known. O broods of venomous serpents, how
δυνασθε αγαθα λαλειν, πονηροὶ οντες; εκ γαρ
are you able good (things) to speak, evil (men) being; out of for
του περισσευματος της καρδιας το στομα λαλει.
the fulness of the heart the mouth speaks.
³⁵ Ὁ αγαθος ανθρωπος εκ του αγαθου θησαυρου
The good man out of the good treasure
εκβαλλει τα αγαθα· και ὁ πονηρος ανθρωπος
brings forth the good (things); and the evil man
εκ του πονηρου· ἐθσαυρου εκβαλλει πονηρα.
out of the evil treasure brings forth evil (things).
³⁶ Λεγω δε ὑμῖν, ὅτι παν ῥημα ἄργον, ὃ εαν
I say but to you, that every word idle, which if
λαλησωσιν οἱ ανθρωποι, αποδωσουσι, περι
may speak the men, they shall give account, concerning
αυτοι λεγον· εν ημερα κρισεως. ³⁷ Εκ γαρ των
this word in a day of trial. By for the
λογων σου δικαιωθησῃ, και εκ των λογων σου
words of thee thou shalt be acquitted, and by the words of thee
καταδικασθη·.
thou shalt be convicted.

has unexpectedly appear-
ed among you.

²⁹ Moreover, how can
any one enter the strong
one's house, and plunder
his goods, unless he first
bind the strong one?
and then indeed he may
plunder his house.

³⁰ He who is not with
me, is against me; and he
who gathers not with
me, scatters.

³¹ † Therefore, I say to
you, Though every other
Sin and Blasphemy will
be forgiven * to you men;
yet the BLASPHEMY of
the SPIRIT will not be
forgiven.

³² For whoever may
speak a Word against the
SON of MAN, it * † will be
forgiven him; but he who
may speak against the
HOLY SPIRIT, † it will in
no wise be forgiven him:
neither in this nor in the
coming age.

³³ † Either call the TREE
good, and its FRUIT good;
or call the TREE bad, and
its FRUIT bad; for we
know the TREE by the
FRUIT.

³⁴ O Progeny of Vipers!
‡ how can you, being evil,
speak good things? for
out of the EXCESSANCE
of the HEART the mouth
speaks.

³⁵ † The good Man out
of his good Treasure pro-
duces * good things; and
the evil Man out of his
BAD Treasure produces
evil things.

³⁶ But I say to you,
That for Every pernicious
Word which MEN may
utter, they shall be Re-
sponsible, on a Day of
Judgment.

³⁷ For by thy words
thou wilt be acquitted;
and by thy words thou
wilt be condemned.

* VATICAN MANUSCRIPT.—31. to you MEN. 31. to MEN—omit. 32. not be forgiven him. 32. in no wise be forgiven him. 35. of the TREE—omit. 35. good things.

† 32. The V. MSS. here reads, "it shall not be forgiven him," which is contrary to what is stated in verse 31, and the parallel passage in Luke xii. 10. Probably it is an error of the transcriber. For this reason it has not been inserted in the text.

‡ 31. Mark iii. 28; Luke xii. 10; 1 John v. 16. 32. Matt. vii. 17; Luke vi. 45, 46. 34. Matt. iii. 7; Luke xi. 33. 35. Luke vi. 45.

³⁸ Τότε ἀπεκρίθησαν τινες τῶν γραμματέων
Then answered some of the scribes
* [καὶ Φαρισαίων,] λέγοντες· Διδασκαλε, θελ-
[and Pharisees,] saying, O teacher, we
ομεν ἀπο σοῦ σημεῖον ἰδεῖν. ³⁹ Ὁ δὲ ἀποκριθεὶς
said from thee a sign to see. He but answering
εἶπεν αὐτοῖς· Γένεα πονηρὰ καὶ μοιχῶν σῆ-
said to them; A generation evil and adulterous
μεῖον ἐπὶ ζητεῖ καὶ σημεῖον οὐ δοθησεται αὐτῇ.
sign demands, and a sign not shall be given to her,
εἰ μὴ το σημεῖον Ἰωῆα τοῦ προφήτου. ⁴⁰ Ὡσπερ
if not the sign of Jonah, the prophet. Like as
γὰρ ἦν Ἰωῆας ἐν τῇ κοιλίᾳ τοῦ κητους τρεῖς
for was Jonah in the belly of the fish three
ἡμέρας καὶ τρεῖς νύκτας· οὕτως ἔσται ὁ υἱός
days and three nights; so shall be the son
τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας
of the man in the heart of the earth three days
καὶ τρεῖς νύκτας. ⁴¹ Ἄνδρες Νινευίται ἀνίστη-
and three nights. Men Ninevites shall stand
σονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης,
up in the judgment against the generation of this,
καὶ κατακρίνουσιν αὐτήν· ὅτι μὴ ἐνόησαν
and shall give judgment against her; for they refused
εἰς τὸ κήρυγμα Ἰωῆα· καὶ ἰδοὺ πλεῖον Ἰωῆα ὧδε.
at the preaching of Jonah; and lo a greater of Jonah here.
⁴² Βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει
Queen of south shall rise up in the judgment
μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρίνει
against the generation of this, and shall give judgment against
αὐτήν· ὅτι ἦλθεν ἐκ τῶν περὶ τῶν τῆς γῆς
her, for she came from the coals of the earth
ἀκουσαὶ τὴν σοφίαν Σολομῶνος· καὶ ἰδοὺ, πλεῖον
to hear the wisdom of Solomon; and lo, a greater
Σολομῶνος ὧδε. ⁴³ Ὅταν δὲ τὸ ἀκαθάρτον
of Solomon here. When but the unclean
πνεῦμα ἐξελθῇ ἀπο τοῦ ἀνθρώπου, διερχεται
spirit may come out from the man, it wanders about
δι' ἀνυδρῶν τοπων ζητοῦν ἀναπαυσιν, καὶ οὐχ
through dry places seeking a resting-place, and not
εὑρίσκει. ⁴⁴ Τότε λέγει· Ἐπιστρέψω εἰς τὸν
it finds. Then it says, I will return into the
οἶκόν μου, ὅθεν ἐξῆλθον. Καὶ ἔλθον εὑρίσκει
house of me, whence I came. And coming it finds
σχολεῖον, σπασαμένον, καὶ κεκοσμημένον.
it being empty, having been swept, and having been set in order.
⁴⁵ Τότε πορεύεται, καὶ παραλαμβάνει μεθ' ἑαυτοῦ
Then it goes, and takes with itself
ἑπτὰ ἕτερα πνεύματα, πονηρότερα ἑαυτοῦ, καὶ
seven other spirits, more wicked of itself, and
εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τα
they entering thence as abide there; and becomes the

³⁸ Then some of the scribes answered him, saying, "Teacher, we desire to witness a Sign from thee."

³⁹ But HE answering said to them, "A wicked and faithless Generation demands a Sign; but no Sign will be given it, except the SIGN of JONAH the PROPHET."

⁴⁰ For as JONAH was Three Days and Three Nights in the STOMACH of the GREAT FISH; so will the SON of MAN be Three Days and Three Nights in the HEAVEN of the EARTH.

⁴¹ The Ninevites will stand up in the JUDGMENT against this GENERATION, and cause it to be condemned; for they reformed at the WARNING of JONAH; and behold, something greater than JONAH is here.

⁴² The Queen of the South will rise up at the JUDGMENT against this GENERATION, and cause it to be condemned; for she came from a DISTANT LAND to hear the WISDOM of SOLOMON; and behold, something greater than SOLOMON is here.

⁴³ When the IMPURE Spirit is gone out of the MAN, it roves through Parched Deserts, seeking a Place of Rest, and finds it not.

⁴⁴ Then it says, I will return to my HOUSE, whence I came. And coming, it finds it empty, swept, and furnished.

⁴⁵ It then departs, and takes with itself Seven Other Spirits, more wicked

* VATICAN MANUSCRIPT.—38. and Pharisees—omit.

38. answered him, saying.

† 38. This was a demand often made—see Matt. xvi. 1; Mark viii. 11; Luke xi. 10—and probably founded on the prophecy of Dan. vii. 13, which describes the Son of Man as coming in the clouds of heaven. It was almost a characteristic of the Jews to ask a sign. See 1 Cor. i. 22. They demanded one from heaven—some celestial phenomenon—which would be the strongest test of Jesus' pretensions.—Bloomfield.
† 40. That is, simply, in the earth. So Tyre is said to be in the heart of the sea, Ezek. xxviii. 2, although it was so near the continent, that, when Alexander besieged it, he carried a causeway from the land to the city.—Trollope.
† 42. In the Old Testament—Sheba.

38. Luke xi. 20.

† 30. Matt. xvi. 4.

† 40. Jonah i. 17.

† 41. Jonah iii. 6.

42. 1 Kings x. 1; 2 Chron. ix. 1.

† 43. Luke xi. 24.

εσχάτα του ανθρώπου εκείνου χειρόνα των
last (state) of the man that worse of the
πρωτων. Οὕτως εσται και τη γενεα ταυτη,
first. Thus will be and the generation this
ηθι ποιητρα.
the wicked.

46 Ετι δε αυτον λαλουντος τοις οχλοις, ιδου,
While and he is talking to the crowds, lo,
η μητηρ και οι αδελφοι αυτου εισηκεισαν εξω,
the mother and the brothers of him stood without,
ζητουντες αυτω λαλησαι * [47 Ειπε δε τις
seeking to him to speak [Said then one
αυτω. Ιδου, η μητηρ σου και οι αδελφοι σου
to him. Lo, the mother of thee and the brothers of thee
εξω εστηκασι. ζητουντες σοι λαλησαι.] 48 Ο
without stand, seeking to thee to speak.] He
δε αποκριθεις ειπε τω ειποντι αυτω. Τις εστιν
but answering said to the man informing him; Who is
η μητηρ μου; και τινες ειναι οι αδελφοι μου;
the mother of me? and who are the brothers of me?
49 Και εκτεινας την χειρα αυτου επι τους
And stretching out the hand of him towards the
μαθητας αυτου, ειπεν. Ιδου, η μητηρ μου, και
disciples of him, said, Lo, the mother of me, and
οι αδελφοι μου. 50 Οστις γαρ αν ποιησῃ το
the brothers of me. Whoever for may do the
βελημα του πατρος μου, του εν ουρανοις, αυτος
will of the father of me, that in heavens, the same
μου αδελφος και αδελφη και μητηρ εστιν.
of me a brother and a sister and a mother is.

ΚΕΦ. ιγ'. 13.

1 Εν δε τη ημερα εκεινη εξελθων ο Ιησους απο
In but the day that departing the Jesus from
της οικιας, εκαθητο παρα την θαλασσαν. 2 και
the house, he sat by the sea, and
συνηχθησαν προς αυτον οχλοι πολλοι, ωστε
were gathered to him crowds great, so that
αυτον εις το πλοιον εμβαντα καθισθαι και πας
he into the ship entering to be seated; and all
ο οχλος επι τον αιγιαλον εισηκει. 3 Και
the crowd on the shore stood. And
ελαλησεν αυτοις πολλα εν παραβολαις, λεγων
he spoke to them much in parables, saying:
Ιδου, εξηλθεν ο σπειρων του σπειρειν. 4 Και
Lo, went out the sower of the seed to sow. And
εν τω σπειρειν αυτον, α μεν επεσε παρα την
in the sowing it, some indeed fell on the
οδον και ηλθε τα πετεινα, και κατεφαγεν αυτα.
path and came the birds, and ate them.

* VATICAN MANUSCRIPT.—47. And one said to him, "Behold, thy mother and thy brothers are standing without, wishing to speak to thee"—omit.

† 48. To suppose that our Lord here intends to put any slight on his mother would be very absurd; he only took the opportunity of expressing his affection to his obedient disciples in a peculiarly endearing manner; which could not but be a great comfort to them, it appears from Luke viii. 2, Susanna, Joanna, Mary Magdalene, and others were then with him. † 4. The ordinary roads or paths in the East lead off along the edge of the fields, which are unenclosed. Hence, as the sower scatters his seed, some of it is liable to fall beyond the ploughed portion, on the hard beaten ground, which forms the way-side.—Backett.

† 45. Heb. vi. 4; x. 20; 2 Peter ii. 20—22. † 43. Mark iii. 31; Luke viii. 12. † 50. John xv. 16; Gal. iii. 28; Heb. ii. 11. † 1. Mark iv. 1. † 2. Luke viii. 3.

than itself, and entering, they abide there; and the LAST state of that MAN is worse than the FIRST. Thus will it also be with this EVIL GENERATION.

46 While he was yet talking to the crowds, behold, his MOTHER and his BROTHERS stood without, desiring to speak to him.

47 * [And one said to him, "Behold, thy MOTHER and thy BROTHERS are standing without, wishing to speak to thee."]

48 But HE answering, said to the PERSON INFORMING him, † "Who is my MOTHER? and who are my BROTHERS?"

49 And extending his HAND towards his DISCIPLES, he said, † "Behold my MOTHER, and my BROTHERS!"

50 † For whoever shall do the WILL of THAT FATHER of mine in the HEAVENS, that one is my Brother, or Sister, or Mother."

CHAPTER XIII.

1 On that DAY, JESUS, having gone out of the HOUSE, sat by the SIDE of the LAKE;

2 but so many PEOPLE gathered around him, that he entered * a Boat, and sat down; and ALL the PEOPLE stood on the SHORE.

3 Then he discoursed much to them in Parables, saying; † "Behold, the SOWER went forth to sow."

4 And in sowing, some seeds fell † by the ROAD; and the BIRDS came and picked them up.

Ἄλλα δὲ ἐπέσεν ἐπὶ τὰ πετρώδη· ὅπου οὐκ
Others and fell on the rocky ground, where
εἶχε γῆν πολλήν· καὶ εὐθὺς ἐξανέτειλε, διὰ
it had earth much; and immediately sprung up, through
τὸ μὴ εἶχειν βάθος γῆς· ὁ ἡλίου δὲ ἀνατεί-
the not to have a depth of earth; and and having
λατος, ἐκαυματίσθη· καὶ διὰ τὸ μὴ εἶχειν
arisen, it was scorched, and through the not to have
ρίζαν, ἐξηρανθῇ. Ἄλλα δὲ ἐπέσεν ἐπὶ τὰς
a root, was dried up. Others and fell among the
ἀκανθὰς· καὶ ἀνεβήσαν αἱ ἀκανθαί, καὶ ἀπέπνιξαν
thorns; and sprang up the thorns, and choked
αὐτά. Ἄλλα δὲ ἐπέσεν ἐπὶ τὴν γῆν τὴν
them. Others and fell on the ground the
καλήν· καὶ ἐδίδου καρπὸν, ὁ μὲν ἑκατόν, ὁ
good, and bore fruit the one a hundred, the
δὲ ἑξήκοντα, ὁ δὲ τριακοντα. Ὁ ἔχων ὦτα
other sixty, the other thirty; He having ears
ἀκουεῖν, ἀκουέτω. Καὶ προσελθόντες οἱ
to hear, let him hear. And coming the
μαθηταὶ εἶπον αὐτῷ· Διὰ τί ἐν παραβολαῖς
disciples said to him; Why in parables
λαλεῖς αὐτοῖς; Ὁ δὲ ἀποκριθεὶς εἶπεν αὐ-
speakest thou to them? He and answering said to
τοῖς· Ὅτι ὑμῖν δεδοταί γινῶναι τὰ μυστήρια
them; Because to you it is given to know the secrets
τῆς βασιλείας τῶν οὐρανῶν· ἐκεῖνοι δὲ οὐ
of the kingdom of the heavens; to them but not
δεδοταί. Ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ,
it is given. Whoever for has, it shall be given to him,
καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ
and he will be gifted with abundance, whoever but not has, even
ὁ ἔχει, ἀρθησεται ἀπ' αὐτοῦ. Διὰ τοῦτο
what he has, shall be taken from him. Therefore this
ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ
in parables to them I speak, for seeing not
βλέπουσι, καὶ ἀκούοντες οὐκ ἀκουοῦσιν, οὐδὲ
they see, and hearing not they hear, neither
συνιούσι. Καὶ ἀνακλήρουνται αὐτοῖς ἡ προ-
do they understand. And is fulfilled to them the
φήτεια Ἡσαίου, ἣ λέγουσα· Ἄκου ἀκουσέτε,
prophecy of Isaiah, that saying; "By hearing you shall hear,
καὶ οὐ μὴ συνήτε· καὶ βλέποντες βλέφετε,
and not not you may understand; and seeing you will see,
καὶ οὐ μὴ ἴδητε. Ἐπαχύνθη γὰρ ἡ καρδία τοῦ
and not not you may see. Has grown fat for the heart of the

6 And others fell on
ROCKY GROUND, where
they had not much Soil,
and immediately vegeta-
ted through not HAVING
a Depth of EARTH;

6 † and when the Sun
had risen, they were
scorched, and HAVING NO
Root, they withered.

7 And others fell among
THORNS; and the THORNS
choked them.

8 But others fell on
GOOD GROUND, and yield-
ed Increase; ONE a hun-
dred, ONE sixty, and ONE
thirty.

9 HE HAVING Ears to
hear, let him hear.

10 † Then the DISCI-
PLES approaching, said to
him, "Why dost thou
speak to them in Para-
bles?"

11 HE answering, said
to them, "Because You
are permitted to know the
SECRETS of the KINGDOM
of the HEAVENS; but to
them this privilege is not
given.

12 For whoever has, to
him more will be given,
and he shall abound; but
whoever has not, from
him will be taken even
that which he has.

13 For this reason I
I speak to them in Para-
bles; Because seeing, they
do not perceive; and hear-
ing, they do not under-
stand; nor do they regard

14 And in them is ful-
filled THAT PROPHECY of
Isaiah, which says; † By
Hearing you will hear,
'though you may not un-
'derstand; and seeing, you
'will see, though you may
'not perceive.

15 For the UNDER-
'STANDING of this PRO-

* VATICAN MANUSCRIPT.—5. EARTH.

† 6. In Palestine, during the seed time, (which is in November,) the sky is generally overcast with clouds. The seed then springs up even in stony ground; but when the sun dissipates the clouds, having outgrown its strength, it is quickly dried away.—*Rosenmüller*.
† 7. among THORNS;—or rather, upon thorny ground. "The field sown may be considered to consist of the different varieties of soil specified; viz., the rocky, the thorny, and the good ground.

1 10. Mark iv. 10; Luke viii. 9.
Rom. xi. 8.

‡ 14 Isa. vi. 9; John. xii. 30; Acts xviii. 28;

λαου τουτου, και οἱς ὡς βαρεως ηκουσαν, και
people this. and with the ears heavily they hear, and
οἱς οφθαλμοὺς αὐτῶς ἐκαμμυσαν, μηποτε
the eyes of them they shut, lest
ιδωσι τοῖς οφθαλμοῖς, και τοῖς ὠσιν ακου-
they should see with the eyes, and with the ears they should

σωσι, και τη καρδια συνωσι, και ἐπιστρε-
tear, and with the heart should understand, and they should
ψωσι, και ιασωμαι αὐτους." 16 Ὑμων δε
turn, and I should heal them. Of you but

μακαριοι οἱ οφθαλμοι οτι βλεπουσι και τα ὠτα
blessed the eyes for they see, and the ears

*[Ὑμων,] οτι ακουει. 17 Ἀμην γαρ λεγω ὑμιν,
[of you,] for they hear. Indeed for I say to you,

οτι πολλοι προφηται και δικαιοι ἐπεθυμησαν
that many prophets and righteous men have desired

ιδειν, ἃ βλεπετε, και οὐκ ειδον και ακουσαι,
to see what you see, and not saw; and to hear,

ἃ ακουετε, και οὐκ ηκουσαν.
what you hear, and not heard.

18 Ὑμεις οὖν ακουσατε την παραβολην του
You therefore hear the parable of the

σπειροντος. 19 Παντος ακουοντος τον λογον
sower. Any one hearing the word

της βασιλειας, και μη συνιεντος, ερχεται ο
of the kingdom, and not understanding, comes the

πονηρος, και ἀρπαζει το εσπαρμενον εν τη καρδια
wicked one, and snatches that having been sown in the heart

αυτου οὗτος εστιν, ο παρα την οδον σπαρεις.
of him; this is, that on the path being sown.

20 Ὁ δε επι τα πετρωδη σπαρεις, οὗτος εστιν,
That but on the rocky ground being sown, this is,

ο τον λογον ακουων και ευθὺς μετα χαρας
who the word hearing and forthwith with joy

λαμβανων αυτον. 21 οὐκ εχει δε ριζαν εν εαυτω,
receiving it, not he has but a root in himself,

αλλα προσκαιρος εστι γενομενης δε θλιψως η
but transient is; arising and trial or

διωγμου δια τον λογον, ευθὺς σκανδαλιζεται.
persecution through the word, immediately he is offended.

22 Ὁ δε εις τας ακανθας σπρεις, οὗτος εστιν,
That but into the thorns being sown, this is,

ο τον λογον ακουων, και η μεριμνα του αιωνος
who the word hearing, and the care of the age

τουτου, και η απατη του πλουτου συμπνιγει
this, and the delusion of the riches chokes

τον λογον και ακαρπος γινεται. 23 Ὁ δε επι
the word, and unfruitful becomes. That but on

την γην την καλην σπαρεις, οὗτος εστιν, ο τον
the ground the good being sown, this is, who the

λογον ακουων, και συνιων ος δη καρποφορει,
word hearing, and understanding, who really bears fruit,

'FLX is stupified; they
'hear heavily with their
'EARS, and their EYES
'they close; lest seeing
'with their EYES, and
'hearing with their EARS,
'and comprehending with
'their MIND, they should
'retrace their steps, and
'I should restore them.'

18 † But blessed are
Your EYES, because they
see; and EARS, because
they hear.

17 For indeed I say to
you, † That Many Pro-
phets and Righteous men
have desired to see what
you behold, but have not
seen; and to hear what
you hear, but have not
heard.

18 † Understand you,
therefore the PARABLE of
the SOWER.

19 When any one hears
the † word of the KING-
DOM, but considers it not,
the EVIL one comes and
snatches away THAT hav-
ing been sown in his
HEART. This explains
THAT which was sown
by the ROAD.

20 THAT which was
sown on ROCKY GROUND,
denotes him, who HEAR-
ING the WORD, receives
it immediately with Joy;

21 yet, it having no
Root in his mind, he re-
tains it only a short time;
for when Affliction or Per-
secution arises, on ac-
count of the word, he
instantly stumbles.

22 THAT which was
sown among THORNS, de-
notes THAT HEARER, in
whom the CARES of *the
AGE and the DECEPTIVE-
NESS of RICHES, choke
the word, and render
unproductive.

23 But THAT which was
sown on GOOD SOIL, and
produced fruit, ONE a
hundred, ONE sixty, and
ONE thirty, denotes HIM,
who not only hears and

* VATICAN MANUSCRIPT.—16. your—amit.

22. the and.

† 16. Luke x. 23.

† 17. 1 Peter i. 10, 11.

† 18. Mark iv. 14; Luke viii. 11

16 Matt. iv. 23.

και ποιει, ο μὲν ἑκατον, ο δὲ ἑξηκοντα, ο
and yields, the one a hundred, the other sixty, the
δε τριακοντα.
other thirty.

²⁴ Ἀλλην παραβολην παρεθηκεν αυτοις, λεγων·
Another parable he proposed to them, saying;
Ὁμοιωθη ἡ βασιλεια των ουρανων ανθρωπω
Like was compared the kingdom of the heavens to a man
σπειροντι καλον σπερμα εν τῷ αγρα αὐτου.
sowing good seed in the field of him.

²⁵ Εν δε τῷ καθευδειν τους ανθρωπους, ηλθεν
In and the to sleep the men, came

αυτου ο εχθρος, και εσπειρε ζιζανια ανα μεσον
of him the enemy, and sowed darnel through midst
του σιτου· και απηλθεν. ²⁶ Οτε δε εβλαστησεν
of the wheat; and went forth. When and was sprung up

ὁ χορτος και καρπον εκοιησε, τότε εφανε και
the blade and fruit yielded, then appeared also
τα ζιζανια. ²⁷ Προσελθοντες δε οι δουλοι του
the darnel. Coming and the slaves of the

οικοδεσποτου, ειπον αυτω· Κυριε, ουχι καλον
householder, said to him; O lord, not good

σπερμα εσπειρας εν τῷ σῳ αγρα; ποθεν ουν εχει
seed didst thou sow in the thy field? whence then has it
ζιζανια, ²⁸ Ο δε εφη αυτοις· Εχθρος ανθρωπος
darnel? He and said to them; An enemy a man

τουτο εκοιησεν. Οι δε δουλοι ειπον αυτω·
this has done. The and slaves said to him;

Θελεις ουν απελθοντες συλλεξωμεν αυτα;
Dost thou wish then going forth we should gather them?

²⁹ Ο δε εφη· Ου· μηποτε, συλλεγοντες τα ζιζανια,
He and said; No, lest, gathering the darnel,

εκριζωσπη αμα αυτοις τον σιτον. ³⁰ Αφετε
you should root up with them the wheat. Leave them

συναυξανσθαι αμφοτερα μεχρι του θερισμου·
to grow together both till the harvest;

και εν καιρῳ του θερισμου ερω τοις θερισταις·
and in time of the harvest I will say to the harvesters;

Συλλεξατε πρωτον τα ζιζανια, και δησατε αυτα
Gather you first the darnel, and bind you them

εις δεσμας, προς το κατακαυσαι αυτα· τον δε
into bundles, for the to burn them; the but

σιτον συναγαγετε εις την αποθηκην μου.
wheat bring together into the barn of me.

³¹ Ἀλλην παραβολην παρεθηκεν αυτοις, λεγων·
Another parable he proposed to them, saying;

Ὁμοια εστιν ἡ βασιλεια των ουρανων κοκκῳ
Like is the kingdom of the heavens to a grain

σιναπεως, ον λαβων ανθρωπος εσπειρεν εν τῷ
of mustard, which taking a man sowed in the

considers, but obeys the word.

²⁴ He proposed to them another Parable, saying, The KINGDOM of the HEAVENS may be compared to the FIELD in which the Owner sowed Good Grain :

²⁵ but while the MEN SLEPT, HIS ENEMY came and sowed † Darnel among the WHEAT, and went away.

²⁶ When the BLADE shot up, and put forth the Ear, then appeared also the DARNEL

²⁷ And the SERVANTS of the HOUSEHOLDER, coming said to him, Master, thou didst sow Good Seed in THY Field ; whence, then, has it Darnel ?

²⁸ He replied, an Enemy has done this. * And THEY say to him, Dost thou wish then, that we should weed them out ?

²⁹ And HE said, No ; lest in weeding out the DARNEL, you also tear up the WHEAT.

³⁰ Let both grow together till the HARVEST ; and in the TIME of HARVEST, I will say to the REAPERS, First gather the DARNEL, and bind it in Bundles for BURNING ; then bring together the wheat into my GRANARY."

³¹ † Another Parable he proposed to them, saying ; The KINGDOM of the HEAVENS is like to a Grain of Mustard, which a Man planted in his FIELD ;

* VATICAN MANUSCRIPT.—28. And THEY say to him.

† 25. A plant which bears a striking resemblance to wheat. The following remarks by H. B. Hackett, will fully illustrate this:—"In passing through the fertile country of the ancient Philistines, on the south of Palestine, I asked the guide, one day, a native Syrian, if he knew of a plant which was apt to make its appearance among the wheat, and which resembled it so much that it could hardly be distinguished from it. He replied that it was very common, and that he would soon show me a specimen of it. Soon after this he pointed out to me some of this grass, growing near our path ; and afterwards, having once seen it, I found it in almost every field where I searched for it. Except that the stalk was not so high, it appeared otherwise precisely like wheat, just as the ears begin to show themselves, and the kernels are swelling out into shape. I collected some specimens of this deceitful weed, and have found, on showing them to friends, that they have mistaken them quite invariably for some species of grain, such as wheat or barley."

* 30. Matt. III. 12.

† 31. Mark IV. 30; Luke XIII. 18.

αγρῶ αὐτοῦ. 22 Ὁ μικρότερον μὲν ἐστὶ πάντων
field of him. Which less indeed is of all
των σπερμάτων· ὅταν δὲ αὐξηθῇ, μείζον των
of seeds; when but it may be grown, a greater of the
λαχανῶν ἐστὶ, καὶ γίνεται δένδρον, ὥστε ἐλθεῖν
herbs is, and becomes a tree, so that to come
τὰ πετεινά του οὐρανοῦ, καὶ κατασκευῶν ἐν
the birds of the heaven, and to make nests in
τοῖς κλαδοῖς αὐτοῦ.
the branches of it.

33 Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς· Ὁμοία
Another parable he spake to them; Like
·στὴν ἡ βασιλεία των οὐρανῶν (ὡμῇ, ἣν λαβούσα
is the kingdom of the heavens to leaven, which taking
γυνὴ ἐνεκρυσεν εἰς ἀλε·ρου σατα τρία, ἕως οὗ
a woman mixed in of meal measures three, till she
ἐζῳμωθῇ ὅλον. 34 Ταῦτα πάντα ἐλάλησεν ὁ
was leavened whole. These all spake to the
Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς
Jesus in parables to the crowds, and without
παραβολῆς οὐκ ἐλάλει αὐτοῖς· 35 Ὅπως πλῆ-
a parable not he spake to them; so that it might
ρωθῇ το ῥῆθην δια του προφητου, λεγοντος·
be fulfilled the word spoken through the prophet, saying, †
† Ἀνοιξω ἐν παραβολαῖς το στόμα μου· ἐρε-
† I will open in parables the mouth of me, I will
ξομαι· κερρυμμενα ἀπο καταβολῆς
openly declare things having been hid from a beginning.
* [κοσμου.]
* [of the world.]

36 Τότε ἀφῆκε τους ὄχλους, ἤλθεν εἰς τὴν
Then leaving the crowds, went into the
οἰκίαν ὁ Ἰησοῦς. Καὶ προσῆλθεν αὐτῷ οἱ
house the Jesus. And came to him the
μαθηταὶ αὐτου, λεγοντες· Φράσσον ἡμῖν τὴν
disciples of him, saying; Explain to us the
παραβολὴν των ζιζανίων του αγρου. 37 Ὁ δὲ
parable of the darnels of the field. He and
ἀποκριθεὶς εἶπεν * [αὐτοῖς.] Ὁ σπειρων το
answered; said [to them.] He sowing the
καλον σπέρμα, ἐστὶν ὁ υἱος του ἀνθρώπου·
good seed, is the son of the man;
38 ὁ δὲ αγρος, ἐστὶν ὁ κόσμος· το δε καλον
the seed field, is the world, the seed good
σπέρμα, οὗτοι εἰσιν οἱ υἱοὶ της βασιλειας· τα
seed, they are the sons of the kingdom; the
δε ζιζανια, εἰσιν οἱ υἱοὶ του πονηρου. 39 ὁ δὲ
and darnel, are the seed of the wicked (one); the seed
εχθρος, ὁ σπειρας αὐτα, ἐστὶν ὁ διαβολος· ὁ δε
enemy, he having sown them, he is the adversary; the seed
θερισμος, συντελειετ· του αιωνος ἐστιν· οἱ δε
harvest, end of the age is; the seed

32 which indeed is one of the least of All seeds; but when grown it is larger than any herb, and becomes a Tree, so that the birds of HEAVEN come and build their nests on its BRANCHES.

33 : Another Parable he spake to them; "The KINGDOM of the HEAVENS resembles Leaven, which a Woman taking, mingled in three Measures of Meal, till the whole fermented."

34 All these things JESUS communicated to the crowds in Parables, and without a Comparison he taught them not;

35 so that the word SPOKEN through the PROPHET might be verified, saying; † "I will open my mouth in "parables, I will openly "declare things having "been hid from the be- "ginning."

36 Then JESUS leaving the PEOPLE, retired to the HOUSE; and his disciples approached him, saying; "Explain to us the PARABLE of the DARNEL in the FIELD."

37 He answering, said, "He who sows the GOOD Seed is the SON of MAN;

38 the FIELD is the WORLD; the GOOD Seed are the SONS of the KINGDOM; the DARNEL, are the SONS of the EVIL one;

39 THAT ENEMY who SOWED them is the ADVERSARY; the HARVEST is the End of the * Age; and the REAPERS are Messengers.

* VATICAN MANUSCRIPT.—35. of the World—omit.
30. Age.

36. he left.

37. to them—omit.

† 32. That is, of all those seeds with which the people of Judea were then acquainted. Our Lord's words are to be interpreted by popular use. And we learn from Matt. xvi. 9, that like a grain of mustard seed was become proverbial for expressing a very small quantity.—Geo. Campbell. † 32. And becomes a tree. It attains a large size in Judea. Lightfoot says, R. Simeon Ben Chalaphta mentions one "into which he was wont to climb, as men are wont to climb into a fig-tree." Trench quotes a traveler in Chili who had ridden under one. † 33. A measure containing about a peck and a half, wanting a little more than a pint. Three of them made an ephah. † 35. "I will open my mouth in parables; I will utter dark sayings which have been from the beginning."—Sir L. C. L. Beza's Sacred text translation of Psal. lxxviii. 3.

33. Luke xiii. 40.

35. Psal. lxxviii. 2.

κρίσται, ἀγγελοι εἰσιν.. 40 Ὡς περ οὖν συλ-
 λεγεται τα ξιζανια, καὶ πυρὶ καιεται· οὕτως
 εἶσται ἐν τῇ συντελειᾳ τοῦ αἰῶνος τούτου.

41 Ἀποστέλει ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους
 αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ
 πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ανο-
 μίαν, 42 καὶ βαλοῦσιν αὐτοὺς εἰς τὴν καμίνον
 τῆς πυρὸς· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς
 τῶν ὀδοντῶν. 43 Τότε οἱ δίκαιοι ἐκλαμπόουσιν,

ὡς ὁ ἥλιος, ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν.
 44 Ὁ ἐχὼν ὠτα * [ἀκουεῖν,] ἀκουέτω.

45 * [Πάλιν] ὁμοία ἐστίν ἡ βασιλεία τῶν
 οὐρανῶν ὁσαυτῶν κεκρυμμένῃ ἐν τῷ ἀγρῷ, ὃν
 εὗρων ἄνθρωπος ἐκρύψε, καὶ ἀπο τῆς χάρας
 αὐτοῦ ὑπάγει, καὶ πάντα ὅσα ἐχει πωλεῖ, καὶ
 ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.

46 Πάλιν ὁμοία ἐστίν ἡ βασιλεία τῶν οὐρανῶν
 * [ἀνθρώπῳ] ἐμπορῇ, ζητοῦντι καλοὺς μαργα-
 ρίτας. 46 Εὗρων δὲ ἓνα πολυτίμον μαργαρίτην,

ἀπελθὼν πεπρακε πάντα ὅσα εἶχε, καὶ ἠγορά-
 σεν αὐτόν.

47 Πάλιν ὁμοία ἐστίν ἡ βασιλεία τῶν οὐρανῶν.
 σαγνῇ, βληθεῖσθαι εἰς τὴν θαλάσσαν, καὶ ἐκ
 πάντος γένους συναγαγεῖν. 48 ἣν, ὅτε ἐπλη-
 ρωθῇ, ἀναβιβασάντες ἐπὶ τὸν αἰγιαλόν, καὶ
 καθίσαντες συνέλεξαν τὰ καλά εἰς ἀγγεῖα, τὰ
 δε σιπρά ἐξω ἐβάλον. 49 Οὕτως ἐστί ἐν τῇ

40 As therefore the
 DARNEL is gathered and
 burned in a Fire, so will
 it be in the END of the
 AGE.

41 The SON of MAN will
 send forth his MESSEN-
 GERS, who will gather out
 of his KINGDOM All SE-
 DUCERS and INQUISTIOUS
 PERSONS;

42 † and † will throw
 them into the FURNACE
 of FIRE; there will be the
 WEEPING and the GRIN-
 ING OF TEETH.

43 † Then will the RIGH-
 TEOUS be resplendent as
 the SUN in the KINGDOM
 of their FATHER. HE
 who has ears, let him
 hear.

44 The KINGDOM of the
 HEAVENS is like a hid-
 den Treasure in a FIELD,
 which, a Man finding, he
 covers up, and, from his
 JOY, he goes and sells all
 that he has, and buys that
 FIELD.

45 Again, the KING-
 DOM of the HEAVENS is
 like a Pearl of Great
 value;

46 which † a Merchant,
 who, seeking Choice
 Pearls, having found, went
 and sold all that he had,
 and bought it.

47 Again, the KING-
 DOM of the HEAVENS re-
 sembles a Drag-net, being
 cast into the SEA, and en-
 closing fishes of Every
 Kind;

48 which, when it is
 full, they draw to the
 SHORE, and sitting down,
 gather the GOOD into ves-
 sels, but throw the USE-
 LESS away.

49 So will it be at the

VATICAN MANUSCRIPT.—40. the age. 40. Man—omit.

42. to hear—omit.

43. Again—omit.

† 40. To translate *age*, by the word *world*, has a tendency to lead the reader astray. No less than thirteen different meanings are attached to this word, in the Common Version. The meaning is *age*, and this rendering can always be understood. The context will deter-
 mine, generally, what age is referred to—the Jewish, Christian, Messianic, or the endless
 succession of ages. For further remarks, see Appendix. † 46. Such as those found in
 the East, who travel about buying or exchanging jewels, pearls, or other valuables.

† 41. Matt. xiii. 7. † 42. Matt. iii. 12. † 43. Dan. xii. 3.

συντελεια του αιωνος. ^{and of the age.} Εξελθουσιν οὖν οἱ ἀγγελ- ^{Shall go forth the messen-}
 λοι, καὶ ἀφορίσουσι τοὺς πονηροὺς ἐκ μέσου ταν- ^{gers, and shall separate the wicked from among the}
 δικαίων, ^{just,} καὶ βαλοῦσιν αὐτοὺς εἰς τὴν καμίνον ^{and shall cast them into the furnace}
 τοῦ πυρός· ἐκεῖ ἐστὶν ὁ κλαυθμός καὶ ὁ βρυγμός ^{of the fire; there will be the weeping and the gnashing}
 τῶν ὀδοντῶν. ^{of the teeth.} 51* [Λέγει αὐτοῖς ὁ Ἰησοῦς.] ^[Says to them the Jesus.]
 Συνηκατέ τὰυτα πάντα; Λέγουσιν αὐτῷ· ^{Have you understood these things all? They say to him;}
 Ναί [κυρίε.] 52* Ὁ δὲ εἶπεν αὐτοῖς· Διὰ τοῦτο ^{Ye [O lord.] He then said to them; Therefore this}
 πᾶς γραμματεὺς, μαθητευθεὶς τῇ βασιλείᾳ τῶν ^{every scribe, being instructed to the kingdom of the}
 οὐρανῶν, ὅμοιος ἔσται ἀνθρώπῳ οἰκοδεσπότῃ· ^{heavens like is to a man an householder,}
 ὅστις ἐκβαλλεῖ ἐκ τοῦ ἡσάουρου αὐτοῦ καινὰ ^{who brings out of the treasury of him new}
 καὶ ἁλδα. ^{and old.}

53 Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς ^{And it came to pass, when had concluded the Jesus the}
 παραβολὰς τὰυτας, μετῆρυν κείθεν. 54 Καὶ ^{parables these, he departed thence.} ^{and}
 ἔλθων ἐν τῇ πατρίδι αὐτοῦ, ἀδίδασκεν αὐτοὺς ^{coming into the country of him, he taught them;}
 ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπληττοῦντο ^{in the synagogue of them, so as to be astonished}
 αὐτοῦ, καὶ λέγειν· ὅθεν οὗτος ἡ σοφία ^{them, and say. Whence this wisdom}
 αὐτῇ, καὶ αἱ δυνάμεις; 55 Οὐχ οὗτος ἐστὶν ὁ ^{this and these powers? Not this is the}
 τοῦ τεκτονικοῦ υἱός; οὐχὶ ἡ μήτηρ αὐτοῦ λεγεται ^{of the carpenter son, not the mother of him is call'd}
 Μαρίας; καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰακώβος, καὶ ^{Mary; and the brothers of him James, and}
 Ἰωσὴς, καὶ Σίμων, καὶ Ἰούδας; 56 καὶ αἱ ἀδελφαί ^{Joses, and Simon, and Judas? and the sisters}
 αὐτοῦ οὐχὶ πάντες μετὰ ἡμᾶς εἰσι; ὅθεν οὖν ^{of him not all with us are? whence then}
 τοῦτ' αὐτὰ πάντα; 57 καὶ ἐσκαρδαλίζοντο ἐν ^{this these all? and they found a difficulty in}
 αὐτῷ. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐκ ἐστὶ ^{him. The and Jesus said to them; Not is}
 προφήτης ἀτιμὸς, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ, ^{a prophet unhonored, if not in the country of him,}
 καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. 58 Καὶ οὐκ ἐποίησεν ^{and in the house of him.} ^{and not he did do}
 ἐκεῖ δυνάμεις πολλὰς. 59 διὰ τὴν ἀπίστιαν ^{there mighty works many, because of the unbelief of}
 αὐτῶν. ^{them.}

END of the AGE. The MESSENGERS will go forth, and will separate the WICKED from among the RIGHTEOUS;

50 and will throw them into the FURNACE of FIRE; there will be the WEEPING and the GNASHING of TEETH.

51 Have you understood all these things?" They answered, "Yes."

52 Then HE said to them, "Every Scribe therefore, being instructed to the KINGDOM of the HEAVENS, is like a Householder, who produces from his TREASURY, new things and old."

53 And it occurred when JESUS had concluded these PARABLES, he departed thence.

54 And coming into this OWN CITY he so taught the inhabitants in their SYNAGOGUE, that they were astonished, and said, "Whence has this man, this WISDOM, and these MIRACULOUS POWERS?"

55 Is not this the CARPENTER'S SON? is not his MOTHER called Mary? and do not his BROTHERS, James, and Joses, and Simon, and Judas,

56 and all his SISTERS, live with us? Whence, then, has he all these things?"

57 And they stum- bled at him. BUT JESUS said to them, "A Prophet is not without honor, except in his OWN COUNTRY, and in his OWN FAMILY."

58 And he did not perform many Miracles there, because of their UNBELIEF.

* VATICAN MANUSCRIPT.—51. JESUS says to them—omit.

51. Lord—omit.

52. in.

† 54. That is, Nazareth, where he had been brought up; Luke iv. 10, 23. + 55. Joseph—so read Tischmann, Tischendorf, and Tittmann. † 56. According to Theophylact, the names of the sisters of Jesus were Mary and Salome.

† 54. Matt. ii. 23; Mark vi. 1. om. ix. 32, 33; 1 Peter ii. 8.

† 55. John vi. 42. † 68. Mark vi. 5. 3.

† 57. Matt. xi. 6; Isa. viii. 14.

ΚΕΦ. 18. 14.

¹ Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ
At that the time heard Herod the
τετραρχῆς τὴν ἀκοὴν Ἰησοῦ, ² καὶ εἶπε τοῖς
tetrarch the fame of Jesus, and said to the
παῖσιν αὐτοῦ· Οὗτος ἐστὶν Ἰωάννης ὁ βαπτιστῆς·
servants of him; This is John the dipper;
αὐτὸς ἡγερθὲν ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ
he is raised from the dead, and therefore this the
δυναμεῖς ἐνεργοῦσιν ἐν αὐτῷ. ³ Ὁ γὰρ Ἡρώδης,
mighty powers work in him. The for Herod,
κρατήσας τὸν Ἰωάννην, ἐδήσεν αὐτὸν, καὶ ἐθετο
seizing the John, had bound him, and put
ἐν φυλακῇ, διὰ Ἡρωδιαδὰ τὴν γυναῖκα Φιλί-
in prison, on account of Herodias the wife of
πῖπου τοῦ ἀδελφοῦ αὐτοῦ. ⁴ Ἐλέγε γὰρ αὐτῷ ὁ
Philip the brother of him. Had said for to him the
Ἰωάννης· Οὐκ ἐξεστὶ σοὶ εἶχειν αὐτήν. ⁵ Καὶ
John; Not it is lawful to thee to have her. And
θελὼν αὐτὸν ἀποκτείνειν, ἐφοβήθη τὸν ὄχλον,
wishing him to destroy, he feared the people,
ὅτι ὡς προφήτην αὐτοῦ εἶχον. ⁶ Γενεσίῳ δὲ
for as a prophet him they esteemed. Birth-day of but
αγομενῶν τοῦ Ἡρώδου, ὠρχήσατο ἡ θυγάτηρ
was being held of the Herod, danced the daughter
τῆς Ἡρωδιαδὸς ἐν τῷ μεσῷ· καὶ ᾗρεσε τῷ
of the Herodias in the midst, and pleased the
Ἡρώδῃ· ⁷ ὅθεν μεθ' ὅρκου ὡμολόγησεν αὐτῇ
Herod; whereupon with an oath he promised to her
δοῦναι, ὃ εἰαν αἰτησῆται. ⁸ Ἡ δὲ, προβί-
to give, what soever she might ask. She and, being
βαθθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς, ἔδωκε μοι,
incited by the mother of her, Gave to me,
φησιν, ὥδε ἐπὶ πινάκι τὴν κεφαλὴν Ἰωάννου τοῦ
she said, here upon a plate the head of John the
βαπτιστοῦ. ⁹ Καὶ ἐλυπήθη ὁ βασιλεὺς· διὰ δὲ
dipper. And was sorry the king, because of but
τοὺς ὅρκους καὶ τοὺς συνανακειμένους, ἐκέ-
the oaths and those reclining at table, he com-
λευσε δοθῆναι. ¹⁰ Καὶ πεμψας ἀπεκεφάλισε
manded it to be given. And sending he cut off the head of
τοῦ Ἰωάννου ἐν τῇ φυλακῇ. ¹¹ Καὶ ηνεχθῆ ἡ
the John in the prison. And was brought the
κεφαλὴ αὐτοῦ ἐπὶ πινάκι, καὶ ἐδόθη τῷ κορά-
head of him on a plate, and it was given to the little
σῶν· καὶ ἤνεγκε τῇ μητρὶ αὐτῆς. ¹² Καὶ προσ-
girl, and she brought it to the mother of her. And coming
ἐλθόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ σῶμα, καὶ ἐβ-
the disciples of him took the body, and they
αἶψαν αὐτό· καὶ ἐλθόντες ἀπηγγείλαν τῷ Ἰησοῦ.
buried it; and departing they told it to the Jesus.

CHAPTER XIV.

¹ At That time, † Herod the † TETRARCH, hearing of the FAME of Jesus, ² said to his SERVANTS, "This is John the IMMERSER; he is raised from the DEAD; and therefore MIRACLES are performed by him."
³ For † HEROD * then had caused JOHN to be seized, bound, and put in * PRISON, on account of † Herodias, his BROTHER'S Philip's WIFE;
⁴ for John had said to him, † "It is not lawful for thee to have her."
⁵ And wishing to kill him, he feared the PEOPLE, † Because they esteemed him as a Prophet.
⁶ But when HEROD'S Birth-day was kept, the † DAUGHTER of HERODIAS danced in the MIDST, and pleased HEROD;
⁷ whereon he promised with an Oath to give her whatever she might request.
⁸ And SHE, being instigated by her MOTHER, said, "Give me here, on a Platter, the HEAD of JOHN the IMMERSER."
⁹ And the * KING, being sorry on account of the OATHS and the GUESTS, commanded that it should be given her.
¹⁰ Accordingly, by his order, JOHN was beheaded in the PRISON.
¹¹ And his HEAD was brought on a Platter, and presented to the GIRL; and she carried it to her MOTHER.
¹² And his DISCIPLES coming, carried off * the DEAD-BODY, and buried

* VATICAN MANUSCRIPT.—3. then had. 8. PRISON. 9. KING, being sorry on account of the OATHS and the GUESTS, commanded. 12. the DEAD-BODY.

† 1. Properly, the governor of the fourth part of a country; commonly used as a title inferior to KING, and denoting chief ruler. The person here spoken of was Antipas, a son of Herod the Great. The name king is sometimes given to tetrarchs. See verse 9.—Geo. Campbell.

† 8. He had married a daughter of Aretas, an Arabian prince, whom he put away, after he had induced Herodias to quit her husband; this occasioned a war between Herod and Aretas. † 6. Named Salome, daughter of Herodias by her former husband.—Josephus, Ant. xviii. v. 4.

† 1. Mark vi. 14; Luke ix. 7. † 8. Mark vi. 17; Luke iii. 10, 20. † 4. Lev. xviii. 10; xx. 21. † 6. Matt. xxi. 20; Luke xx. 6.

13 Και ακουσας ο Ιησους, ανεχωρησεν εκειθεν
 And having heard the Jesus, withdrew from thence
 εν πλοιω εις ερημον τοπον κατ' ιδιαν· και ακου-
 in a ship into a desert place by himself, and having
 σαντες οι οχλοι, ηκολουθησαν αυτω περὶ η απο
 heard the crowds, they followed him by land from
 των πολεων. **14** Και εξελθων ο Ιησους ειδε
 the cities. And coming out the Jesus saw
 πολυν οχλον· και εσπλαγχνισθη επ' αυτοις,
 great a crowd; and he was moved with pity towards them,
 και εθεραπευσε τους αρρωστους αυτων.
 and healed the sick of them.

15 Οφιας δε γενομένης, προσηλθον αυτω οι
 Evening and having come, came to him the
 μαθηται αυτου, λεγοντες· Ερημος εστιν ο τοπος,
 disciples of him, saying; A desert is the place,
 και η ωρα ηδη παρηλθεν· απολυσον τους
 and the hour already has passed by; dismiss the
 οχλους, ινα απελθοντες εις τας κωμας, αγο-
 crowds, that going into the villages, they
 ρασωσιν εαυτοις βρωματα. **16** Ο δε Ιησους
 may buy themselves victuals. The but Jesus
 ειπεν αυτοις· Ου χρειαν εχουσιν απελθειν· δοτε
 said to them; No need they have to go away, give
 αυτοις υμεις φαγειν. **17** Οι δε λεγουσιν αυτω·
 to them you to eat; They and say to him;
 Ουκ εχομεν ωδε, ει μη πεντε αρτους και δυο
 Not we have here, except five loaves and two
 ιχθυας. **18** Ο δε ειπε· Φερετε μοι αυτοους ωδε.
 fishes. He and said; Bring to me them here.
19 Και κελευσας τους οχλους ανακλιθηναι επι
 And directing the crowds to recline upon
 τους χορτους, λαβων τους πεντε αρτους και
 the grass, taking the five loaves and
 τους δυο ιχθυας, αναβλεψας εις τον ουρανον,
 the two fishes, looking up to the heaven,
 ευλογησε· και κλασας, εδωκε τοις μαθηταις
 he gave praise; and breaking, he gave to the disciples
 τους αρτους, οι δε μαθηται τοις οχλοις. **20** Και
 the loaves, the and disciples to the crowds. And
 εφαγον παντες, και εχορτασθησαν· και ηραν
 they ate all, and were filled; and they took up
 το περισσευον των κλασματων, δωδεκα κοφινους
 that over and above of the fragment, twelve baskets
 πληρεις. **21** Οι δε εσθιοντες ησαν ανδρες ωσει
 full. Those and eating were men about
 πεντακισχιλιοι, χωρις γυναικων και παιδιων.
 five-thousand, besides women and children.
22 Και ευθεως ηναγκισεν τους μαθητας εμβηναι
 And immediately he urged the disciples to enter

it; and departing, told JESUS.

13 † And JESUS having heard, privately withdrew from thence, by Boat, into a Desert Place; of which the PEOPLE being informed, followed him by Land from the CITIES.

14 And coming out, he saw a Great Crowd; and he had compassion on them, and healed their sick.

15 † And † Evening having arrived, * the DISCIPLES came to him, saying, "THE PLACE is a Desert, and the HOUR is now past; dismiss the crowds, that they may go to the VILLAGES, and buy themselves Provisions."

16 But JESUS said to them, "They need not depart; you supply them."

17 THEY, however, replied to him, "We have here only Five Loaves and Two Fishes."

18 And HE said, "Bring them here to me."

19 And commanding the PEOPLE to recline on the grass, he took the FIVE Loaves and the two Fishes, and looking towards HEAVEN, † praised God; then † breaking the LOAVES, he gave them to the DISCIPLES, and the disciples distributed to the CROWDS.

20 And they all ate and were satisfied; and of the REMAINING FRAGMENTS they gathered † Twelve Baskets full.

21 Now THEY who had EATEN, were about five thousand men, besides women and children.

22 And immediately * he constrained the DISCIPLES to enter * a Boat,

* VATICAN MANUSCRIPT.—14. he went. strained.
 22. a Boat.

15. the DISCIPLES.

22. he com-

† 15. The first evening, which commenced at three o'clock. The second evening, which began at sunset, is that mentioned in verse 23.
 † 19. The Jewish loaves were broad, thin, and brittle; so that a knife was not required for dividing them.
 † 20. These were small wicker baskets, which the Jews carried their victuals in, when from home; and by the number here particularized, it would seem that each apostle filled his own basket.—Pearce.

‡ 13. Mark vi. 32; Luke ix. 10; John vi. 1, 2.
 John vi. 5.

‡ 15. Mark vi. 35; Luke ix. 13

¶ Matt. xv. 38.

is to πλοιον, καὶ πρόσγειν αὐτὸν εἰς τὸ πέραν,
into the ship, and to go before him to the other side,
ὥς οὐ ἀπολυσθ τοὺς ὄχλους. ²³ Καὶ ἀπο-
while he should dismiss the crowds. And having
λυσας τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος κατ'
sent away the crowds, he went up into the mountain by
ἰδίαν προτεύσασθαι. Ὀψίας δὲ γενομένης, μόνος
himself to pray. Evening and having come, alone
ἦν ἐκεῖ. ²⁴ Το δὲ πλοιον ἤδη μεσονύκτιος
he was there. The and ship now in the midst of the
Θαλασσης ἦν, βασανιζομένη ὑπὸ τῶν κυμάτων
sea was, having been tossed by the waves;
ἦν γὰρ ἐναντίος ὁ ἀνεμος. ²⁵ Τετάρτῃ δὲ φυλακῇ
was for contrary the wind. In fourth and watch
τῆς νυκτος ἀπῆλθε πρὸς αὐτοὺς, περιπατῶν ἐπὶ
of the night he went to them, walking upon
τῆς θαλασσης. ²⁶ Καὶ ἰδὼντες αὐτὸν οἱ μαθηταὶ
the sea. And seeing him the disciples
ἐπὶ τὴν θαλάσσαν περιπατοῦντα, ἐταραχθῆσαν,
upon the sea walking, they were terrified,
λέγοντες· Ὅτι φάντασμα ἐστὶ καὶ ἀπὸ τοῦ
saying; That an apparition is, and from the
φοβὸν ἐκράζαν. ²⁷ Εὐθὺς δὲ ἐλάλησεν αὐτοῖς
fear they cried aloud. Immediately but spake to them
ὁ Ἰησοῦς, λέγων· Θάρσείτε, ἐγὼ εἰμι· μὴ φο-
the Jesus, saying, Take courage, I am; not be
βεῖσθε. ²⁸ Αποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπε·
afraid. Answering and him the Peter said;
Κυριε, εἰ σὺ εἶ, κέλευσον με πρὸς σε ελθεῖν ἐπὶ
O Lord, if thou art, bid me to thee to come upon
τὰ ὕδατα. ²⁹ Ὁ δὲ εἶπεν· Ἐλθε. Καὶ καταβὰς
the water. He and said; Come. And descending
ἀπὸ τοῦ πλοίου ὁ Πέτρος, περιπατήσεν ἐπὶ τὰ
from the boat the Peter, he walked upon the
ὕδατα, ελθεῖν πρὸς τὸν Ἰησοῦν. ³⁰ Βλέπων δὲ
water, to come to the Jesus. Seeing but
τὸν ἀνέμον ἰσχυρὸν, ἐφοβήθη, καὶ ἀρξάμενος
the wind strong, he was afraid, and beginning
καταποντίζεσθαι, ἐκράξε, λέγων· Κυριε, σῶσον
to sink, he cried, saying; O Lord, save
με. ³¹ Εὐθὺς δὲ ὁ Ἰησοῦς ἐκτεινας τὴν χεῖρα,
me. Immediately and the Jesus stretching out the hand,
ἐπὶ λαβέτα αὐτοῦ, καὶ λέγει αὐτῷ· Ολιγοπίστε,
took hold of him, and says to him; O distrustful man,
εἰς τί ἐδίστασας; ³² Καὶ ἐμβάντων αὐτῶν εἰς
for why didst thou doubt? And entering of them into
τὸ πλοῖον, ἐκοπᾶσεν ὁ ἀνεμος. ³³ Οἱ δὲ ἐν τῇ
the ship, ceased the wind. They and in the

and precede him to the other side, while he dismissed the crowds.

²³ And having dismissed the crowds, he privately ascended the mountain to pray; and remained there alone till it was late.

²⁴ By this time the boat was many Furlongs distant from the land, tossed by the waves; for the wind was contrary.

²⁵ And in the fourth Watch of the night, he went towards them, walking on the lake.

²⁶ And when the disciples saw him t walk, ing on the lake, they were terrified, and exclaimed, "It is an Apparition!" and they cried aloud, through fear.

²⁷ But Jesus immediately spoke to them, saying, "Take courage, it is I; be not afraid."

²⁸ And Peter answering, said to him, "Master, if it be thou, bid me come to thee on the water."

²⁹ And Jesus said, "Come." Then Peter descending from the boat, walked on the water, and came to Jesus.

³⁰ But perceiving the wind strong, he was afraid; and beginning to sink, he exclaimed, "Master, save me!"

³¹ And Jesus instantly extending his hand, took hold of him, and said to him, "O distrustful man! why didst thou doubt?"

³² And going up into the boat, the wind subsided.

³³ Then those in the

* VATICAN MANUSCRIPT.—34. many Furlongs distant from the land, tossed. 3. 29. Peter, 20. and came to. 32. going up into.

† 25. Between the hours of three and six in the morning. Grotius observes, that this was the Roman division of the night, taken by them from the Greeks; and that the Jews from the time of Pompey, after they were become a dependent people, had adopted this mode of reckoning, instead of their own; which originally consisted of three watches only. 1 26. In Job ix. 8, this is a prerogative ascribed to God, and which is freely rendered by the LXX, thus, "Walking upon the sea, as upon a pavement." An Egyptian hieroglyphic for expressing impossibility was, a picture of two feet walking on the sea.

‡ 23. Mark vi. 36; John vi. 16.

πλοῖς, * [ἐλθόντες] προσεκύνησαν αὐτῷ, λεγόντες· Ἀληθῶς θεοῦ υἱὸς εἶ. 34 Καὶ διαπεράσαντες, ἦλθον εἰς τὴν γῆν Γεννησαρετ. 35 Καὶ ἐπιγινόντες αὐτὸν οἱ ἄνδρες τοῦ τοποῦ ἐκεῖνου, ἀπεστείλαν εἰς ὅλην τὴν περιχώρον ἐκεῖνην· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, 36 καὶ παρεκαλουν αὐτὸν ἵνα μόνον ἄψονται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἤψαντο, διεσώθησαν.

ΚΕΦ. ιε. ιθ.

1 Τότε προσέρχονταί τῷ Ἰησοῦ οἱ ἀπὸ Ἱεροσολύμων γραμματεῖς καὶ Φαρισαῖοι, λέγοντες· 2 Διὰ τί οἱ μαθηταὶ σου παραβαίνουναι τὴν παράδοσιν τῶν πρεσβυτέρων· οὐ γὰρ νίπτουσιν τὰς χεῖρας αὐτῶν, ὅταν ἄρτον ἐσθίωσιν. 3 Ὁ δὲ ἀποκρίθεισεν αὐτοῖς· Διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ θεοῦ, διὰ τὴν παράδοσιν ὕμων; 4 Ὁ γὰρ θεὸς ἐνετείλατο, λέγων· Τίμα τὸν πατέρα καὶ τὴν μητέρα· καὶ ὁ υἱὸς ἀκούων πατέρα ἢ μητέρα, θανάτῳ τελευτάτω. 5 Ὑμεῖς δὲ λέγετε· Ὅς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ· Ἐρωτῶ, ὃ ἐάν ἐξ ἐμοῦ ὠφεληθῇ· καὶ οὐ μὴ τιμῇ τὸν πατέρα αὐτοῦ· * [ἢ τὴν μητέρα αὐτοῦ.] 6 Καὶ κηρύσσετε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν ὕμων· 7 Ὑποκριταί, καλῶς ὠρεφῆτευσθε περὶ ὕμων

BOAT, did homage to him, saying, "Assuredly, thou art God's Son."

34 † And having passed over they came * to LAND at Gennesaret.

35 And the MEN of that PLACE recognizing him, sent through ALL that COUNTRY, and brought to him ALL the diseased;

36 and implored him, that they might only touch the TUFF of his MANTLE; and as many as touched, were cured.

CHAPTER XV.

1 † Then came to JESUS * Pharisees and Scribes from Jerusalem, saying,

2 "Why do thy DISCIPLES violate the † TRADITIONAL PRECEPT of the ELDERS? for they do not wash * their HANDS before Meals?"

3 But HE answering, said to them, "Why do YOU also violate the COMMANDMENT of GOD by your TRADITION?"

4 For GOD * said, † "Honor FATHER and MOTHER;" and † "HE who REVILES Father or Mother, shall be punished with 'Death.'"

5 But YOU assert, "If any one say to FATHER or MOTHER, An Offering is that by which thou mightest derive assistance from ME;"

6 then * he shall by no means honor his FATHER. Thus, by your TRADITION, you annul the * word of GOD.

7 † Hypocrites! well did Isaiah prophesy concerning you, saying,

8 † "This people † (draw

* VATICAN MANUSCRIPT.—34. to LAND at Gennesaret. Jerusalem. 2. the HANDS. 4. said, "Honor 6. or his MOTHER—omit.

1. Pharisees and Scribes from Jerusalem. 6. He shall by no means honor his FATHER. Thus. 6. word.

† 2. He that eateth with unwashed hands is guilty of death.—Rabbi Abiba. † 3. The words in brackets are found in the prophecy from which they are taken, both in the Hebrew and Septuagint. They are omitted by the Vatican and several other excellent MSS., and by some ancient versions. Erasmus, Mill, Drusus, and Bengel, approve of the omission: and Griesbach has left it out of the text. But as they are found in the place from which they are quoted, it has been thought best to insert them in the text.

1 33. Matt. xxvii. 54. 34. Mark vi. 53. 35. 1. Mark vii. 1. 36. Exod. ix. 12; Deut. v. 16; Eph. vi. 2. 37. Exod. xxi. 17; Lev. ix. 9; Deut. xxvii. 16; Prov. vi. 30. 38. Mark vii. 6. 39. Isa. vi. 13.

Ἡσαίας, λεγών· ¹⁴ ὁ λαὸς οὗτος τοῖς χεῖλεσι
Isaiah, saying; "The people this with the lips
τιμὰ· ἡ δὲ καρδία αὐτῶν πόρῳ ἀπεχέει ἀπ'
is honor; the hut heart of them far off is removed from
μου. ⁹ Ματθην δὲ σεβονται με, διδασκόντες
me Without profit but they reverence me, teaching
ιδασκαλίας, ἐνταλματα ἀνθρώπων. ¹⁰ Καὶ
doctrines, commandments of men." And
ῥοσκαλεσάμενος τὸν ὄχλον, εἶπεν αὐτοῖς·
having called the crowd, he said to them;
κουετέ καὶ συνιετε. ¹¹ Οὐ τὸ εἰσερχόμενον εἰς
tear you and be instructed. Not that entering into
τὸ στόμα κοινῶν τὸν ἄνθρωπον· ἀλλὰ τὸ ἐκπο-
e mouth pollutes the man; but that proceed-
ρόμενον ἐκ τοῦ στόματος τούτου κοινῶν τὸν
out of the mouth this pollutes the
ἄνθρωπον. ¹² Τότε προσελθόντες οἱ μαθηταί
man. Then having come the disciples
αὐτοῦ, εἶπον αὐτῷ· Οἶδας, ὅτι οἱ Φαρισαῖοι,
him, said to him; Knowest thou, that the Pharisees,
κουσάντες τὸν λόγον, ἐσκανδαλίσθησαν; ¹³ Ὁ
hearing that saying, found a difficulty? He
ἀποκρίθεις εἶπε· Πᾶσα φυτεία, ἣν οὐκ ἐφυ-
answering said; Every plantation, which not has
εῦσεν ὁ πατήρ μου ὁ οὐράνιος, ἐκριζωθήσεται.
anted the father of me the heavenly, shall be rooted up.
Ἀφετε αὐτούς· ὁδῆγοι εἰσι τυφλοὶ * [τυφλῶν.]
Let alone them; guides they are blind [of blind.]
ὁφλος δὲ τυφλὸν εἰάν ὁδῆγῃ, ἀμφοτέροι εἰς
Blind and blind if may lead, both into
ὄθυνον πεσούνται. ¹⁵ Ἀποκρίθεις δὲ ὁ Πέτρος
a pit will fall. Answering and the Peter
πεν αὐτῷ· Φράσον ἡμῖν τὴν παραβολὴν ταύτην·
aid to him; Explain to us the comparison this.
Ὁ δὲ Ἰησοῦς εἶπεν· Ἀκμὴν καὶ ὑμεῖς ἀσυνε-
the and Jesus said; Yet also you unintelligent
τε; ¹⁷ Οὐ * [πῶ] νοεῖτε, ὅτι παντὶ εἰσπορεύ-
Not [yet] perceive you, that all that enter-
εῖνον εἰς τὸ στόμα, εἰς τὴν κοιλίαν χωρεῖ,
into the mouth, into the belly passes,
καὶ εἰς ἀφεδρῶνα ἐκβάλλεται; ¹⁸ Τα δὲ ἐκπορευ-
d into a privy is cast; Those but proceed-
εῖνα ἐκ τοῦ στόματος, ἐκ τῆς καρδίας ἐξέρ-
out of the mouth, from the heart issues
ται, κακὰ κοινῶν τὸν ἄνθρωπον. ¹⁹ Ἐκ γάρ
th, and they pollute the man. From for
τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί·
e heart comes forth purposes evil;
ὀνει, μοιχεῖαι, πόρνεαι, κλοπαί, ψευδομαρτυ-
ries, adulteries, fornications, thefts, false testimo-
νι, βλασφημίαι. ²⁰ Ταῦτα ἐστὶ τὰ κοινούντα
e evil speakings. These is the (things) polluting
τὸν ἄνθρωπον· τὸ δὲ ἀνιπτὸς χεῖρσι φαγεῖν οὐ
man; that but with unwashed hands to eat not
κοινῶν τὸν ἄνθρωπον.
pollutes the man.

'nigh to ME with their
 'MOUTH, and] honor Me
 'with their LIPS; but
 'their heart is far remov-
 'ed from me.

9 'But in vain do they
 'worship me, teaching as
 'Doctrines, the Precepts
 'of Men."

10 And having called
 the CROWD, he said to
 them, "Hear, and be in-
 structed:

11 Not THAT ENTER-
 ING the MOUTH, pollutes
 the MAN, but THAT PRO-
 CEEDING from the MOUTH,
 pollutes the MAN."

12 Then 'the DISCIPLES
 approaching, say to him,
 "Didst thou observe That
 the PHARISEES were of-
 fended, when they heard
 that SAYING?"

13 But HE answering,
 said, "Every Plantation,
 which my HEAVENLY FA-
 THER has not planted,
 shall be extirpated.

14 Leave them; † they
 are blind Guides; and if
 the Blind lead the Blind,
 both will fall into the Pit."

15 † Then PETER replv-
 ing; said to him, "Explain
 to us * that SAYING."

16 And * HE said, "Are
 you also yet without un-
 derstanding?

17 Do you not perceive,
 That WHATSOEVER ENTERS
 the MOUTH, passes into
 the BELLY, and is ejected?

18 But † those THINGS
 PROCEEDING out of the
 MOUTH, issue from the
 HEART; and they pollute
 the MAN.

19 † For out of the
 HEART proceed iriqui-
 tious Designs;—Murders,
 Adulteries, Fornications,
 Thefts, false Testimonies,
 Calumnies.

20 These are the THINGS
 which POLLUTE the MAN;
 but to EAT with Unwash-
 ed Hands pollutes not the
 MAN."

* VATICAN MANUSCRIPT.—12. the DISCIPLES approaching, say. 14. of the Blind.—omit, that SAYING. 10. un said. 17. yet—omit.

† 16. Mark vii. 14. † 14. Isa. ix. 16; Mal. ii. 8; Matt. xxiii. 16; Luke vi. 30. † 15. Mark
 † 15. James iii. 6. † 19. Mark vii. 21.

λους ὁμοίους, χωλοὺς περιπατοῦντας, καὶ τυφλοὺς
sound, lame walking, and blind
 βλέποντας· καὶ ἐδοξάσαν τὸν θεὸν Ἰσραὴλ. 32 Ὁ
seeing; and they glorified the God of Israel. The
 δὲ Ἰησοῦς, προσκαλεσάμενος τοὺς μαθητάς αὐ-
then Jesus, having called the disciples of
 του, εἶπε· Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι
him, and; I have compassion on the crowd, for
 * [ἤδη] ἡμέραι τρεῖς, προσμένονσι μοι, καὶ οὐκ
[already] days three, they have remained with me, and not
 ἐχουσι τι φαγεῖν· καὶ ἀπολῦσαι αὐτοὺς
they have any thing they may eat; and to send away them
 νη· τίς οὐ θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ.
fasting; not I will, lest they may faint in the way.
 33 Καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Ποθεν
And they say to him the disciples of him; Whence
 ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσούτοι, ὥστε χορτάσαι
to us in a desert place loaves so many, so as to satisfy
 ὄχλον τοσούτον; 34 Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς·
a crowd so great? And says to them the Jesus;
 Ποσους ἄρτους ἐχετε; Οἱ δὲ εἶπον· Ἑπτὰ, καὶ
How many loaves have you? They and said; Seven, and
 ὀλίγα ἰχθυῖδια. 35 Καὶ ἐκέλευσε τοῖς ὄχλοις
a few small fishes. And he directed the crowds
 ἀναπεσεῖν ἐπὶ τὴν γῆν. 36 Καὶ λαβὼν τοὺς
to recline upon the ground. And taking the
 ἑπτὰ ἄρτους καὶ τοὺς ἰχθύας, εὐχαρίστησας
seven loaves and the fishes, giving thanks
 ἐκλάσε καὶ ἔδωκε τοῖς μαθηταῖς αὐτοῦ, οἱ δὲ
he broke and he gave to the disciples of him, the and
 μαθηταὶ τῷ ὄχλῳ. 37 Καὶ ἐφαγον πάντες, καὶ
disciples to the crowd. And they ate all, and
 ἐχορτάσθησαν· καὶ ἦραν τὸ περισσεῖον τῶν
were filled; and they took up that over and above of the
 κλασματῶν, ἑπτὰ σπυριδιας πληρεῖς. 38 Οἱ δὲ
fragments, seven large baskets full. They and
 ἐσθιόντες ἦσαν τετρακισχίλιοι ἄνδρες, χωρὶς
eating were four thousand men, besides
 γυναικῶν καὶ παιδιῶν.
women and children.

39 Καὶ ἀπολῦσας τοὺς ὄχλους, ἀνέβη, εἰς
And having sent away the crowds, he went into
 τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὄρια Μαγδαλα.
the ship, and came to the coasts of Magdala.
 ΚΕΦ. 15. 16. 1 Καὶ προσελθόντες οἱ Φαρισαῖοι
And coming the Pharisees
 καὶ Σαδδουκαῖοι, πειράζοντες ἐπηρωτήσαν αὐτόν,
and Sadducees, tempting they asked him,
 σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδείξαι αὐτοῖς. 2 Ὁ
a sign from the heaven to show to them. He

walking, and the Blind seeing; and they glorified the God of Israel.

32 † Then JESUS having called his DISCIPLES, said, "I have compassion on the crowd, because they have continued with me three Days, and have nothing to eat; and I do not wish to dismiss them fasting, lest they should faint on the road."

33 And his DISCIPLES say to him, † "How can we get so many Loaves in a Desert-place, to satisfy such a Crowd?"

34 And JESUS says to them, "How many Loaves have you?" And THEY said, "Seven, and a few Small fishes."

35 Then he commanded the PEOPLE to recline on the GROUND;

36 And taking the SEVEN Loaves and the FISHES, he offered thanks, and broke them, and gave to his DISCIPLES, and the DISCIPLES distributed to the crowd.

37 And they all ate and were satisfied; and of the REMAINING FRAGMENTS they gathered Seven large † Baskets full.

38 Now THEY who had EATEN were * about Four thousand Men, besides Women and Children.

39 † And having dismissed the crowds, he went into the BOAT, and came to the † COAST of * Magdala.

CHAPTER XVI.

1 † Then the PHARISEES and SADDUCEES drew near, and tempting asked him to show them a Sign from HEAVEN.

* VATICAN MANUSCRIPT.—32. already—omit. Lachmann und Tischendorf.

32. about.

30. Magadan—so also

† 37. Baskets of larger capacity than the wicker baskets mentioned in Chap. xiv. 20—large enough to contain a man's body. See Acts ix. 25.

† 39. The modern name is *Arde el-Mejdel*, field or coast of Mejdol. Mejdol, from which the plain takes its name, is a paltry village, about an hour from Tiberias, near where a line of high rocks overhangs the lake. This was the ancient Magdala, called in Mark viii. 10, Dalmanutha; the birth place of that Xry out of whom were expelled seven demons.

† 32. Mark viii. 1.
† 35. Mark viii. 10.

† 33. 2 Kings iv. 43.
† 1. Mult. xii. 34.

30. Matt. xiv. 13; Luke xxii. 16.

ἔα ἀποκριθεὶς εἰπεν αὐτοῖς· * [Ὁψίας γενομένης,
but answering said to them; [Evening coming,
λέγετε· Εὐδία· πυρραζει γὰρ ὁ οὐρανός·] ³ Καὶ
you say; Fair weather; reddens for the heaven. And
ἔτι· Σήμερον χειμῶν πυρραζει γὰρ στύγι-
in the morning; To-day a storm; A red for low-
νεζών ὁ οὐρανός·] Ἰπποκρίται, τὸ μὲν προσώπον
ring the heaven. Hypocrites, the truly face
τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα
of the heaven you know to judge, the but signs
τῶν καιρῶν οὐ δύνασθε·] ⁴ Γένεα πονηρὰ καὶ
of the times not can you? A generation evil and
ῥιχαλὶς σημεῖον ἐπιζητεῖ καὶ σημεῖον οὐ δο-
a sign seeks; and a sign not shall
θήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ * [τοῦ
be given to her, except the sign of Jonas [the
προφήτου·] Καὶ καταλιπὼν αὐτοὺς, ἀπῆλθε.
prophet.] And leaving them, he went away.
⁵ Καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ περὶ
And coming the disciples of him to the other side
ἐπελαβόντο ἄρτους λαβεῖν. ⁶ Ὁ δὲ Ἰησοῦς εἶπε·
And forgotten loaves to take. The and Jesus said
αὐτοῖς· Ὁρατε καὶ προσεχετε ἀπο τῆς ζύμης
to them; Look and take heed of the leaven
τῶν Φαρισαίων καὶ Σαδδουκαίων. ⁷ Οἱ δὲ διελο-
of the Pharisees and Sadducees. They and ra-
γίζοντο ἐν ἑαυτοῖς, λέγοντες· Ὅτι ἄρτους οὐκ
sated among themselves, saying; Because loaves not
ἐλαβόμεν. ⁸ ὁ δὲ Ἰησοῦς εἶπεν· Τί δι-
we have brought. Knowing and the Jesus said; Why re-
λογίζεσθε ἐν ἑαυτοῖς, ὀλιγοπίστοι, ὅτι ἄρτους
son you among yourselves, O you of weak faith, because loaves
οὐκ * [ἐλάβετε;] ⁹ Οὐτὼ νοεῖτε, οὐδὲ μνημον-
not [you have brought?] Not yet perceive you, nor remem-
νετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων·
beyond the five loaves of the five-thousand
καὶ πόσους κοφίνους ἐλάβετε; ¹⁰ Οὐδὲ τοὺς
and how many baskets you took up? Nor the
ἑπτὰ ἄρτους τῶν τετρακισχιλίων, καὶ πόσας
seven loaves of the four thousand, and how many
σπυρίδας ἐλάβετε; ¹¹ Πῶς οὐ νοεῖτε, ὅτι οὐ
large baskets you took up? Why not do you perceive, that not
περὶ ἄρτου εἶπον ὑμῖν προσεχεῖν ἀπο τῆς ζύμης
about bread I spoke to you to take heed of the leaven
τῶν Φαρισαίων καὶ Σαδδουκαίων; ¹² Τότε συ-
of the Pharisees and Sadducees? Then they
νῆκαν, ὅτι οὐκ εἶπε προσεχεῖν ἀπο τῆς ζύμης
understood, that not he said beware of the leaven
τοῦ ἄρτου, ἀλλ' ἀπο τῆς διδασχῆς τῶν Φαρισαίων
of the bread, but of the doctrine of the Pharisees
καὶ Σαδδουκαίων.
and Sadducees.

2 But he answering, said to them, * ["In the Evening, you say, 'It will be Fair weather, for the sky is red;']

3 and in the Morning, 'There will be a Storm To-day, for the sky is red and lowering.' Hypocrites! you can correctly judge as to the APPEARANCE of the SKY, but cannot discern the SIGNS of the TIMES.]

4 A wicked and faithless Generation demands a Sign; but no Sign will be given it, except the SIGN of Jonah." And leaving them, he went away.

5 Now, *the DISCIPLES passing to the OTHER SIDE, had forgotten to take Loaves with them.

6 And Jesus said to them; "Observe, and beware of the LEAVEN of the PHARISEES and Sadducees."

7 And THEY reasoned among themselves, saying, "Because we have brought no Loaves."

8 But Jesus knowing it, said, "O you distrustful! Why do you reason among yourselves, Because you have no Bread."

9 Do you not yet perceive, or recollect; the FIVE Loaves of the FIVE THOUSAND, and How many Baskets you took up?

10 nor; the SEVEN Loaves of the FOUR THOUSAND, and How many large Baskets you took up.

11 How is It that you do not comprehend, That I spoke not to you about Bread, *but beware you of the LEAVEN of the PHARISEES and Sadducees?"

12 Then they understood That he did not tell them to beware of the LEAVEN of BREAD, but of the DOCTRINE of the *SADDUCEES and Pharisees.

* VATICAN MANUSCRIPT.—2 and 8—omit.
B. brought—omit.

11. but beware you of.

4. the PHARISEE—omit.

12. SADDUCEES and Pharisees.

† 4. Matt. xii. 30.
† 10. Matt. xv. 34.

† 5. Mark viii. 14.

† 9. Luke xii. 1.

† 9. Matt. xiv. 17.

13 Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας
Coming and the Jesus into the parts of Caesarea
 τῆς Φιλιππου, πρῶτα τοὺς μαθητὰς αὐτοῦ, λε-
of the Philip, asked the disciples of him, say-
 γῶν· τίνα με λεγούσιν οἱ ἄνθρωποι εἶναι, τὸν
ing: Who me say the men to be, the
 υἱὸν τοῦ ἀνθρώπου; **14** Οἱ δὲ εἶπον· Οἱ μὲν,
son of the man? They and said, Some,
 Ἰωάννην τὸν βαπτιστὴν· ἄλλοι δὲ, Ἠλίαν· ἕτεροι
John the dipper; others and, Elias; others
 δὲ, Ἰερεμίαν, ἢ ἓνα τῶν προφητῶν. **15** Λέγει
and Jeremias, or one of the prophets. He says
 αὐτοῖς· Ὑμεῖς δὲ τίνα με λέγετε εἶναι; **16** Ἀποκ-
to them; You but who me say to be? Ans-
 ριθεὶς δὲ Σίμων Πέτρος εἶπε· Σὺ εἶ ὁ Χριστός,
vering the Simon Peter said, Thou art the Anointed,
 ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος. **17** Καὶ ἀποκριθεὶς
the son of the God the living. And answering
 ὁ Ἰησοῦς εἶπεν αὐτῷ· Μακάριος εἶ, Σίμων βαρ-
the Jesus said to him, Blessed art thou, Simon son
 Ἰωάν· ὅτι ὑπάρξῃ καὶ αἷμα οὐκ ἀπεκαλύψε σοί,
of Jonnah; for flesh and blood not it has revealed to thee,
 ἀλλ' ὁ πατὴρ μου, ὁ ἐν τοῖς οὐρανοῖς. **18** Καγὼ
but the father of me, that is the heavens. Also I
 δὲ σοὶ λέγω, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ
and to thee say, that thou art a rock, and upon this
 τῇ πετρᾷ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ
the rock I will build there the church, and
 πύλαι ᾧδου οὐ κατισχυνοῦσιν αὐτῆς. **19** Καὶ
gates of hades not shall prevail against her. And
 ὁσὼ σοὶ τὰς κλεῖς τῆς βασιλείας τῶν οὐ-
will give to thee the keys of the kingdom of the hea-
 ρανῶν· καὶ ὅ ἐάν δησῇς ἐπὶ τῆς γῆς, ἔσται
vons, and whatever thou mayest bind upon the earth, shall be
 δεδεμένον ἐν τοῖς οὐρανοῖς· καὶ ὅ ἐάν λύσῃς
bound in the heavens; and whatever thou mayest loose
 ἐπὶ τῆς γῆς, ἔσται λελυμένον ἐν τοῖς οὐρανοῖς.
upon the earth, shall be loosed in the heavens.
20 Τότε διεστείλατο τοῖς μαθηταῖς αὐτοῦ, ἵνα
Then he charged the disciples of him, that
 μὴ ἔνι εἰπῶσιν ὅτι αὐτός ἐστιν ὁ Χριστός.
no one they should tell that he is the Anointed.

21 Ἀπο τότε ἤρξατο ὁ Ἰησοῦς δεῖκνυειν τοῖς
From that time began the Jesus to show to the

13 And JESUS coming into the PARTS of † Cesa-rea PHILIPPI, questioned his DISCIPLES, saying, † Who do MEN say that * the SON of MAN is?

14 And THEY replied, "Some, John the IMMERSER; * SOME, Elijah; and others, Jeremiah, or one of the PROPHETS."

15 He says to them, "But who do you say that I am?"

16 Simon Peter answering, said, † "Thou art the CHRIST, the SON of the LIVING God."

17 And Jesus answering, said to him, "Happy art thou, Simon, son of Jonnah; for FLESH and BLOOD has not revealed this to thee, but THAT FATHER of mine in the * Heavens.

18 Moreover, I also say to thee, That thou art † a Rock, and on † this ROCK I will build MY CHURCH, and † the Gates of Hades shall not triumph over it.

19 And I will give thee † the KEYS of the KINGDOM of the HEAVENS; and whatever thou shalt bind on the EARTH, shall be bound in the HEAVENS; and whatever thou shalt loose on the EARTH, shall be loosed in the HEAVENS."

20 † Then he commanded * the DISCIPLES that they should tell no one, that he is the MESSIAH.

21 From that time, JESUS began to disclose to

* VATICAN MANUSCRIPT.—13. the son of MAN is? 14. some. 17. Heavens. 20. the DISCIPLES.

† 13. This town was near to the spring-head of the Jordan, and was built by Philip, tetrarch of Galilee, in honor of Tiberius Caesar; and to distinguish it from the sea-port town of Caesarea, mentioned frequently in the Acts of the Apostles, it was called Caesarea Philippi. See Josephus, Ant. xviii. 2, 1, and xx. 8, 4. † 18. Parkhurst says, "This expression seems allusive to the form of the Jewish sepulchres, which were large subterranean caves, with a narrow mouth or entrance, many of which are to be found in Judea, to this day. The LXX render the corresponding phrase from the Heb. of Isa. xxxviii. 10, the gates of the sepulchre. The full meaning of our Lord's promise seems to be, that his church on earth, however persecuted and distressed, should never fail till the consummation of all things, and should then, at the resurrection of the just, finally triumph over death and the grave." Compare 1 Cor. xv. 54, 55. † 19. It is said, that when the Jews made a man a doctor of the law, they used to put into his hands the key of the closet in the temple, where the sacred books were deposited, and a so Tablets to write upon; signifying that they gave him authority to teach and to explain the scriptures and law of God to the people.

† 13. Mark viii. 27; Luke ix. 18. † 16. Mark viii. 29; Luke ix. 20; John i. 41; vi. 69; Phil. 27. † 18. John i. 41. † 19. Eph. ii. 20. † 20. Matt. xii. 19; John xiv. 22. † 21. Matt. xii. 19; John xiv. 22.

μαθηταις αὐτου, ὅτι δει αὐτον ἀπελθειν εἰς Ἱερο-
disciples of him, that must he to go to Jeru-
σολυμα, καὶ πολλὰ παθεῖν ἀπο τῶν πρεσβυτε-
salem, and many (things) to suffer from the elders
ρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκ-
and high-priests and scribes, and to be
τανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερεθῆναι. ²² Καὶ
killed, and the third day to be raised. And
προσλαβομενος αὐτον ὁ Πέτρος, πρῆξато ἐπιτιμᾶν
taking aside him the Peter, began to reprove
αὐτῷ, λέγων· Ἰλεως σοι, κυριε· οὐ μὴ ἔσται
him, saying: Be it far from thee, O Lord; not not shall be
σοι τοῦτο. ²³ Ὁ δὲ στραφεὶς εἶπε τῷ Πέτρῳ·
to thee this he but turning said to the Peter;
Ἔπαγε ὀπίσω μου, σατανα· σκανδαλον μου
Go thou behind of me, adversary; a stumbling-block of me
εἶ· ὅτι οὐ φρονεῖς τα του θεου, ἀλλὰ τα
thou art, for not thou regardest the (things) of the God, but those
των ἀνθρώπων. ²⁴ Τότε ὁ Ἰησοῦς εἶπε τοῖς μα-
of the men. Then the Jesus said to the dis-
θηταις αὐτου· Εἰ τις θελεῖ ὀπίσω μου ελθεῖν,
ciples of him; If any one wish after me to come,
ἀπαρνησασθῶ ἑαυτον, καὶ ἀρατῶ τον σταυρον
let him deny himself, and let him bear the cross
αὐτου, καὶ ἀκολουθεῖτω μοι. ²⁵ Ὃς γὰρ ἀν
of him, and follow me. Whoever for
θελῇ την ψυχην αὐτου σῶσαι, ἀπολεσει αὐτην·
may wish the life of him to save, shall lose her;
ὃς δ' ἀν ἀπολεσῇ την ψυχην αὐτου ἐνεκεν
whoever and may lose the life of him on account
ἐμου· εὕρησει αὐτην. ²⁶ Τι γὰρ ὠφελεῖται ἀν-
of me, shall had her. What for is profited a
θρώπου· s, εἰν τον κόσμον ὅλον κερδῆσῃ, την δὲ
man, if the world whole he may win, the and
ψυχην αὐτου ζημιωθῇ; ἢ τι δώσει ἀνθρώπος
of him he may forfeit? or what shall give a man
ἀνταλλάγμα της ψυχης αὐτου; ²⁷ Μελλει γὰρ
in exchange for the life of him? Is about for
ὁ υἱος του ἀνθρώπου ἐρχεσθαι ἐν τη δόξῃ του
the son of the man to come in the glory of the
πατρος αὐτου, μετὰ των ἀγγέλων αὐτου, καὶ
father of him, with the messengers of him, and
τοτε ἀποδώσει ἕκαστῳ· κατὰ την πράξιν
then he will render to each one according to the behavior
αὐτου.
of him.

²⁸ Ἀμὴν λέγω ὑμῖν, εἰσι τινες των ὧδε ἑστῶ-
Indeed I say to you, there are some of those here having
των, οἵτινες οὐ μὴ γευσῶνται θανάτου, ἕως ἀν-
stood, who not not shall taste of death, till
ιδῶσι τον υἱον του ἀνθρώπου ἐρχομενον ἐν τη
they may see the son of the man coming in the
βασιλείᾳ αὐτου. ΚΕΦ. ιζ'. 17. ¹ Καὶ μεθ'
royal majesty of him. And after
ἡμερας ἑξ παραλαμβάνει ὁ Ἰησοῦς τον Πέτρον,
days six takes the Jesus the Peter,
καὶ Ἰακώβον, καὶ Ἰωάννην τον ἀδελφον αὐτου;
and James, and John the brother of him;

his DISCIPLES, † That he must go to Jerusalem, and suffer much from the EL-
DERS, and High-priests, and Scribes, and be killed,
and that on the THIRD Day he must be raised up.

²² And PETER taking him aside, and *rebuking him, said, "Be this far from thee, Master; this shall not be to thee."

²³ But HE turning said to PETER, "Get thee behind me, Adversary; thou art a Stumbling-block to me; for thou regardest not the THINGS of GOD, but THOSE of MEN."

²⁴ Then JESUS said to his DISCIPLES, † "If any one wish to come after me, let him renounce himself, and take up his cross, and follow me."

²⁵ † For whoever would save his LIFE, shall lose it; and whoever loses his LIFE on my account, shall find it.

²⁶ For what is a Man profited, if he should gain the whole WORLD, and forfeit his LIFE? or what will a man give in Ran-
som for his LIFE?

²⁷ † For the SON of MAN is about to come in the GLORY of his FATHER, with his ANGELS; and then he will recompense to each one according to his CONDUCT.

²⁸ † Indeed I say to you, * That there are SOME of those STANDIN here, who will not taste of Death, till they see the SON of MAN coming in his ROYAL MA-
JESTY."

CHAPTER XVII.

1 † And after six days, JESUS took PETER, James, and John the BROTHER of James, and privately con-

* VATICAN MANUSCRIPT.—22. rebuking him, said.

28. That there are.

† 21. Matt xvii. 22; xx. 17; Mark viii. 31; ix. 31; x. 33; Luke ix. 22, 44; xviii. 31; xxi. c. 7.
† 24. Matt. x. 38; Mark viii. 34; Luke ix. 23; xiv. 27. † 25. Luke xvii. 33; John vii. 26.
† 26. Psu. xlix. 7, 8. † 27. Matt. xxv. 31—40; Mark viii. 38; Luke ix. 26. † 28. Mark ix. 1; Luke ix. 27.

και αναφερερ αυτοους εις ορος υψηλον κατ' ιδιαν.
and leads up them into a mountain high privately.

¹ Και μετεμορφωθη εμπροσθεν αυτων, και
And he was transfigured in the presence of them, and
ελαμψε το προσωπον αυτου ως ο ήλιος· τα δε
shone the face of him as the sun; the and
ιματια αυτου εγενετο λευκα ως το φως. ² Και
garments of him became white as the light. And
ιδου, ωφθησαν αυτοις Μωσες και Ηλιας, μετ'
to, appeared to them Moses and Elias, with
αυτου συλλαλουντες. ³ Αποκριθεις δε ο Πετρος
him talking. Answering and the Peter

ειπε τω Ιησου· Κυριε, καλον εστιν ημας ωδε
said to the Jesus; O Lord, good is us here
ειναι· ει θελεις, ποιησωμεν ωδε τρεις σκηνas,
to be; if thou wilt, we may make here three tents,

σοι μίαν, και Μωση μίαν, και μίαν Ηλια. ⁴ Ετι
to thee one, and Moses one, and one Elias. Still

αυτου λαλουντος, ιδου, νεφελη φωτος επεσ-
of him speaking, lo, a cloud of light over-

κιαπεν αυτοους· και ιδου, φωνη εκ της νεφελης,
shadowed them and lo, a voice out of the cloud,

λεγουσα· “Ουτος εστιν ο υιος μου ο αγαπητος,
saying, “This is the son of me the beloved,

εν ᾧ ευδοκῆσα· αυτου ακουετε.” ⁵ Και ακου-
in whom I delight; of him hear you.” And having

σαντες οι μαθηται, επεσον επι προσωπον αυτων,
heard the disciples, they fell upon face them,

και εφοβηθησαν σφοδρα. ⁶ Και προσελθων ο
and were frightened greatly. And coming near the

Ιησους, ήσταν αυτων, και ειπεν· Εγερθητε, και
Jesus, touched them, and said; Be ye raised, and

μη φοβεισθε. ⁷ Επαραντες δε τους οφθαλμους
not be afraid. Lifting up then the eyes

αυτων, ουδενα ειδον, ει μη τον Ιησουν μονον.
of them, no one they saw, except the Jesus alone.

⁸ Και καταβαινοντων αυτων, εκ του ορους,
And descending of them, from the mountain,

ενετειλατο αυτοις ο Ιησους, λεγων· Μηδενι ει-
charged them the Jesus, saying; To no one you

πητε το δραμα, έως ου ο υιος του ανθρωπου εκ
may tell the vision, till the son of the man from

νεκρων αναττη. ⁹
dead (ones) should be raised.

¹⁰ Και επηρωτησαν αυτον οι μαθηται αυτου,
And asked him the disciples of him,

λεγοντες· Τι ουν οι γραμματεεις λεγουσιν, οτι
saying; Why then the scribes say, that

Ηλιας δει ελθειν πρωτον; ¹¹ Ο δε Ιησους
Elias must to come first? The but Jesus

αποκριθεις ειπεν· * [αυτοις·] Ηλιας μεν ερχεται
answering said [to them,] Elias truly comes

πρωτον, και αποκαταστησει παντα· ¹² λεγω δε
first, and shall restore all things; I say but

υμιν, οτι Ηλιας ηδη ηλθε, και ουκ επεγνωσαν
to you, that Elias just now came, and not they knew

αυτον, αλλ' επιωησαν εν αυτω οσα ηθελησαν·
him, but have done to him as much as they wished,

ducted them up a lofty Mountain;

² And he was transfigured in their presence. His face shone as the sun, and his garments became white as the light.

³ And behold, Moses and Elijah appeared to them, conversing with him.

⁴ Then Peter addressing Jesus, said, “Master, it is good for us to be here; if thou wilt, * I will make here three Booths; one for thee, one for Moses, and one for Elijah.”

⁵ While he was speaking, behold, a Cloud of light covered them; and behold, a voice from the cloud, declaring, “This is my son, the beloved, in whom I delight; hear him!”

⁶ And the disciples having heard it, fell on their faces, and were greatly frightened.

⁷ And Jesus approaching, touched them, and said, “Arise, and be not afraid.”

⁸ Then raising their eyes, they saw no one, except Jesus.

⁹ † And as they were descending the mountain, Jesus commanded them, saying, Tell the vision to no one, till the son of man be risen from the Dead.

¹⁰ And the disciples asked him, saying, “Why then do the scribes say That Elijah must first come?”

¹¹ * He answering, said, “Elijah indeed * comes, and will restore all things.

¹² But I say to you, † That Elijah has already come, and they did not recognize him, but have done to him whatever they wished. Thus also

* VATICAN MANUSCRIPT.—4. I will make here three Booths. 11. comes, and will restore.

11. He answering

; G. 2 Peter I. 17; Matt. III. 17; Mark I. 11; Luke III. 22.
Rev. I. 17. † 9. Mark ix. 9. ‡ 10. Mat. iv. 5.

‡ 7. Dan. viii. 18; x. 0, 10, 18;
‡ 13. Matt. xi. 14; Mark ix. 12, 13.

αὐτὸς καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πασχεῖν
thus also the son of the man is about to suffer
ὑπ' αὐτῶν. ¹³ Τότε συνήκαν οἱ μαθηταί, ὅτι
by them. Then understood the disciples, that
περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.
concerning John the dipper he spoke to them.

¹⁴ Καὶ ἐλθόντων αὐτῶν πρὸς τὸν ὄχλον, προσ-
And having come of them to the crowd,
ἦλθεν αὐτῷ ἄνθρωπος. γονυπετῶν αὐτόν, ¹⁵ καὶ
came to him a man, knee-falling him, and
λέγων· Κύριε, ἐλεῆσον μου τὸν υἱόν· ὅτι σελη-
saying, O lord, have pity on of me the son, for he is
νιάζεται, καὶ κακῶς πασχεῖ· πολλὰκις γὰρ
miserably, and badly suffers; often
πίπτει εἰς τὸ πῦρ, καὶ πολλάκις εἰς τὸ ὕδωρ.
he falls into the fire, and often into the water.

¹⁶ Ἐὰν προσήνεγκα αὐτόν τοῖς μαθηταῖς σου, καὶ
And I brought him to the disciples of thee, and
οὐκ ἤδυνήθησαν αὐτόν θεραπεύσαι. ¹⁷ Ἀποκρι-
art they were able him to heal. Answer-

σεις δὲ ὁ Ἰησοῦς εἶπεν· Ὁ γένεα ἀπίστος καὶ
ing and the Jesus said, O generation unfaithful and
δισέστραμμένη· ἕως ποτε ἔσομαι μεθ' ὑμῶν;
having been perverted, till when? shall I be with you?
ἕως ποτε ἀνεξομαί ὑμῶν; φέρετε μοι αὐτόν ὥδε.
till when shall I bear you? bring you to me him here.

¹⁸ Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν
And rebuked him the Jesus, and came out
απ' αὐτοῦ τὸ δαίμονιον· καὶ ἐθεραπεύθη ὁ παῖς
of him the demon; and was cured the boy
ἀπο τῆς ὥρας ἐκείνης. ¹⁹ Τότε προσελθόντες
from the hour that. Then coming

οἱ μαθηταί τῷ Ἰησοῦ κατ' ἰδίαν, εἶπον· Διὰ τί
the disciples to the Jesus by himself, said, Why
ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; ²⁰ Ὁ δὲ
we not were able to cast out it? The and
Ἰησοῦς εἶπεν αὐτοῖς· Διὰ τὴν ἀπιστίαν ὑμῶν.

Jesus said to them; On account of the unbelief of you.
Ἀμην γὰρ λέγω ὑμῖν, εἰν ἔχητε πίστιν ὥς κοκ-
Indeed for I say to you, if you have faith as a
κόν σιναπεως, ερεῖτε τῷ ὄρει τούτῳ. Μετα-
grain of mustard, you will say to the mountain; this
βῆθι ἐντευθεν ἐκεῖ, καὶ μεταβησεται· καὶ οὐδὲν
removed from here there, and it will remove; and nothing
ἀδυνατήσῃ ὑμῖν. ²¹ * [Τούτο δὲ τὸ γένος οὐκ
will be impossible to you. [This but the kind not

ἐκπορεύεται;· εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.]
goes out, if not in prayer and fasting.]

²² Ἀναστρέφομενων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ,
Were traveling and of them in the Galilee,
εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μέλλει ὁ υἱὸς τοῦ ἀν-
said to them the Jesus, Is about the son of the
θρώπου παραδιδόσθαι εἰς χεῖρας ἀνθρώπων,
man to be delivered up into hands of men,

²³ καὶ ἀποκτενοῦσιν αὐτόν· καὶ τῇ τρίτῃ ἡμέρᾳ
and they will kill him; and the third day
ἐγερθήσεται. Καὶ ἐλυπήθησαν σφοδρᾶ.
he will be raised. And they were grieved exceedingly.

the SON of MAN is about to suffer by them."

¹³ Then the DISCIPLES understood That he spoke to them concerning John the IMMERSER.

¹⁴ † And they having come to the CROWD, a Man came to him. Kneeling and saying,

¹⁵ "O Sir, have compassion on My SON; for he is a lunatic, and *sickly; for he frequently falls into the FIRE, and frequently into the WATER."

¹⁶ And I brought him to thy DISCIPLES, but they could not cure Him."

¹⁷ Then JESUS answering said, "O unbelieving and perverse Generation! how long must I be with you? how long must I endure you? bring him here to me."

¹⁸ And JESUS rebuked him, and the DEMON came out of him; and the boy was restored from that HOUR.

¹⁹ Then the DISCIPLES coming to JESUS privately, said, "Why were we not able to cast it out?"

²⁰ And * HE says to them, "On account of your *LITTLE-FAITH; For indeed I say to you, † If you have Faith, as a Grain of Mustard, you might say to this MOUNTAIN, Remove thee from here, and it would remove; and nothing would be impossible to you."

²¹ * † [THIS KIND, however, goes not out but by Prayer and Fasting.]

²² † Now while they were traveling in GALILEE, JESUS said to them, "The SON of MAN is about to be delivered up into the Hands of Men;

²³ and they will kill him, and the THIRD Day he will * rise. And they were exceedingly grieved.

* VATICAN MANUSCRIPT.—15. sickly. 20. HE says. 20. LITTLE-FAITH. 21.—omit. 23. rise.

† 21. This verse is wanting in the Coptic, Ethiopic, Syriac Hieros, and in one Itala MSS.

‡ 14. Mark ix. 14; Luke ix. 37. ‡ 20. Matt. xxi. 21; Mark xi. 23; Luke xvii. 6; 1 Cor. xiii. 2. ‡ 22. Matt. xvi. 21; xx. 18; Mark ix. 30, 31; Luke ix. 44.

²⁴ Ἐλθόντων δὲ αὐτῶν εἰς Καπερναοὺμ,
Having arrived and of them at Capernaum,
προσῆλθον οἱ τα διδραχμα λαμβανόντες τῷ
came those the didrachmas receiving to the
Πέτρῳ, καὶ εἶπεν· Ὁ διδασκαλὸς ὑμῶν οὐ τελεῖ
Peter, and said; The teacher of you not pays
τα διδραχμα. ²⁵ Λέγει· Ναι. Καὶ ὅτε εἰσηλ-
the didrachmas? He says; Yes. And when he was
θεν εἰς τὴν οἰκίαν, προσέβασεν αὐτὸν ὁ Ἰησοῦς,
came into the house, anticipated him the Jesus,
λέγων· Τί σοι δοκεῖ, Σίμων; Οἱ βασιλεῖς
saying; Which to thee seems right, Simon? The kings
τῆς γῆς ἀπο τίνων λαμβανούσι τέλη ἢ κῆνσον;
of the earth from whom do they take taxes or census?
ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἀλλοτρίων;
from the sons of them, or from the aliens?
²⁶ Λέγει αὐτῷ ὁ Πέτρος· Ἀπὸ τῶν ἀλλοτρίων.
Says to him the Peter, From the aliens.
Ἐφῆ αὐτῷ ὁ Ἰησοῦς· Ἀραγε ἐλευθεροὶ εἰσὶν οἱ
Says to him the Jesus, Surely exempt are the
υἱοί. ²⁷ Ἴνα δὲ μὴ σκανδαλισωμεν αὐτοὺς,
sons. That but not we may offend them,
πορευθεὶς εἰς τὴν θάλασσαν, βάλε ἀγκίστρον,
going to the sea, cast thou a hook,
καὶ τὸν ἀναβάντα πρῶτον ἰχθυὺν ἀρον· καὶ ἀνοι-
and the ascending first fish take up, and open-
ξας τὸ στόμα αὐτοῦ, εὕρησεις στατήρα· ἐκεῖνον
ing the mouth of him, thou wilt find a stater; that
λάβων, δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.
taking, give to them for me and thee.

ΚΕΦ. ιη'. 18.

¹ Ἦν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ
In that the hour came the disciples to the
Ἰησοῦ, λέγοντες· Τίς ἀρα μείζων ἐστὶν ἐν τῇ
Jesus, saying; Who then greater is in the
βασιλείᾳ τῶν οὐρανῶν; ² Καὶ προσκαλεσάμενος
kingdom of the heavens? And having called
ὁ Ἰησοῦς τὸν υἱὸν τοῦ ἀνθρώπου, ἔθηκεν αὐτὸν ἐν μέσῳ αὐτῶν,
the Jesus the child of man placed it in midst of them,
³ καὶ εἶπεν· Ἀμὴν λέγω ὑμῖν, εἰ μὴ στραφῇτε
and said; Indeed I say to you, if not you be changed
καὶ γεννησθεὶς ὡς τὰ παῖδια, οὐ μὴ εἰσελθῇτε εἰς
and become as the little children, not not you may enter into
τὴν βασιλείαν τῶν οὐρανῶν. ⁴ Ὅστις οὖν
the kingdom of the heavens. Whoever therefore

²⁴ † And having arrived
at Capernaum, the COL-
LECTORS of τὸ ΔΙΔΡΑΧΜΑ
came to PETER, and said,
"Does not your TEACHER
pay the ΔΙΔΡΑΧΜΑ?"

²⁵ He says, "Yes." And
when *they were come
into the HOUSE, JESUS
anticipated him, saying,
"What is thy opinion, Si-
mon? From whom do the
KINGS of the EARTH take
Tax or Census? from
their own sons, or from
OTHERS?"

²⁶ * And when he said,
"Of OTHERS," Jesus says,
"The sons then are ex-
empt."

²⁷ But lest we should
offend them, go to the
LAKE, throw a Hook, and
take the first FISH COM-
ING UP, and opening its
MOUTH, thou wilt find † a
Stater; take That, and
give it to them, for me
and thee."

CHAPTER XVIII.

1 * And at That TIME
the DISCIPLES came to
JESUS, saying, † "Who
then is greatest in the
KINGDOM of the HEAV-
ENS?"

2 And *he having called
a little child, placed him
in the midst of them,

3 and said, "Indeed I
say to you, † Unless you
be changed, and become
as LITTLE CHILDREN, you
will never enter the KING-
DOM of the HEAVENS."

4 Whoever, therefore,

* VATICAN MANUSCRIPT.—25. they were come.
Jesus says. 1. And at.

20. And when he said, "Of OTHERS,"
he having called.

† 24. A half-shekel, in value about 30 cents, or 1s. 3d. It appears from Exodus xxx. 13, 14, that every male among the Jews, of twenty years old and upwards, was commanded to give a certain sum every year, as an offering to the Lord, for the service of the temple at Jerusalem. *Scott refers to Jos. Ant. xviii. 0. 1, to show that the Jews continued to send the same sum every year, wherever they lived; which Philo too particularly mentions, de Monarch. ii. 435, ed. vol. "Sums of money, on account of the Jews, were carried every year out of Italy and all your provinces to Jerusalem." Cic. pro Plac. 8. "Every Jew, despising the religion of the country in which he lived, sent his donations and tribute to Jerusalem and the temple." Tac. Hist. lib. 5. Josephus (B. J. vii. 27) says, "The Roman emperor Vespasian imposed upon every Jew the same contribution for the Capitol, as they had before paid to the Temple." "Titus imposed on them a yearly tribute of a didrachm to Capitoline Jupiter." Xiphil. Dion. lib. lxi. These tribute gatherers must have been sent by the superintendents of the Temple, and have acted by the authority of the high priest; for the force of our Lord's argument depends upon this particular.—Wakefield. † 27. A shekel, or half an ounce of silver, in value about 60 cents, or 2s. 6d., at 5s. per ounce.

† 24. Mark 16. 83.

† 1. Mark ix. 83; Luke ix. 46, xxii. 24.

† 3. Matt. xix. 14;

Mark x. 13; Luke xviii. 17; † Cor. xiv. 20, † Peter ii. 2.

ταπεινωσῇ ἑαυτον ὡς το παιδιον τουτου, οὗτος
may humble himself as the little child this, he
ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν ουρανῶν.
is the greater in the kingdom of the heavens.
Ἔτι δὲ εἰς δεξιάται παιδιον τοιουτου ἐν ἐπὶ τῷ
And whoever may receive a little child such one on the
ὀνοματι μου, ἐμε δεχεται. Ὁς δ' ἂν σκανδα-
name of me, me receives. Who but ever may in-
λισῇ ἓνα τῶν μικρῶν τούτων, τῶν πιστευόντων
snare one of the little-ones these, of the believing
εἰς ἐμε, συμφέρει αὐτῷ, ἵνα κρεμασθῇ μύλος
into me, it is appropriate to him, that should be hung a millstone
ὀνικος ἐπὶ τῷ τραχήλῳ αὐτου, καὶ καταπον-
upper on the neck of him, and he should be
τισθῇ ἐν τῷ πελάγει τῆς θαλάσσης.
sunk in the depth of the sea.

Ὁυαὶ τῷ κόσμῳ ἀπο τῶν σκανδαλῶν. Ἀναγ-
Woe to the world from the snares. Necess-
κη γὰρ ἐστὶν ελθεῖν τα σκανδαλα· πλην οὐαὶ
ary for it is to come the snares; but woe
τῷ ἀνθρώπῳ ἐκεῖνῳ δι' οὗ το σκανδαλον
to the man to that through whom the snare
ἐρχεται. Ἐἰ δὲ ἡ χεὶρ σου ἢ ὁ πους σου
comes. If therefore the hand or the foot of thee
σκανδαλίζει σε, ἐκκοψον αὐτα, καὶ βάλε ἀπο
insnares thee, cut off them, and cast from
σου· καλον σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν
thee; good to thee it is to enter into the life
ἥλῳν ἢ κυλλῶν, ἢ δυο χεῖρας ἢ δυο ποδας
lame or a cripple, than two hands or two feet
ἐχόντα βληθῆναι εἰς τὸ πῦρ το αἰωνιον. Καὶ
having to be cast into the fire the age-lasting. And
εἰ ὁ ὀφθαλμος σου σκανδαλίζει σε, ἐξέλε αὐτον,
if the eye of thee insnares thee, tear out it,
καὶ βάλε ἀπο σου· καλον σοι ἐστὶ μονοφθαλμον
and cast from thee, good to thee it is one-eyed
εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δυο ὀφθαλμοὺς ἐχόντα
into the life to enter, than two eyes having
βληθῆναι εἰς τὴν γεένναν του πυρὸς. Ὁρατε,
to be cast into the Gehenna of the fire. See,
μὴ καταφρονήσητε ἑνὸς τῶν μικρῶν τούτων·
not you may despise one of the little-ones these;
λέγω γὰρ ὑμῖν, ὅτι οἱ ἀγγελοὶ αὐτῶν ἐν ουρα-
I say for to you, that the messengers of them in hea-
νοῖς διαπαντός βλέπουσι τὸ πρόσωπον του
rens perpetually see the face of the
πατρὸς μου, του ἐν ουρανοῖς. * [Ἦλθε γὰρ ὁ
father of me, that in heavens. [He come for the
υἱὸς του ἀνθρώπου σῶσαι τὸ ἀπολωλός.]
son of the man to save the having been lost.]

may humble himself like this LITTLE CHILD, he will be the GREATEST in the KINGDOM of the HEAVENS.

5 † And whoever may receive one such LITTLE child in my NAME, receives Me.

6 † But whoever shall insnare one of the LEAST of THESE who BELIEVE in me, it would be better for him that an upper Millstone were hanged about his NECK, and that he were sunk in the DEPTH of the SEA.

7 Alas for the WORLD, because of SNARES! for it must be that SNARES come; but alas for that MAN through whom the SNARE comes.

8 † If, then, thy HAND or thy FOOT insnare thee, cut it off, and throw it away; it is better for thee to enter LIFE *crippled or lame, than having Two Hands or Two Feet, to be cast into the † AEONIAN FIRE.

9 And if thine EYE insnare thee, pluck it out, and throw it away; it is better to enter LIFE one-eyed, than having Two EYES to be cast into the BURNING of GEHENNA.

10 Take care, that you do not despise one of the LEAST of these; for I assure you, that † their ANGELS in * the HEAVENS continually behold the FACE of THAT FATHER of mine in the heavens.

11 * † † [For the SON of MAN is come to save THAT which was LOST.]

* VATICAN MANUSCRIPT.—8. crippled or lame. See also Lachmann and Tischendorf.

10. the HEAVENS.

11.—omit.

† 6. A mill-stone turned by an ass, and consequently much larger than one turned by the hand. The punishment of death by drowning, though not in use by the Jews, was so among the surrounding nations. It seems to have grown into a proverb for dreadful and inevitable ruin.

† 8. *Asotia*. This word is the adjective of *αιων*, age, and as we have no word in English which exactly conveys the idea attached to it in the original, it has been left untranslated. The adjective form of the word, however, cannot rise higher in meaning than the noun from which it is derived, and must always be governed by it. See Note on Matt. xiii. 40, and Appendix.

† 11. This verse is omitted in the Vatican and several other MSS., and marked as doubtful by Griesbach. In Hootthroyd's translation it is appended to the fourteenth verse, as making a better connection.

† 5. Matt. x. 42; Luke ix. 48.

† 6. Mark ix. 43; Luke xvii. 1, 2.

† 8. Matt. v.

ix. 49; Mark ix. 48, 45.

† 10. Psa. xxxiv. 7; Luke i. 10.

† 11. Luke ix. 50; xix. 10.

John iii. 17; xii. 47.

ὅμιν δοκεῖ ἢ εἰς γενήται τινὶ ἀνθρώπῳ ἑκάτον
to you seems right? 12 should have any man a hundred
πρόβατα, καὶ πλανήθῃ ἐν ἐξ αὐτῶν οὐχί αφεῖς
sheep, and should go astray one from them, not leaving
τὰ ἐνενήκοντα ἐννέα ἐπὶ τὰ ὄρη, πορεύεσθαι (ἡ)
the ninety-nine upon the mountains, going
καὶ τοὺς πλανώμενον. 13 Καὶ εἰς γενήται εὐρεῖν
needs that having strayed? And if he should happen to find
αὐτὸν ἀμὴν λέγω ὑμῖν, ὅτι χαίρει ἐπ' αὐτῷ
it, indeed I say to you, that he rejoices over it.
ἢ μᾶλλον, ἢ ἐπὶ τοῖς ἐνενήκοντα ἐννέα, τοῖς μὴ
more, than over the ninety-nine, those not
πλανημένοις. 14 Οὕτως οὐκ ἐστὶ θέλημα
having been led astray. Thus not little I will
ἐμπροσθέν τοῦ πατρὸς ὑμῶν, τοῦ ἐν οὐρανοῖς,
in the presence of the father of you, of that in heavens,
ἵνα σπολήται εἰς τῶν μικρῶν τούτων. 15 Ἐάν
that should perish one of the little-ones of them.
δε ἁμαρτήσῃ * [εἰς σε] ὁ ἀδελφός σου, ὑπάγε,
and should be in error [against thee] the brother of thee, go,
ἐλέγξον αὐτὸν μετὰ σοῦ καὶ αὐτοῦ μόνου.
lest him between thee and him alone.
Ἐάν σου ἀκούσῃ, ἐκερδήσας τὸν ἀδελφόν σου.
If thee he may hear, thou hast won the brother of thee.

16 Ἐάν δε μὴ ἀκούσῃ, παραλαβὲ μετὰ σοῦ ἐπὶ
if but not he may hear, take with thee two or three
ἵνα ἡ δύο ἵνα ἐπὶ στόματος δύο μαρτυρῶν ἢ
one or two, that by mouth two of witnesses or
τρίων σταθῇ παν ῥήμα. 17 Ἐάν δε πα-
of three may be proved every word. If he and he be
ρακούσῃ αὐτῶν, εἰπέ τῇ ἐκκλησίᾳ· εἰς δε
disregard them, tell thou to the congregation; and
καὶ τῆς ἐκκλησίας παρακούσῃ, εἰπὼ σοὶ
also of the congregation be should disregard, let him be to thee
ὥσπερ ὁ ἐθνικός καὶ ὁ τελωντής. 18 Ἀμὴν
as the Gentile and the tax-gatherer. Indeed
λέγω ὑμῖν, ὅσα εἰς ἐὰν δῆσθε ἐπὶ τῆς γῆς,
I say to you, whatever you may bind on earth, it shall
ἔσται δεδεμένα ἐν τῷ οὐρανῷ· καὶ ὅσα εἰς
shall be having been bound in the heavens; and whatever
λύσθε ἐπὶ τῆς γῆς, ἔσται λελύμενα ἐν
you may loose on the earth, shall be having been loosed in
τῷ οὐρανῷ.
the heavens.

19 Πάλιν λέγω ὑμῖν, ὅτι εἰς ἐὰν δύο ὑμῶν συμφω-
Again I say to you, that if two of you may
ῃσῶσιν ἐπὶ τῆς γῆς, περὶ παντός πραγματος,
agree upon the earth, about any matter,
ὃ εἰς αἰτήσονται, γένησεται αὐτοῖς παρὰ τοῦ
whatever they may ask, it shall be to them from the
πατρὸς μου, τοῦ ἐν οὐρανοῖς. 20 Οὐ γὰρ εἰς
father of mine, of that in heavens. Where for are
δύο ἢ τρεῖς συνήλθοις εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ
two or three having come together in the my name, there
εἰμι ἐν μέσῳ αὐτῶν. 21 Τότε προσελθὼν αὐτῷ
I am in the midst of them. Then coming to him

12 What do you think?
If a man have a Hundred
Sheep, and one of them go
astray, will he not leave
the NINETY NINE Sheep
on the MOUNTAINS, and go
and seek the STRAY ONE?

13 And if he happen to
find it, indeed I say to you,
that he rejoices more over
it, than over THOSE NINETY-
NINE which WENT NOT
ASTRAY.

14 Thus it is not the
Will of THAT FATHER of
mine in the Heavens, that
in his presence one of the
LEAST of these should be
lost.

15 Now, if thy BRO-
THER be in error, go,
convict him, between thee
and him alone. If he
hear thee, thou hast gain-
ed thy BROTHER.

16 But if he hear thee
not, take with thee one or
two more; that by the
Testimony of Two or three
Witnesses, Every Thing
may be proved.

17 But if he disregard
them, inform the CON-
GREGATION; and if he
disregard the CONGREGA-
TION also, let him be to
thee as a PAGAN and a
TRIBUTE-TAKER.

18 Indeed, I say to you
[Whatever you may bind
on EARTH, will be as hav-
ing been bound in *Hea-
ven; and whatever you
may loose on EARTH, will
be as having been loosed
in *Heaven.

19 *Again, indeed, I say
to you, That if two of
you on EARTH may agree,
about any thing which
they may ask, it will be
done for them, by THAT
FATHER of mine in the
Heavens.

20 For where two or
three are assembled in MY
Name, I am there in the
Midst of them."

* VARIAN MARGUMENT.—12. will he not leave the NINETY-NINE Sheep on the MOUN-
TAINS, and go and seek. 14. of THAT FATHER of mine. 15. against thee—omit.
16. Heaven. 18. Heaven. 19. Again, indeed, I say.

† Luke xv. 4. † 15. Lev. xix. 17; Luke xvii. 3. † 16. James v. 19, 20.
† 10. Dent. xxi. 15; John xiii. 17; 2 Cor. xiii. 1. † 17. Rom. xvi. 17; 2 Thess. iii. 6, 14.
† 18. Matt. xvi. 19; John xx. 23.

ὁ Πέτρος, εἶπε· Κύριε, πόσας ἁμαρτησεί εἰς
the Peter, said; O Lord, how often shall sin against
ἐμεὶ ὁ ἀδελφός μου, καὶ ἀφήσω αὐτόν; ἕως
me the brother of mine, and I shall forgive him? till
ἑπτακίς; ²² Λέγει αὐτῷ ὁ Ἰησοῦς· Οὐ, λέγω
seven times? Says to him the Jesus; Not, I say
σοι, ἕως ἑπτακίς, ἀλλ' ἕως ἐβδόμηκοντακίς
to thee, till seven times, but till seventy times
ἑπτα. ²³ Διὰ τοῦτο ὁμοιωθὴ ἡ βασιλεία
seven. Therefore this has been compared the kingdom
τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησε συ-
of the heavens to a man king, who wished to
ναραι λόγον μετὰ τῶν δούλων αὐτοῦ. ²⁴ Ἀρξα-
settle an account with the slaves of him. Having
μένου δὲ αὐτοῦ συναίρειν, προσήνεχθη αὐτῷ εἰς
began and of him to settle, they brought to him one
οφειλέτης μυρίων τάλαντων. ²⁵ Μὴ ἔχοντος δὲ
a debtor of ten thousand talents. Not having but
αὐτοῦ ἀποδοῦναι, ἐκέλευσεν αὐτοῦ ὁ κύριος αὐ-
of him to pay, ordered him the lord of
τοῦ πρᾶθῆναι, καὶ τὴν γυναῖκα αὐτοῦ, καὶ τα-
him to be sold, and the wife of him, and the
τεκνὰ, καὶ πάντα ὅσα εἶχε, καὶ ἀποδοθῆναι.
children, and all as much as he had, and payment to be made.
²⁶ Πέσων αὐτὸν ὁ δούλος προσέκυνε αὐτῷ,
Falling down therefore the slave he prostrated to him,
λεγων· ²⁷ [Κυριε,] μακροθυμήσον ἐπ' ἐμοί, καὶ
saying; [O Lord,] have patience with me, and
πάντα σοι ἀποδώσω. ²⁷ Σπλαγχνισθεὶς δὲ ὁ
all to thee I will pay. Being moved with pity then the
κύριος τοῦ δούλου ἐκείνου, ἀπελύσεν αὐτόν, καὶ
lord of the slave of that, loosed him, and
το δάνειον ἀφῆκεν αὐτῷ. ²⁸ Ἐξελθὼν δὲ ὁ
the debt remitted to him. Going out but the
δούλος ²⁹ [ἐκεῖνος,] εὑρὼν ἕνα τῶν συνδούλων
slave [that,] found one of the fellow-slaves
αὐτοῦ, ὃς ὠφείλεν αὐτῷ ἑκατὸν δηνάρια· καὶ
of him, who owed to him a hundred denarii; and
κρατήσας αὐτόν ἐπνίγε, λεγων· Ἀποδοσ μοι εἰ
seizing him he choked him, saying; Pay to me if
τι οφείλεις. ²⁹ Πέσων οὖν ὁ συνδούλος
any thing thou owest. Falling down therefore the fellow-slave
αὐτοῦ, παρεκάλει αὐτόν, λεγων· Μακροθυμήσον
of him, besought him, saying; Have patience
ἐπ' ἐμοί, καὶ ³⁰ [πάντα] ἀποδώσω σοι. ³⁰ Ὁ δὲ
with me, and [all] I will pay to thee. He and
οὐκ ἠθέλεν· ἀλλ' ἀπελθὼν ἐβάλεν αὐτόν εἰς
not he would; but going away he cast him into
φυλακὴν, ἕως οὗ ἀποδοῦναι τὸ οφειλομένον. ³¹ Ἰδόν-
prison, till he should pay that he was owing. See-
τες δὲ οἱ συνδούλοι αὐτοῦ τα γενομένα, ἐλυπή-
ing and the fellow-slaves of him that having been done, were
θησαν σφοδρὰ· καὶ ἐλθόντες διεσαφῆσαν τῷ
grieved much; and going they related to the

²¹ Then Peter coming, *said to him, † Lord, how often shall I forgive my BROTHER, if he repeatedly trespass against me? till seven times?"

²² Jesus says to him, "I say to thee, Not till seven times only, but till seventy times seven."

²³ In this, the KINGDOM of the HEAVENS has been compared to a King, who determined to settle Accounts with his SERVANTS.

²⁴ And having begun to settle, they brought to him one Debtor of Ten thousand † Talents.

²⁵ But he not having means to refund, *the MASTER, to obtain † payment, ordered that he, and his WIFE and CHILDREN, and all that he had, should be sold.

²⁶ The SERVANT, then, falling down, prostrated to him, saying, "Have patience with me, and I will pay thee all."

²⁷ And the MASTER of *the SERVANT, being compassionate, loosed him, and remitted the DEBT.

²⁸ But the SERVANT going out, found one of his FELLOW-SERVANTS, who owed him a Hundred † Denarii; and seizing him he choked him, saying, "Pay * whatever thou owest."

²⁹ And his FELLOW-SERVANT falling down, entreated him, saying, "Have patience with me and I will pay thee."

³⁰ But he would not; and departing, committed him to Prison, till he should pay the DEBT.

³¹ * When, therefore, His FELLOW-SERVANTS seeing WHAT WAS DONE, they were indignant; and

* VATICAN MANUSCRIPT.—21. said to him, "Lord."

lord—omit.

29. all—omit.

27. the servant. 28. that—omit.

31. When, therefore, His FELLOW-SERVANTS.

† 24. Of silver; gold is never to be supposed, unless mentioned.—Bloomfield. † 25. It was usual among the Jews for the family of the debtor to be sold for the benefit of the creditor. See 2 Kings iv. 1; Neh. v. 8. This bondage, however, only extended to six years.

† 28. This was a Roman coin worth about 14 cents, or 7d.

† 31. Luke xvii. 34.

25. the MASTER.

26. C

28. whatever thou owest.

κυριφ αὐτων παντα τα γενομενα. ³² Τότε
 Lord of them all that having been done. Then
 προσκαλεσαμενος αυτον ο κυριος αυτου, λεγει
 having called him the lord of him, says
 αυτω· Δουλε ποιηρε, πασαν την οφειλην εκεινην
 to him; O slave wicked, all the debt that
 αφηκα σοι, επει παρεκαλεσας με· ³³ ουκ εδει
 I remitted to thee, because thou broughtst me; not was it binding
 και σε ελεησαι τον συνδουλον σου, ως και εγω
 also thee to have pitied the fellow-slave of thee, as also I
 σε ηλεησα; ³⁴ Και οργισθεις ο κυριος αυτου
 thee pitied? And being provoked the lord of him
 παρεδωκεν αυτον τοις βασανισταις, έως ου αποδω
 delivered him to the jailors, till he may pay
 παν το οφειλουμενον * [αυτω.] ³⁵ Οὕτω και ο
 all that owing (to him.) So also the
 πατηρ μου ο επουρανιος ποιησει υμιν, εαν μη
 father of me the heavenly will do to you, if not
 αφητε εκαστος τω αδελφω αυτου απο των
 you forgive each one the brother of him from the
 καρδιων υμων.
 hearts of you.

ΚΕΦ. 18. 19.

¹ Και εγενετο, οτε ετελεσεν ο Ιησους τους
 And it came to pass, when ended the Jesus the
 λογους τούτους, μετηρην απε της Γαλιλαιας.
 words these, he departed from the Galilee.
 και ηλθεν εις τα ορια της Ιουδαίας, περαν του
 and came into the confines of Judea, beyond the
 Ιορδανου. ² Και ηκολουθησαν αυτω οχλοι
 Jordan. And followed him crowds
 πολλοι· και εθεραπευσεν αυτους εκει.
 great; and he healed them there.

³ Και προσηλθον αυτω οι Φαρισαιοι, πειρα-
 And came to him the Pharisees try-
 ζοντες αυτον, και λεγοντες * [αυτω.] Ει εξεστιν
 ing him, and saying (to him,) If it is lawful
 ανθρωπω απολυσαι την γυναικα αυτου κατα
 to a man to release the wife of him upon
 πασαν αιτιαν. ⁴ Ο δε αποκριθεις ειπεν αυτοις·
 every cause. He and answering said to them;
 Ουκ ανεγνωτε, οτι ο ποιησας απ' αρχης αρεν
 Not have you read, that the Creator from a beginning a male
 και θηλυ εποιησεν αυτους. ⁵ και ειπεν· “Ενεκεν
 and a female he made them; and says. “On account
 τούτου καταλειψει ανθρωπος τον πατερα και
 of this shall leave a man the father and
 την μητερα, και προσκολληθησεται τη γυναικι
 the mother, and shall be closely united to the wife
 αυτου· και εσονται οι δυο εις σαρκα μιαν.”
 of him; and shall be the two into flesh one.”
 “Ωστε ουκετι εισι δυο, αλλα σαρξ μια.” Ο
 So that no longer they are two, but flesh one. What
 ουν ο θεος συνεζευξεν, ανθρωπος μη χωριζεται.
 then the God has joined together, a man not disunites.
 “Λεγουσιν αυτω· Τι ουν Μωσης ενετειλατο
 They say to him; Why then Moses did enjoin

going to their MASTER, they related ALL that had
 OCCURRED.

³² Then his MASTER
 having called him, said to
 him, ‘O WICKED SERVANT!
 All that DEBT I forgave
 thee, because thou didst
 entreat me;

³³ Was it not binding
 on thee also to have had
 pity on thy FELLOW-SER-
 VANT, as I also had pity
 on thee?

³⁴ And his MASTER be-
 ing provoked, delivered
 him to the JAILORS, till
 he should discharge the
 DEBT.

³⁵ Thus also will my
 HEAVENLY FATHER treat
 you, unless you from your
 HEART, each one I forgive
 his BROTHER.”

CHAPTER XIX.

¹ † And it happened,
 when JESUS ended these
 words, he departed from
 Galilee, and came into the
 CONFINES of JUDEA, be-
 yond the JORDAN.

² And great Crowds fol-
 lowed him, and he cured
 their sick.

³ And the * Pharisees
 came to him, trying him,
 and saying, † “Is it law-
 ful for a man to dismiss
 his WIFE for Any Cause?”

⁴ And He answering,
 said to them, “Have you
 not read, That the CREA-
 TOR, at the first, † made a
 male and a female;

⁵ and said, † “On ac-
 count of this a man shall
 leave FATHER and MOTH-
 ER, and adhere to his
 WIFE; and they two shall
 become one Flesh?”

⁶ So that they are no
 longer Two, but one Flesh.
 What God, then, has uni-
 ted, let no man sever.”

⁷ They say to him,
 † “Why then did Moses
 command to give a Writ

* VATICAN MANUSCRIPT.—84. to him—omit.

3. Pharisees.

3. to him—omit.

† 36 Prov xxi. 13; Matt. vii. 1, 2.

† 1. Mark x. 1.

† 3. Mark x. 2.

† 4 Gen

† 27. Mat. ii. 15.

† 5. Gen. ii. 24; 1 Cor. vi. 16; Eph. v. 31.

† 7. Deut. xxi. 1.

δουναί βιβλίον ἀποστασίου, καὶ ἀπολῦσαι αὐτήν;
to give ——— of separation, and to release her?

⁸ Λέγει αὐτοῖς· Ὅτι Μωσὴς πρὸς τὴν σκλη-
He says to them; That Moses for the hardness

ροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς
of heart of you suffered you to release the

γυναῖκας ὑμῶν· ἀπ' ἀρχῆς δὲ οὕτως ἔγεγονεν οὕτω.
wives of you; from a beginning but not it was so.

⁹ Λέγω δὲ ὑμῖν, ὅτι ὅς ἀν ἀπολύτῃ τὴν γυναῖκα
I say but to you, that whoever may release the wife

αὐτοῦ, μὴ ἐπὶ πόρνεϊ, καὶ γαμήσῃ ἄλλην,
of him, except for fornication, and may marry another,

μοιχεύεται· καὶ ὁ ἀπολυμένην γαμήσας, μοι-
commits adultery; and he her being released marrying, com-
χεται.

¹⁰ Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ·
nits adultery. They say to him the disciples of him;

Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς
If thus is the case of the man with the

γυναίκος, οὐ συμφέρει γαμήσαι. ¹¹ Ὁ δὲ εἶπεν
woman, not it is profitable to marry. He but said

αὐτοῖς· Οὐ πάντες χωροῦσι τὸν λόγον τούτου,
to them; Not all admit the word this,

ἀλλ' οἷς δέδοται. ¹² Εἰσι γὰρ εὐνουχοί,
but to whom it has been given. There are for eunuchs,

οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως·
who from womb of mother were born so;

καὶ εἰσιν εὐνουχοί, οἵτινες εὐνουχίσθησαν ὑπὸ
and there are eunuchs, who were made eunuchs by

τῶν ἀνθρώπων· καὶ εἰσιν εὐνουχοί, οἵτινες εὐνου-
the men; and there are eunuchs, who made

χισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρα-
eunuchs themselves on account of the kingdom of the heav-

νων. ¹³ Ὁ δυναμενος χωρεῖν, χωρεῖτω.
ens. He being able to admit, let him admit.

¹³ Τότε προσήνεχθη αὐτῷ παῖδια, ἵνα τὰς
Then were brought to him little children, that the

χεῖρας ἐπιθῇ αὐτοῖς, καὶ προσευξάται· οἱ
hands he might lay on them, and he might pray; the

δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς. ¹⁴ Ὁ δὲ Ἰησοῦς
but disciples rebuked them. The and Jesus

εἶπεν· Ἀφετέ τὰ παῖδια, καὶ μὴ κωλύετε αὐτὰ
said; Suffer the little children, and not hinder them.

ελθεῖν πρὸς με· τῶν γὰρ τοιούτων ἐστὶν ἡ
to come to me; of the for such like is the

βασιλεία τῶν οὐρανῶν. ¹⁵ Καὶ ἐπιθεὶς αὐτοῖς
kingdom of the heavens. And laying on them

τὰς χεῖρας, ἐπορεύθη ἐκεῖθεν.

¹⁶ Καὶ ἰδὼν, εἰς προσελθὼν, εἶπεν αὐτῷ· Δι-
And lo, one coming, said to him; O

δασκαλε ἀγαθε, τί ἀγαθὸν ποιήσω, ἵνα ἔχω
teacher good, what good must I do, that I may have

of Divorce, and dismiss her?"

⁸ He says to them, "Moses, indeed, permitted you to divorce your

wives, on account of your STUBBORN DISPOSITION;

but from the Beginning it was not so.

⁹ † But I say to you, Whoever dismisses his

WIFE, except *on Account of Whoredom, causes her

to commit adultery; and HE who MARRIES the divorced woman, commits

adultery."

¹⁰ *THE DISCIPLES say to him, "If the CASE of the HUSBAND with his

WIFE be thus, it is not good to marry."

¹¹ But HE answered, † "None can admit *the

word, but those to whom it is given.

¹² For there are some Eunuchs, by natural con-

stitution; others have been made Eunuchs by

MEN; and † others have made themselves Eunuchs

on account of the KINGDOM of the HEAVENS.

HE who is ABLE to do this, let him do it."

¹³ † Then they brought to him Little children, that he might place his

HANDS on them, and pray; and the DISCIPLES rebuked

them.

¹⁴ But Jesus said, "Let the LITTLE CHILDREN

alone, and forbid them not to come to me; † be-

cause to SUCH as THESE belongs the KINGDOM of the HEAVENS."

¹⁵ And having laid his hands on them, he departed

thence.

¹⁶ † And behold, one approaching, said *to him,

* VATICAN MANUSCRIPT.—9. on Account of Whoredom, causes her to commit adultery; and HE who MARRIES. 10. THE DISCIPLES. 11. the word. 12. to him, said, "O Teacher!"

† 12. A highly figurative mode of expression, similar to what is found in Matt. v. 29, 30; xviii. 8, 9. The amputation of the desire, not of the member, is here intended, as is evident from the two species of eunuchism previously mentioned. It was so understood by Justin Martyr, Chrysostom, Tertullian, &c., except Origen, who not only interpreted the words literally, but is said to have exemplified them upon himself.—See *Analecta Theologica*.

† 9. Matt. v. 32; Mark x. 11; Luke xvi. 18; 1 Cor. vii. 10. 11. 1 Cor. vii. 12-34. 12. Mark x. 13. 13. 11. 1 Cor. vii. 2, 7, 9, 17. 14. Matt. v. 3; xviii. 4.

† 16. Mark x. 17; Luke xviii. 18.

ζωην αἰωνιον; ¹⁷ Ὁ δὲ εἶπεν αὐτῷ· Τί με
life age-lasting? He and he said to him; Why me
ἐρωτάς περὶ τοῦ αγαθοῦ; εἰς ἐστὶν ὁ αγαθος.
askest thou concerning the good? one is the good.
Εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν ζωὴν, τηρήσον
If but thou wishest to enter into the life, keep strictly
τὰς ἐντολάς. ¹⁸ Λέγει αὐτῷ· Ποίας; Ὁ δὲ
the commandments. He says to him; Which? The and
Ἰησοῦς εἶπε· Τοῦ· Ὁν φονεύσεις· Οὐ μοι-
Jesus said; This; Not thou shalt kill; Not thou shalt
χεύσεις· Οὐ κλεψείς· Οὐ ψευδομαρτυρή-
commit adultery; Not thou shalt steal; Not thou shalt testify
σεις· ¹⁹ Τιμα τὸν πατέρα καὶ τὴν μητέρα· καὶ
falsely; Honor the father and the mother; and,
Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν·
"Thou shalt love the neighbor of thee as thyself."
²⁰ Λέγει αὐτῷ ὁ νεανίσκος· Πάντα ταῦτα ἐφυ-
Says to him the young man; All these I
λαβὰμην * [ἐκ νεότητος μου]· τί ἐτι ὕστερα;
kept [from childhood of me]; what more do I want?
²¹ Εἶπεν αὐτῷ ὁ Ἰησοῦς· Εἰ θέλεις τελείος
Said to him the Jesus; If thou wishest perfect
εἶναι, ὑπάγε, πώλησον σου τὰ ὑπάρχοντα, καὶ
to be, go, sell of thee the possessions, and
δός τῷ πτωχοῖς· καὶ ἔξεις θησαυρὸν ἐν οὐρα-
give to poor; and thou shalt have treasure in hea-
νῶ· καὶ δεῦρα, ἀκολουθεῖ μοι. ²² Ἀκουσας δὲ ὁ
men; and hither, follow me. Having heard and the
νεανίσκος τοὶ λόγον, ἀπῆλθε λυποῦμηνος· ἦν
young man the word, went away sorrowing; he was
γὰρ ἐχὼν κτήματα πολλὰ. ²³ Ὁ δὲ Ἰησοῦς
for having possessions many. The and Jesus
εἶπε τοῖς μαθηταῖς αὐτοῦ· Ἀμὲν λέγω ὑμῖν, ὅτι
said to the disciples of himself; Indeed I say to you, that
δυσκολὸς πλουσιος εἰσελεύσονται εἰς τὴν βασι-
with difficulty a rich man shall enter into the king-
λειαν τῶν οὐρανῶν. ²⁴ Πάλιν δὲ λέγω ὑμῖν,
dom of the heavens. Again and I say to you,
εὐκοπώτερον ἐστὶ κάμηλον δια τρυπήματος βί-
easier It is a camel through a hole of a
φίδος εἰσελθεῖν, ἢ πλουσιον εἰς τὴν βασιλειαν
needle to pass, than a rich man into the kingdom
τοῦ θεοῦ εἰσελθεῖν. ²⁵ Ἀκουσαντες δὲ οἱ μαθη-
of the God to enter. Having heard and the disci-
ται, ἐξεπλήσσοντο σφοδρὰ, λέγοντες· Τίς ἀρ-
ples, were amazed exceedingly, saying; Who then

"Good Teacher! what good thing must I do, that I may obtain eternal Life?"

¹⁷ And HE said to him, "Why dost thou call Me good? God alone is good. If, however, thou desirest to enter that LIFE, keep the COMMANDMENTS."

¹⁸ He says to him, "Which?" JESUS answered, "These; † 'Thou shalt not commit murder; 'Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not testify falsely;

¹⁹ 'Honor thy FATHER and thy MOTHER;' and † 'Thou shalt love thy NEIGHBOR as thyself.'"

²⁰ THE YOUNG MAN says to him, "All these have I kept; what want I more?"

²¹ JESUS replied, "If thou desirest to be perfect, go, sell thy POSSESSIONS, and give to the * POOR; and thou shalt have Treasure in Heaven; and come, follow me."

²² But the YOUNG MAN having heard this word, went away sorrowing; for he had great * Riches.

²³ Then JESUS said to his DISCIPLES, † "Indeed I say to you, That it will be difficult for a Rich man to enter the KINGDOM of the HEAVENS."

²⁴ And again I say to you, † It is easier for a Camel to pass through a Needle's Eye than for a Rich man to enter the KINGDOM † of God."

²⁵ And the DISCIPLES hearing, were greatly as-

* VATICAN MANUSCRIPT.—17. "Why askest thou Me concerning THAT which is good; One is the good; but if thou wilt." 20. from my childhood—omit. 21. POOR. 22. Riches.

† 17. The Common reading has been preferred to either Griesbach's text, or the Vatican MS. George Campbell regards the evidence for it from the majority of MSS. to be vastly superior. The versions on both sides nearly balance each other; but the internal evidence arising from the connection of the thoughts, is decisive on the point. Besides it corresponds with both Mark and Luke, who record the same conversation, in nearly the same words, and no different reading is noted. † 24. Rabbins, as well as Arabs, were accustomed, in describing an impossibility, or a high degree of improbability, to say, "It will not happen before a camel, or an elephant, has crept through the eye of a needle."—Marsali's Translation of Michaelis.

† 24. of HEAVEN.—Lachmann & Tuckerdorf.

† 18. Exod. xx. 13; Deut. v. 17. xviii. 24; 1 Tim. vi. 9, 10.

† 19. Lev. xix. 18.

† 21. Mark x. 24; Luke

δυναται σωθηναι; ²⁵ Εμβλεψας δε ο Ιησους
is able to be saved? Looking but the Jesus
ειπεν αυτοις· Παρα ανθρωποις τουτο αδυνατον
said to him: With man this impossible
εστι· παρα δε θεο παντα δυνατα.
is: with but God all possible.

²⁷ Τότε αποκριθεις ο Πητρος ειπεν αυτω· Ιδου,
Then answering the Peter said to him: Lo,
ημεις αφηκαμεν παντα, και ηκολουθησαμεν σοι·
we left all, and followed thee,
τι ara εσται ημιν; ²⁸ Ο δε Ιησους ειπεν αυ-
what then shall be to us? The and Jesus said to
τοις· Αμην λεγω υμιν, οτι υμεις οι ακολουθη-
them; Indeed I say to you, that you the having fol-
σαντες μοι, εν τη παλιγγενεσια οταν καθισθι ο
lowed me, in the new birth day when may sit the
υιος του ανθρωπου επι θρονου δοξης αυτου,
son of the man upon a throne of glory of him,
καθισεσθε και υμεις επι δωδεκα θρονους, κρινου-
shall sit also you upon twelve thrones, judg-
τες τας δωδεκα φυλας του Ισραηλ. ²⁹ Και πας
ing the twelve tribes of the Israel. And all
ος αφηκεν οικιας, η αδελφους, η αδελφας, η
who left houses, or brothers, or sisters, or
πατερα, η μητερα, * [η γυναικα,] η τεκνα, η
father, or mother, [or wife,] or children, or
αγρους, ενεκεν του ονοματος μου, εκατοντα-
fields, on account of the name of me, a hundred
πλασιονα ληφεται, και ζωην αιωνιον κληρο-
fold shall receive, and life age-lasting shall
νομησει.
inherit.

³⁰ Πολλοι δε εσονται πρωτοι, ε·χατοι και
Many but shall be first, last: and
εσχατοι, πρωτοι. ΚΕΦ. κ'. 20. ¹ Ομοια γαρ
last, first. Like for
εστιν η βασιλεια των ουρανων ανθρωπω οικοδο-
is the kingdom of the heavens to a man a house-
ποτη, οστις εξηλθεν αυτα πρωι μισθωσασθαι
holder, who went out with morning to hire
ερνατας εις τον αμπελωνα αυτου. ² Συμφω-
laborers into the vineyard of him. Having
νητας δε μετα των εργατων εκ δηναριου την
agreed and with the laborers for a denarius the
ημεραν, απεστειλεν αυτους εις τον αμπελωνα
day, he sent them into the vineyard
αυτου. ³ Και εξελθων περι τριτην ωραν, ειδεν
of him. And going out about third hour, he saw
αλλους εστωτας εν τη αγορα αργους· ⁴ κακει-
others standing in the market-place idle: and to
νοις ειπεν· Ύπαγετε και υμεις εις τον αμπελωνα·
them he said: Go also ye into the vineyard:

tonished, saying, "Who then can be saved?"
²⁶ JESUS looking at them, answered, "With Men this is impossible; but with God everything is possible."

²⁷ Then PETER reply-
ing, said to him, "Behold, we have forsaken all, and followed thee; what, therefore, shall we obtain?"

²⁸ And JESUS said to them, "Indeed, I say to you, That in the RENOVATION, when the SON of MAN shall sit on the throne of his Glory, you, my FOLLOWERS, shall also sit on Twelve Thrones, judging the TWELVE Tribes of ISRAEL."

²⁹ And whoever has forsaken, * on account of MY Name, Houses, or Brothers, or Sisters, or Father, or Mother, or Wife, or Children, or Lands, shall receive * manifold, and shall inherit eternal Life.

³⁰ But many shall be first, that are last; and last, that are first.

CHAPTER XX.

1 For the KINGDOM of the HEAVENS resembles a Householder, who went out early in the Morning, to hire Laborers for his VINEYARD.

2 And having agreed with some LABORERS for a Denarius a DAY, he sent them into his VINEYARD.

3 And going out about the Third Hour, he saw others standing unemployed in the market-place;

4 and he said to THEM, "Go YOU also into the

* VATICAN MANUSCRIPT.—29. on account of MY Name. 20. or Wife—omit. 20. manifold.

1 28. That glorious moral, social, political, religious, and physical change which will be introduced by the Messiah, who says, "Behold, I make all things new." Rev. xxi. 5. * 2. A denarius is the eighth part of an ounce—value 14 cents, or 7d. * 3. Nine in the morning.

† 27. Mark x. 28; Luke xviii. 28. † 27. Matt. iv. 20; Luke v. 11. † 28. Luke xxi. 30. † 29. Mark x. 29, 30; Luke xviii. 29, 30. † 30. Matt. xx. 16; Luke xxi. 31.

και ὁ εαν ἡ δικαίον, δώσω ὑμιν. Οἱ δε
and whatever may be just, I will give to you. They and
ἀπῆλθον. ⁵ Πάλιν ἐξελθὼν περὶ ἑκτην και
went away. Again going out about sixth and
ἐνσάτην ὥραν, ἐποίησεν ὡσαύτως. ⁶ Περὶ δε
ninth hour, he did in like manner. About and
την ἑνδεκάτην * [ὥραν] ἐξελθὼν, εὑρεν ἀλλους
the eleventh: [hour] going out, he found others
ἑστῶτας, και λέγει αὐτοῖς· Τί ὧδε ἐστήκατε
standing, and he says to them: Why here stood you
ἄλην τὴν ἡμέραν ἀργοί; ⁷ Λέγουσιν αὐτῷ· Ὅτι
all the day idle? They say to him: Because
οὐδεὶς ἡμᾶς ἐμισθώσατο. Λέγει αὐτοῖς· Ὑπα-
no one us hired. He says to them: Go
γετε και ὑμεῖς εἰς τὸν ἀμπελῶνα· * [και ὁ εαν
also you into the vineyard: [and whatever
ἡ δικαίον, ληψέσθε.] ⁸ Ὁψίας δε γενο-
may be just, you shall receive.] Evening and having
μενης, λέγει ὁ κυριος τοῦ ἀμπελῶνος τῷ
come on, says the lord of the vineyard to the
ἐπιτροπῷ αὐτοῦ· Καλέστω τοὺς ἐργάτας, και
steward of him: Call the laborers, and
ἀπόδοσ αὐτοῖς τὸν μισθόν, ἀρχάμενος ἀπο τῶν
give to them the hire, beginning from the
ἐσχάτων, ἕως τῶν πρώτων. ⁹ Κι εἰς ἑλθόντες οἱ
last, till the first. And having come those
περὶ τὴν ἑνδεκάτην ὥραν, ἐλάβον ἑκάστου δηνάριον.
about the eleventh hour, received each a denarius.
¹⁰ Ἐλθόντες δε οἱ πρώτοι, ἐνομίσαν, ὅτι πλεονα-
Having come then those first, supposed, that more
ληφονταί· και ἐλάβον και αὐτοὶ ἀνα δηνάριον.
they shall receive, and received also they each a denarius.
¹¹ Λαβόντες δε ἐγογγυζον κατὰ τοὺς οἰκοδεσποτῶν,
Having received but they murmured against the householders,
¹² λέγοντες· Ὅτι οὗτοι οἱ ἐσχάτοι μίαν ὥραν
saying: That these the last, one hour
ἐποίησαν, και ἰσους ἡμῖν κέρτους ἐποίησαν· τοῖς
worked, and equal to us: them thou hast made, to the
βαστάσας τὸ βάρος τῆς ἡμέρας, και τὸν καν-
having endured the burden of the day, and he bur-
τωνα. ¹³ Ὁ δὲ ἀπεκρίθεις εἶπεν ἑἰς αὐτοὺς·
ing heat. He but answering said to them (them),
Ἐταῖρε, οὐκ ἰδικῶ σε· οὐχι δηνάριον συνέφα-
Friend, not I wrong thee; not of denarius didst thou
νῆσαι μοι; ¹⁴ Ἀρὸν το τῷ, και ὑπάγε. Θέλω
agree to me? Take the thing, and go. I wish
δε τοῦτῳ τῷ ἐσχάτῳ δύναι ὡς και σοι. ¹⁵ Η
and to this the last, as also to thee. Or
οὐκ ἐξεστὶ μοι πῶσαι; ¹ θέλω ἐν τῷ εἰς ἐμοί;
not is it lawful to me to do? What I will with the my own?
ἡ ὁ οφθαλμὸς σου πονηρὸς ἐστίν, ὅτι ἐγώ
or the eye of thee evil is, because I
ἀγαθὸς εἰμι; ¹⁶ Οὕτως εἰσονται οἱ ἐσχάτοι,
good am? Thus shall be the last,

VINEYARD, and whatever is reasonable, I will give you.' And THEY went.

5 Again having gone out about the sixth hour, and about the ninth, he did in like manner.

6 And about the ELEVENTH, going out, he found others standing, and says to them, 'Why stood you here All the day unemployed?'

7 They say to him, 'Because no one has hired us.' He says to them, 'Go you also into the VINEYARD.'

8 And Evening having come on, the OWNER of the VINEYARD says to his steward, 'Call the LABORERS, and give them their WAGES, beginning with the LAST, and ending with the FIRST.'

9 And THOSE who came about the ELEVENTH hour, received, each one, a Denarius.

10 Then THOSE who came FIRST, expected that they should receive more; and then also received, each one, a Denarius.

11 But having received it, they murmured against the HOUSEHOLDER,

12 saying, 'These LAST have worked One Hour, and thou hast made them equal to us, who have ENDURED the BURDEN and the SCORCHING HEAT of the DAY.'

13 He answering said to one of them, 'Friend, I do not injure thee; didst not thou agree with me for a Denarius?'

14 Take THAT which is THINE, and go thy way: * it will give to THIS LAST even as to thee.

15 Is it not lawful for me to do what I please with MY OWN? Is thine EYE envious, Because I am liberal?'

16 Thus the LAST shall

* VATICAN MANUSCRIPT.—8. hour—omit. receive—omit.

14. & will.

7. and whatever may be right, you shall

† 6. Noon.

† 8. Three o'clock in the afternoon.

† 9. Five o'clock in the

πρωτοι· και οι πρωτοι, εσχατοι. * [Πολλοι
first, and the first, last. [Many
γαρ εισι κλητοι, ολιγοι δε εκλεκτοι.]
for are called, few but chosen.]

17 Και αναβαινων δ Ιησους εις Ιερουσαλυμα,
And going up the Jesus to Jerusalem,
παρελαβε τους δωδεκα μαθητας κυτ' ιδιαν εν
he took the twelve disciples privately in
τη δωρ, και ειπεν αυτοις· 18 Ιδου, αναβαινομεν
the way, and said to them; Lo, we go up
εις Ιερουσαλυμα, και ο υιος του ανθρωπου παρα-
to Jerusalem, and the son of the man will be
δοθησεται τοις αρχιερευσι και γραμματευσι· και
delivering up to the high-priests and scribes, and
κατακρινουσιν αυτον· * [Θανατον,] 19 και παρα-
they will condemn him [to death], and they will
δωσουσιν αυτον· και ο υιος του ανθρωπου ελθειν
deliver up him, and the son of the man will come,
και μαστοχοσασθαι, και σκασχασθαι· 20 και η
and to scourge, and to scourge; and the third
ημερα· και αναστησεται.
day he will stand up.

21 Τοτε προσελθεν αυτη η μητηρ των υιων
Then came to him the mother of the sons
Ζεβεдайον, μετ' των υιων αυτης, προσκυνουσα,
of Zebedee, with the sons of her, prostrating,
και αιτουσα τι παρ' αυτου. 22 Ο δε ειπεν
and asking something from him. He also said
αυτη· Τι θελεις; Αεγει· * [αυτη·] Ειπε, ινα
to her; What wilt thou? She says [to him;] Say, that
καθισωσιν αυτοι οι υιοι μου, εις εκ δεξιων
may sit these the sons of mine, one at right
σου, και εις εξ ευωνυμων σου, εν τη βασιλεια
of thee, and one a left of thee, in the kingdom
σου. 23 Αποκριθεις δε δ Ιησους απεν· Ουκ οι-
of thee. Answering but the Jesus said; Not you
λατε, τι αιτεισθε. Δυνασθε πινειν το ποτηριον,
know, what you ask. Are you able to drink the cup,
δ εγω μελλω πινειν· λεγουσιν αυτη· Δυ-
which am about to drink? They say to him; We
ναμεθα. 24 * [Και] λεγει αυτη· Το μεν πο-
are able. [And] he says to them; he indeed
τηριον μου πινεσθε· το δε κα'· παρ' εις δεξιων
cup of me you shall drink; the but to sit at right
μου και εξ ευωνυμων μου, ουκ εστιν ημων δουναι,
of me and at left of me, not is mine to give,
αλλ' οις ητοιμασται υπο του πατρος μου,
but to whom it has been prepared by the Father of me.
24 Και ακουσαντες οι δεκα, ηγανακτησαν· 25
And having heard the ten, were angry on account of
των δυο αδελφων. 26 Ο δε Ιησους, προσκαλε-
the two brethren. The but Jesus, having

be † first; and the FIRST, last;]

17 † And * when Jesus was about to go up to Jerusalem, he took the TWELVE Disciples privately, * and said to them on the way,

18 † Behold, we go up to Jerusalem; and the SON of MAN will be delivered to the HIGH-PRIESTS and scribes, and they will condemn him;

19 and will deliver him to the GENTILES, to be MOCKED, and scourged, and crucified, and on the THIRD Day he will rise.

20 † Then the MOTHER of Zebedee's CHILDREN came to him with her SONS, prostrating, and requesting something from him.

21 And HE said to her, "What dost thou wish?" * And SHE said, "Command, that in thy KINGDOM, one of These my two SONS may sit at thy Right hand, and the other at thy Left."

22 But Jesus answering, said, "You know not what you request. Can you drink of † the CUP, of which I am about to drink?" They say to him, "We can."

23 He says to them, "You will, indeed, drink of my CUP; but to sit at my Right hand, and at the Left, is not mine to give, except for whom it has been prepared by my FATHER."

24 † And the TEN, having heard, were indignant against the two Brothers.

25 But JESUS, having called them, said, "You

* VATICAN MANUSCRIPT.—10. For many are called, but few chosen—omit. 17. when Jesus was about to go up to Jerusalem, he took. 17. and said to them on the way. 18. to Death—omit. 21. And she said. 21. to him—omit. 23. And—omit. 23. the left.

† 23. This was fulfilled, when "Herod killed James, the brother of John, with a sword," Acts xii. 2; and when John was banished to "that isle which is called Patmos, for the word of God, and for the testimony of Jesus Christ," Rev. i. 9.
† 10. Matt. xix. 30. † 17. Matt. xvi. 21; Mark x. 32; Luke xlviii. 31; John xii. 12.
† 20. Matt. iv. 21; Mark x. 35. † 22. Matt. xxvi. 39, 42; Mark xiv. 36; Luk. xxii. 27; John xviii. 11. † 23. Acts xii. 2; Rom. viii. 17; 2 Cor. i. 7; Rev. i. 9. † 24. Mark x. 41; Luk. xxiii. 24.

καλεσμενος αυτοις, ειπερ Οιδατε, δι' οι αρχοντες
called there, said; You know, that the rulers
των εθνων κατακυριευουσιν αυτων, και οι μεγαλοι
of the nations dominate over them, and the great
κατεξουσιαζουσιν αυτων. 26 Ουκ ουτως εσται
exercise authority over them. Not thus it shall be
εν υμιν· αλλ' ος εαν θελη εν υμιν μεγας
among you; but whoever may wish among you great
γενεσθαι, εστω υμων διακονος· 27 και ος εαν
to become, let him be of you a servant, and whoever
θελη εν υμιν ειναι πρωτος, εστω υμων
may wish among you to be first, let him be of you
δουλος· 28 ουσπερ υ υιος του ανθρωπου ουκ ηλθε
a slave: even as the son of the man not came
διακονηθηναι αλλα διακονησαι, και δουναι την
to be served but to serve, and to give the
ψυχην αυτου λυτρον αντι πολλων.

29 Και εκπορευομενων αυτων απο 'Ιεριχω,
And departing of them from Jericho
ηκολουθησεν αυτω οχλος πολυς. 30 Και ιδου,
followed him a crowd great. And lo,
δυσ τυφλοι, καθιμενοι παρα την οδον, ακουσαν-
two blind (men,) sitting by the way, hear-
τες οτι Ιησους παραγει, εκραζαν, λεγοντες·
ing that Jesus passes by, cried out, saying,
Ελεησον ημας, κυριε, υιος Δαυιδ. 31 Ο δε οχλος
Pity us, O rd., son of David. The and crowd
επετιμησεν αυτοις, ινα σιωπησωσιν· 'Οι δε
reproved them, that they might be silent. They but
μειζον εκραζον, λεγοντες· Ελεησον ημας, κυριε.
more did cry out, saying; Pity us, O rd.,
υιος Δαυιδ. 32 Και στας ο Ιησους εω-
son of David. And having stopped the Jesus he
νησεν αυτους, και ειπε Τι θ λετε ποιησαι
called them, and said, What do you wish I should do
υμιν; 33 Λεγουσιν αυτω· Κυριε, ινα ανοιχθωσιν
to you? They say to him, O rd., that may be opened
ημων οι οφθαλμοι. 34 Σπλαγχνισθεις δε ο
of us the eyes Being moved with pity and he
Ιησους, ηψατο των οφθαλμων αυτων· και αυ-
Jesus, he touched the eyes of them. and they
θεις ανεβλεψαν αυτων οι οφθαλμοι· κα ηκυ-
immediately saw again of them the eyes and they
λουθησαν αυτω.

ΚΕΦ. α' 21.
1 Και οτε ηγγιεν ο Ιησους Ιερουσαλμ, και ηλθον
And when they were nigh to Jerusalem, and had come
to Βηθφαγη προς ορους των ελαιων, τότε ο
to Bethphage by the mountain of the olive-trees, then the
Ιησους απεστειλε δυο μαθητας, λεγων αυτοις·
Jesus sent away two disciples, saying to them:
2 Περιουθητε εις την κωμην την απεναντι υμων,
You may go to the village the overagainst you,
και ευθως ευρησετε ονον δεδεμενν, και πωλον
and immediately you will find an ass having been bound, and a foal

know That the PRINCES
of the NATIONS rule imper-
iously over them; and the
GREAT exercise authority over
them.

26 It is not so among
you: but whoever may
desire to become great
among you, let him be
Your Servant;

27 And whoever may
desire to be chief, let him
be Your Slave;

28 Even as the SON
of MAN came not to be
served, but to serve, and
to give his LIFE a Ran-
som for many.

29 And departing from
Jericho, a great Crowd
followed him.

30 And behold, Two
blind men sitting by the
ROAD, hearing That Je-
sus passed by, cried out,
saying, "O Master, Son of
David, have pity on us!"

31 And the PEOPLE re-
proved them, that they
might be silent; but THEY
cried the louder, saying,
"O Master, Son of David,
have pity on us!"

32 And Jesus stopping,
called them, and said,
"What do you wish I
should do for you?"

33 They say to him,
"Sir that OUR EYES may
be opened."

34 And Jesus being
moved with compassion,
touched THEIR EYES; and
they received sight, and
followed him.

CHAPTER XXI.

1 And when they were
nigh to Jerusalem, and
had come to Bethphage
near to the MOUNT of
OLIVES, then Jesus sent
Two Disciples, saying to
them,

2 "Go to THAT VIL-
LAGE which is OVER-A-
GAINST you, and you will
immediately find an Ass

* VATICAN MANUSCRIPT.—20. is not so.
33. they received sight.

33. OUR EYES.

34. Their EYES.

1. 20. Matt. xxiv. 11; 1 Pet. v. 8. 1. 27. Matt. xviii. 4; Mark ix. 35, x. 43. 1. 28. Luke
xii. 27; John xiii. 1, 11, Phil. ii. 7. 1. 29. 20. 11; Dan. ix. 24, 25; Matt. xvi. 28
1 Tim. i. 6; Titus i. 6; 1 Cor. x. 22. 1. 31. Mark xi. 1; Luke x. 22.

μετ' αὐτῆς· λυσάντες ἀγαγετέ μοι. ³ Καὶ εἰ
with her, having loosed bring to me. And if
τις ὑμῖν εἶπῃ τι, εἰπετε· Ὅτι ὁ
any (one) to you should say any (thing), you shall say, That the
κύριος αὐτῶν χρεῖαν ἔχει· εὐθὺς δὲ ἀποσ-
lord of them need has, immediately and he will
τέλλει αὐτούς. ⁴ Τοῦτο δὲ ὅλον γέγονεν, ἵνα
send them. This and all has been done, that

πληρωθῇ τὸ ῥῆθ^{ον} διὰ τοῦ προφήτου,
might be fulfilled the word spoken through the prophet,
λεγόντος· ⁵ «Εἰπατε τῇ θυγατρὶ Σιών· Ἰδοὺ,
saying, "Say to the daughter of Zion; lo,

ὁ βασιλεὺς σου ἐρχεται σοὶ πρᾶς, καὶ ἐπι-
the king of thee comes to thee meek, and having
βηκὼς ἐπὶ ὄνον, καὶ πῶλον υἱόν ὑποζυγίου."
been set on an ass, even a foal a son of a beast of burden."

⁶ Πορευθέντες δὲ οἱ μαθηταί, καὶ ποιήσαντες
having gone and the disciples, and having done
καθὼς προσέταξεν αὐτοῖς ὁ Ἰησοῦς, ⁷ ἤγαγον
as commanded to them the Jesus, they led

τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπεθήκαν ἐπάνω
the ass and the foal, and they placed upon

αὐτῶν τὰ ἱμάτια αὐτῶν· καὶ ἐπεκαθίσεν ἐπάνω
them the mantles of them, and they caused to sit on (one)

αὐτῶν. ⁸ Ὁ δὲ πλείστος ὄχλος ἐστρωσάν ἑα-
of them. The and greater crowd spread of them-

τῶν τὰ ἱμάτια ἐν τῇ ὁδῷ· ἄλλοι δὲ ἐκοπὸν
selves the mantles in the way; others and cut off
κλαδοὺς ἀπὸ τῶν δένδρων, καὶ ἐστρωννύον ἐν
branches from the tree, and scattered in

τῇ ὁδῷ. ⁹ Οἱ δὲ ὄχλοι αἱ προαγοντες καὶ οἱ
the way. The and crowds those going before and those

ἀκολουθούντες ἐκραζόν, λέγοντες· Ὡσαννα τῷ
following did cry, saying; Hosanna to the

υἱῷ Δαυὶδ· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι
son of David; worthy of blessing he coming in name

κυρίου· Ὡσαννα ἐν τοῖς ὑψίστοις. ¹⁰ Καὶ εἰσελ-
of Lord: hosanna in the highest. And having

θόντες αὐτοὺς εἰς Ἱερουσαλὴμ, ἐσείσθη πᾶσα
entered of them into Jerusalem, was moved all

ἡ πόλις, λέγουσα· Τίς ἐστὶν οὗτος; ¹¹ Οἱ
the city, saying; Who is this? The

δὲ ὄχλοι ἐλέγον· Οὗτος ἐστὶν Ἰησοῦς ὁ προφη-
and crowds said: This is Jesus the prophet,

and a Colt with her; loose them, and bring them to me.

³ And if any one questions you, reply, "That the MASTER wants them;" and he will send them promptly."

⁴ Now all this was performed, that the WORD SPOKEN THROUGH THE PROPHET might be verified, saying,

⁵ "Say to the DAUGHTER of Zion, Behold thy KING comes to thee, 'lowly, & being seated on 'an Ass, even 'on a Colt 'of a Laboring Beast.'"

⁶ And the DISCIPLES went, and having done as JESUS directed them,

⁷ They led the Ass, and the COLT, and put their MANTLES over them, and made him ride.

⁸ And a GREAT PART of the Crowd spread *Their own GARMENTS on the ROAD; and others cut Branches from the TREES, and scattered them on the ROAD.

⁹ And THOSE CROWDS *PRECEDING him, and THOSE that FOLLOWED, shouted, saying, † "Hosanna to the SON of David; † Blessed be HE who 'COMES in the Name of 'Jehovah.' Hosanna in the HIGHEST heaven!"

¹⁰ And having entered Jerusalem, the Whole CITY was in commotion, asking, "Who is this?"

¹¹ And the CROWDS answered, "This is Jesus, THAT PROPHET who

* VATICAN MANUSCRIPT.—5. on a Colt. preceding him, and.

8. Their-own garments.

9. PRE-

† 5. Christ's triumphant entry into Jerusalem riding on an ass, has been objected to as mean and ridiculous, but it ought to be remembered that this circumstance was an exact fulfillment of Ezek. ix. 9, and exemplified at the same time his strict observance of the divine law. Eastern asses are much larger and more beautiful than ours, and kings and patriarchs did not disdain to ride on them. Compare Gen. xxii. 3; Exod. iv. 20; Num. xxii. 21; Judges v. 10; x. 4; 2 Sam. xvi. 2; xvii. 23; xix. 26; 1 Kings i. 33, 34. When Solomon and succeeding princes multiplied horses they were rebuked by the prophets, and chastised by God for it. See Isa. ii. 6, 7; xxxi. 1; Hos. xiv. 8. Compare also Hos. i. 7; Micah v. 10, 11; Zech. ix. 10.

† 9. Hosanna, is a Hebrew word, signifying, "Save, we beseech thee!" and in this place is similar to the French "vive le roi," or the English "God save the king."

"Hosanna to the son of David," is equivalent to "God preserve the son of David."

† 6. Mark xi. 4.

† 7. 2 Kings ix. 13.

† 10. 1st Pet. cxviii. 20.

† 11. Mark xi. 13.

της, ὁ ἀπο Ναζαρετ τῆς Γαλιλαίας. ¹² Καὶ εἰσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερόν * [τοῦ θεοῦ.] καὶ ἐξεβαλε πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπεζὰς τῶν κολλυβιστῶν κατέστρεψε, καὶ τὰς καθέδρας τῶν πωλοῦντων τὰς περιστεράς. ¹³ καὶ λέγει αὐτοῖς· Γεγραπτά· “Ὁ οἶκος μου, οἶκος προσευχῆς ἔσται· ὑμεῖς δὲ αὐτὸν ἐποίησατε σπηλαῖον ληστῶν.” ¹⁴ Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς. ¹⁵ Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαύματα, ἃ ἐποίησε, καὶ τοὺς παῖδας κρίζοντας ἐν τῷ ἱερῷ, καὶ λεγόντας· Ὡσαννα τῷ υἱῷ Δαυὶδ· ἠγανακτήσαν, ¹⁶ καὶ εἶπον αὐτῷ· Ἀκούεις τι οὗτοι λεγουσιν; Ὁ δὲ Ἰησοῦς λέγει αὐτοῖς· Ναί· οὐδέποτε ἀνεγνώστε· “Ὅτι ἐκ στοματός νηπίων καὶ θηλαζόντων κατήρκει τισὼ αἶνον;” ¹⁷ Καὶ καταλίπων αὐτούς, ἐξῆλθεν ἐξω τῆς πόλεως εἰς Βηθανίαν, καὶ ἡλιώθη ἐκεῖ. ¹⁸ Πρωίας δὲ, ἐπαγαγὼν εἰς τὴν πόλιν, ἐπεινάσε. ¹⁹ Καὶ ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ, ἦλθεν ἐπ’ αὐτήν, καὶ οὐδὲν εὗρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον· καὶ λέγει αὐτῇ· Μηκέτι ἐκ σου καρπὸς γενήσεται εἰς τὸν αἰῶνα. Καὶ ἐξηρανθὴ παραχρῆμα ἡ συκὴ. ²⁰ Καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν, λέγοντες· Πῶς παραχρῆμα ἐξηρανθὴ ἡ συκὴ; ²¹ Ἀποκριθεὶς δὲ ὁ Ἰησοῦς

is from Nazareth in Galilee.” ¹² And JESUS went into the TEMPLE, and expelled All THOSE SELLING and buying, and overturned the TABLES of the BANKERS, and the SEATS of the SELLERS OF DOVES; ¹³ and said to them, “It is written, ‘My HOUSE shall be called a ‘House of Prayer,’ but you ‘make it a Den of Robbers.’” ¹⁴ And the Blind and Lame came to him in the TEMPLE, and he healed them. ¹⁵ But when the HIGH-PRIESTS and SCRIBES saw the WONDERS which he performed, and THOSE BOYS who were CRYING in the TEMPLE, “Hosanna to the SON of David!” they were exasperated, ¹⁶ and said to him, “Dost thou hear what these are saying?” And JESUS says to them. “Yes; have you never read, ‘Out of the Mouth of Infants and Nurselings thou hast perfected Praise.’” ¹⁷ And having left them, he went out of the CITY, to Bethany; and passed the night there. ¹⁸ Returning to the CITY, in the Morning, he was hungry; ¹⁹ and seeing a single Fig-tree by the ROAD, he went to it; but finding nothing on it, except Leaves, he said, “May no fruit grow on thee to the AGE!” And the FIG-TREE instantly withered. ²⁰ And the DISCIPLES seeing it, were astonished, saying, “How soon is the FIG-TREE withered!” ²¹ Jesus answering,

* VATICAN MANUSCRIPT.—12. of God—omit. who were eating.

13. make it.

16. THOSE BOYS

† 12. The TEMPLE.—to Hieron. This was not the *naos*, house, or Temple strictly so called, including only the vestibule, the sanctuary, and the holy of holies. To this our Lord himself had not access, because not of the posterity of Aaron. The traffic was carried on in the outer courts. These courts the Pharisees did not account holy.

† 12. Luke xii. 45; John ii. 15. John xi. 18.

† 13. Isa. lvi. 7.

† 16. Ps. xvi. 2.

† 20. Mark xi. 20.

ειπεν αυτοις· Αμην λεγω υμιν, εαν εχητε
said to them: Indeed I say to you, if you may have
πιστιν, και μη διακριθητε, ου μονον το
faith, and not should doubt, not only the (miracle)
της συκης ποιησετε, αλλα καιν τω ορει τουτω
of the fig-tree you shall do, but also if to the mountain this
ειπητε· Αρθητι, και βληθητι εις την
you should say; Be thou lifted up, and be cast into the
θαλασσαν· γενησεται. 22 Και παντα, οσα αν
sea; it shall be done. And all, whatever
αιτησητε εν τη προσευχη, πιστευοντες,
you shall ask in the prayer, believing,
ληψετε.

23 Και ελθοντι αυτω εις το ιερον, προσηλθον
And having come to him into the temple, came
αυτω διδασκοντι οι αρχιερεις και οι πρεσβυτεροι
to him teaching the high-priests and the elders
του λαου, λεγοντες· Εν ποια εξουσια ταυτα
of the people, saying; By what authority these (things)
ποιεις; και τις σοι εδωκε την εξουσιαν ταυτην;
dost thou? and who to thee gave the authority this?

24 Αποκριθεις δε ο Ιησους ειπεν αυτοις· Ερωτησω
Answering and the Jesus said to them, I will ask
υμας κατω λογον ενα· ον εαν ειπητε μοι,
you also I word one, which if you may say to me,
κατω υμιν ερω, εν ποια εξουσια ταυτα
also I to you will tell, by what authority these (things)
ποιω· 25 το βαπτισμα Ιωαννου ποθεν ην; εξ
I do, the dipping of John whence was?
ουρανου, η εξ ανθρωπων; Οι δε διελογιζοντο
heaven, or from men? They and reasoned
παρ' εαυτοις, λεγοντες· Εαν ειπωμεν, εξ ουρα-
among themselves, saying; If we should say, from hea-
νου, ερει ημιν· Διατι ουν ουκ επιστευσατε
ven, he will say to us: Why then not did you believe
αυτω; 26 Εαν δε ειπωμεν, εξ ανθρωπων φοβου-
to him: If but we should say, from men: we
μεθα τον οχλον· παντες γαρ εχουσι τον Ιωαννην
fear the crowd: all for hold the John
ως προφητην. 27 Και αποκριντες τω Ιησου
as a prophet: And they answering to the Jesus

ειπον· Ουκ οιδαμεν. Εφη αυτοις και αυτος·
said: Not we know. Said to them and he:
Ουδε εγω λεγω υμιν εν ποια εξουσια ταυτα
Neither I say to you by what authority these (things)

ποιω, 28 Τι δε υμιν δοκει; Ανθρωπος ειχε
I do. What but to you seems right? A man had
τεκνα δυο· και προσελθων τω πρωτω, ειπε·
children two: and coming to the first, he said:
Τεκνον, υπαγε, σημερον εργαζου εν τω αμπελωνι
Son, go, to-day work in the vineyard
μου. 29 Ο δε αποκριθεις ειπεν· Ου θελω·
of me. He and answering said: Not I will:
υστερον δε μεταμεληθεις, απηλθε. 30 Και
afterward but having changed his mind, he went. And
προσελθων τω ετερω, ειπεν ωσαυτως. Ο δε
coming to the other, he said just the same. He and

said to them, "Indeed, I say to you, † If you have an unshaken Faith, you will not only do THIS miracle of the FIG-TREE, but also, if you should say to this MOUNTAIN, 'Be thou lifted up, and thrown into the SEA,' it will be done."

22 † And whatever you shall ask in PRAYER, believing, you will receive."

23 † And having entered the TEMPLE, the HIGH-PRIESTS and ELDERS of the PEOPLE, came near, as he was teaching, and said, "By What Authority dost thou perform these things? and who EMPOWERED thee?"

24 Jesus replying, said to them, "I will also ask you one Question, which if you answer me, I also will inform you by What Authority I do these things."

25 Whence was * THAT IMMERSION which was of John? From Heaven, or from Men? And THEY reasoned thus among themselves, "If we say, From Heaven, he will retort, Why then did you not believe him?"

26 And if we say, From Men, we dread the CROWD; for they all regard JOHN as a Prophet."

27 They, therefore, said to JESUS, in reply, "We cannot tell." And he said to them, "Neither do I tell you by What Authority I perform these things."

28 But what is your opinion of this? A Man had * Two Sons; and coming to the FIRST, he said, 'Son, go work To-day in my VINEYARD.'

29 HE answered, * 'I will, sir,' but went not.

30 And coming to the SECOND, he said the same.

* VATICAN MANUSCRIPT.—25. THAT IMMERSION which was of John. 28. Two Sons
29. 'I will, sir,' but went not. 30. And coming to the SECOND, he said the same. And he
answering, said, 'I will not,' but afterwards he repented and went.

† 21. Matt. xvii. 20; Luke xvii. 6; James i. 6; 1 Cor. xiii. 2.
† 21. Matt. xvii. 20; Luke xvii. 6; James i. 6; 1 Cor. xiii. 2.

† 23. Mark xi. 27; Luke ix. 1.

ἀποκριθεὶς εἶπεν· Ἐγὼ κύριε, καὶ οὐκ ἀπηλθε.
answering said, I lord, and not went.
 31 Τίς ἐκ τῶν δύο ἐποίησε τὸ θέλημα τοῦ πατρὸς;
Who of the two did the will of the father?
 Λέγουσιν· * [αὐτῷ]. Ὁ πρῶτος. Λέγει αὐτοῖς ὁ
They say [to him,] The first. Says to them the
 Ἰησοῦς· Ἀμὴν λέγω ὑμῖν, ὅτι οἱ τελῶναι καὶ
Jesus; Indeed I say to you, that the tax-gatherers and
 αἱ πόρναι προαγουσιν ὑμᾶς εἰς τὴν βασιλείαν
the harlots go before you into the kingdom
 τοῦ θεοῦ. 32 Ἦλθε γὰρ πρὸς ὑμᾶς Ἰωάννης ἐν
of the God. Came for to you John in
 ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ
a way of righteousness, and not you believed him; the
 δὲ τελῶναι καὶ αἱ πόρναι ἐπιστεύσαν αὐτῷ·
but tax-gatherers and the harlots believed him;
 ὑμεῖς δὲ ἰδόντες οὐ μετεμελήθητε ὕστερον, τοῦ
you and seeing not repeated afterwards, of the
 πιστεῦσαι αὐτῷ.
to believe him.
 33 Ἄλλην παραβολὴν ἀκουσατέ· * [Ἀνθρώπος]
Another parable hear you; [A man]
 ἦν οἰκοδεσπότης, ὅστις ἐφύτευσεν ἀμπελῶνα,
was a householder, who planted a vineyard,
 καὶ φραγμὸν αὐτῷ περιέθηκε, καὶ ὠρυξεν ἐν
and a hedge to it placed around, and dugged in
 αὐτῷ ἀλών, καὶ ψκοδομησεν πύργον· καὶ ἐξ-
it a wine-press, and built a tower; and let
 ἐδοῦν αὐτοὺς γεωργοῖς, καὶ ἀπεδήμησεν. 34 Ὅτε
out it to husbandmen, and went abroad. When
 δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλε
and drew near the time of the fruits, he sent
 τοὺς δούλους αὐτοῦ, πρὸς τοὺς γεωργοὺς, λα-
the slaves of him, to the husbandmen, to
 βεῖν τοὺς καρποὺς αὐτοῦ. 35 Καὶ λαβόντες οἱ
receive the fruits of it. And having taken the
 γεωργοὶ τοὺς δούλους αὐτοῦ, ὃν μὲν ἔδειραν,
husbandmen the slaves of him, him indeed they flayed,
 ὃν δὲ ἀπεκτείναν, ὃν δὲ ἐλιθοβολήσαν. 36 Πάλιν
him and they killed, him and they pelted with stones. Again
 ἀπέστειλεν ἄλλους δούλους, πλείονας τῶν
he sent other slaves, greater the
 πρῶτων· καὶ ἐποίησαν αὐτοῖς ὡσαύτως. 37 Ὅσ-
first, and they did to them in like manner. After-
 τερον δὲ ἀπέστειλε πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ,
wards, and he sent to them the son of him,
 λέγων· Ἐντραπήσουνται τὸν υἱὸν μου. 38 Οἱ
saying, They will regard the son of me. The
 δὲ γεωργοὶ, ἰδόντες τὸν υἱόν, εἶπον ἐν ἑαυτοῖς·
but husbandmen, seeing the son, said among themselves;
 Οὗτός ἐστιν ὁ κληρονόμος· δευτέ, ἀποκτει-
This is the heir, come, we may
 νώμεν αὐτόν, καὶ κατασχώμεν τὴν κληρονομίαν
kill him, and may retain the inheritance

And he answering, said, 'I will not;' but afterwards repenting, he went.

31 Which of the two performed the FATHER'S WILL? They say, 'The * LATTER.' JESUS said to them, 'Indeed, I say to you, That the TRIBUTE-TAKERS and the HARLOTS precede you into the KINGDOM of GOD.'

32 For † John came to you in a Way of Righteousness, and you believed him not; but the TRIBUTE-TAKERS and the HARLOTS believed him; yet you, having seen it, did not afterwards repent, so as to BELIEVE him.

33 Hear Another Parable. There was a Householder, † who planted a Vineyard, and enclosed it with a Hedge, and dugged † a Wine-press in it, and built a Tower, and leased it to Cultivators, and left it the Country.

34 And when the VINTAGE approached, he sent HIS SERVANTS to the CULTIVATORS, to receive the FRUITS.

35 But the † CULTIVATORS having seized † A SEVANTS, severely beat one, and murdered another, and stoned another.

36 Again, he sent Other Servants, more honorable than the FIRST, and they treated them in a similar manner.

37 Finally, † he sent his son to them, saying, 'They will respect my SON.'

38 But the CULTIVATORS seeing the SON, said among themselves, 'This is the HEIR; † come, let us kill him, and forcibly hold the INHERITANCE.'

* VATICAN MANUSCRIPT.—31. to him—omit.

31. LATTER.

33. A man—omit.

† 33. *Lepton*, wine-press, is the word used by Matthew, while *Aupolernion*, wine-vat, is used by Mark, ch. xii. 1. Dr. Robinson saw a wine-press at Hebleh, which was hewn out of a rock, and divided into two parts. The upper and more shallow part was the place where the grapes were put, the lower and deeper one was the place for receiving the liquid pressed out of them. These two places served for both wine-press and wine-vat. This fact will serve to illustrate the words of Jesus as recorded by the two historians.

† 31. Luke vii. 20. † 32. Matt. xi. 18; Luke vii. 33.

Mark xii. 1; Luke xi. 9.

† 35. Heb. xi. 30, 37.

† 38. Matt. xxi. 2-4; John xi. 53.

† 33. Cant. vii. 11; Isa. v. 1

† 37. Heb. i. 2; 1 John iv. 9

αυτου. ³⁹ Και λαβοντες αυτον, εξεβαλον εξω
of him. And having taken him, they cast out
του αμπελωνος, και απεκτηναν. ⁴⁰ Όταν ουν
of the vineyard, and killed. When therefore
ελθῃ ὁ κυριος του αμπελωνος, τι ποιησει
may come the lord of the vineyard, what will he do
τοις γεωργοις εκεινοις; ⁴¹ Λεγουσιν αυτω
to the husbandmen to those? They say to him;
Κακους κακως απολεσει αυτους; και τον αμπε-
Wretches wretchedly destroy them; and the vine-
λωνα εκδωσεται αλλοις γεωργοις, οτινεις απο-
yard will let out to other husbandmen, who will
δωσουσιν αυτω τους καρπους εν τοις καιροις
render to him the fruits in the seasons
αυτων. ⁴² Λεγει αυτοις ὁ Ἰησους. Ουδεποτε
of them. He says to them the Jesus; Never
ανεγνωτε εν ταις γραφαις. "Λιθον ὃς απεδου-
have you read in the writings: "A stone which rejec-
μασαν οἱ οικοδομουντες, οὗτος εγενηθη εις
ted they building, the same was made into
κεφαλην γωνιας; παρα κυριου εγενετο αὕτη,
a head of a corner; from Lord was this,
και εστι θαυμαστη εν οφθαλμοις ἡμων;" ⁴³ Δια
and it is wonderful in yes of us? "On account of
τουτο λεγω ὑμιν, οτι αμνησεται αφ' ὑμων ἡ
this I say to you, that am be taken from you the
βασιλεια του θεου, και δοθησεται εθνει ποιουντι
kingdom of the God, and shall be given to a nation making
τους καρπους αυτης. ⁴⁴ Και ὁ πεσων ἐπι τον
the fruits other. And he falling on the
λιθον τουτον, συνθλασθησεται; εφ' ὃν δ' αν
stone this, shall be broken: on whom but
πεση, λικμησει αυτον.
it shall fall, it will crush to pieces him.

⁴⁵ Και ακουσαντες οἱ αρχιερεις και οἱ Φαρι-
And having heard the high-priests and the Phari-
σαιοι τας παραβολας αυτου, εγνωσαν, οτι περι
saii the parables of him, knew, that about
αυτων λεγει. ⁴⁶ Και ζητουντες αυτον κρατησαι,
them he says. And seeking him to seize,
εφωβηθησαν τους οχλους; επειδη ὡς προφητην
they feared the crowds; since as a prophet
αυτον ειχον. ΚΕΦ. κβ'. 22. Και αποκριθεις
him they held. And answering
ὁ Ἰησους παλιν ειπεν αυτοις εν παραβολαις,
the Jesus again said to them in parables,
λεγων. "Ἦμοιωθη ἡ βασιλεια των ουρανων
saying: Has been likened the kingdom of the heavens
ανθρωπω βασιλει, ὁστις εποιησε γαμους τω
to a man a king, who made marriage-feasts to the
υἱῳ αυτου, ³ και απεστειλε τους δουλους αυτου,
son of him, and he sent the slaves of him,

³⁹ Then seizing him, they thrust him out of the VINEYARD and killed him.

⁴⁰ When, therefore, the OWNER of the VINEYARD comes, what will he do to those OCCUPANTS?"

⁴¹ They reply to him, † He will put those wretches to a wretched death, and will lease the VINEYARD to Other Cultivators, who will render him the FRUITS in their SEASONS."

⁴² JESUS says to them, "Have you never read in the SCRIPTURES, †† A Stone, which the BUILDERS rejected, the same 'is made the Head-stone' of the Corner; this Je-^hovah has effected, and 'it is wonderful in our 'Eyes?'"

⁴³ Because of this, I tell you, ‡ That the KINGDOM of God will be taken from you, and given to a People who will produce its proper FRUITS.

⁴⁴ † And he who FALLS on this STONE, will be bruised; and him, on whom it shall fall, it will crush to pieces."

⁴⁵ And the HIGH-PRIESTS and PHARISEES having heard his PARABLES, knew that he was speaking about them.

⁴⁶ And seeking to apprehend him, they feared the crowds, for they esteemed him as a Prophet.

CHAPTER XXII.

I And JESUS continuing to discourse to them in Parables, said,

2 "The KINGDOM of the HEAVENS may be compared to a Royal Person, who prepared a Marriage festival for his SON,

3 and he sent his SER-

† 42. "A Stone, which the BUILDERS rejected." An expression borrowed from masons, who, finding a stone, which being tried in a particular place, and appearing improper for it, is thrown aside, and another taken; however, at last, it may happen that the very stone which had been before rejected, may be found the most suitable as the head stone of the corner.—Clarke.

1. 39. John xix. 17, 18; Heb. xii. 11—13. cxviii. 23; Acts iv. 11; 1 Pet. ii. 7.

‡ 41. Mark xii. 9; Luke xx. 16.

‡ 43. Matt. viii. 12; Luke xiii. 28, 29.

† 42. Ps.

† 44. Isa.

καλουν· τους κεκλημενους εις τους γαμους·
to call the having been invited to the marriage-feasts
και ουκ ηθελον ελθειν. ⁴ Πάλιν απεστειλεν
and not they would to come. Again he sent

αλλους δουλους, λεγων· Ειπατε τοις κεκλημε-
other slaves, saying; Say to the having been
νοις· Ιδου, το αριστον μου ητοιμασα· οι ταυροι
called; Lo, the dinner of me I prepared, the bullocks
μου και τα σιτιστα τεθυμενα, και παντα ετοιμα-
of me and the fatlings having been killed, and all (things) ready,
δευτε εις τους γαμους. ⁵ Οι δε αμελησαντες,
came to the marriage-feasts. They but neglecting,

απηλθον· ο μεν εις τον ιδιον αγρον, ο δε εις
went away; he indeed to the own field, he and to
την εμποριαν αυτου. ⁶ Οι δε λοιποι κρατη-
the traffic of him. The and remainder having

παντες τους δουλους αυτου, υβρισαν και απεκτη-
seized the slaves of him, insulted and killed,
ναν. ⁷ Ακουσας δε ο βασιλευς, ωργισθη και
Having heard and the king, was wroth; and

πεμφας τα στρατευματα αυτου, απωλεσε τους
having sent the armies of him, destroyed the
φινεις εκεινους, και την πολιν αυτων ενεπρησε.
murderers those, and the city of them burned.

⁸ Τότε λεγει τοις δουλους αυτου· 'Ο μεν
Then he says to the slaves of him; The indeed

γαμος ετοιμος εστιν, οι δε κεκλημενοι ουκ
marriage-feast ready is, they but having been called not
ησαν αξιοι. ⁹ Πορευεσθε ουν επι τας διεξόδους
were worthy. Go ye therefore to the outlets

των οδων, και οσους αν ευρητε, καλεσατε εις
of the ways, and whoever you may find, call you to
τους γαμους. ¹⁰ Και εξελθοντες οι δουλοι
the marriage-feasts. And having gone forth the slaves

εκεινοι εις τας οδους, συνηγαγον παντας,
those into the ways, they brought together all,

οσους ευρον, πονηρους τε και αγαθους· και
as many as they found, bad ones both and good ones; and
επλησθη ο γαμος ανακειμενων. ¹¹ Εισελθων
was filled the marriage-feast of reclining ones. Having entered

δε ο βασιλευς θεασασθαι τους ανακειμενους,
and the king to see the reclining ones,

ειδεν εκει ανθρωπον ουκ ενδεδιμενον ενδυμα
saw there a man not having been clothed a garment

γαμου· ¹² και λεγει αυτω· 'Εταιρε, πως
of marriage; and he says to him; Friend, how
εισηλθες ωδε, μη εχων ενδυμα γαμου; 'Ο
didst thou enter here, not having a garment of marriage; How

δε επιμωθη. ¹³ Τότε ειπεν ο βασιλευς
but was struck speechless. Then said the king

τοις διακονοις· Δησαντες αυτου ποδας και
to the servants; Having bound of him feet and

χειρας, αρατε αυτον, και εκβαλετε εις το σκοτος
hands, take him, and cast into the darkness

το εξωτερον· εκει εσται ο κλαυθμος και ο
the outer; there shall be the weeping and the

VANTS to call THOSE who
had been INVITED to the
FESTIVITIES; and they
refused to come.

⁴ Again, he sent Other
Servants, saying, 'Inform
THOSE who are INVITED,
Behold, I have prepared
my ENTERTAINMENT; my
OXEN and FATLINGS are
killed, and all is ready;
come to the FESTIVAL.'

⁵ But THEY, disregard-
ing it, went away, ONE to
his OWN Farm, and ONE
to his MERCHANDISE;

⁶ and the REST seizing
his SERVANTS, insulted,
and killed them.

⁷ *And the KING was
indignant; and having
sent ‡ his MILITARY FOR-
CES, destroyed those MUR-
DERERS, and burned their
CITY.

⁸ He then says to his
SERVANTS, 'THE ENTER-
TAINMENT indeed is rea-
dy, but THOSE who have
been INVITED, were ‡ un-
worthy.

⁹ Go, therefore, into
the PUBLIC ROADS, and
whoever you may find,
invite to the NUPTIAL-
FEASTS.'

¹⁰ And those SERVANTS
went out into the ROADS,
and brought together all
that they met, Good and
Bad; and the FEAST was
well supplied with guests.

¹¹ Now the KING hav-
ing entered to view the
GUESTS, saw there a Man
‡ not clothed with a Wed-
ding Garment;

¹² and he says to him,
'Friend, how camest thou
here, not having a Wed-
ding Garment?' And HE
was struck speechless.

¹³ THE KING then said
to the SERVANTS, 'Bind
his Hands and Feet; take
him, and thrust *him
into the OUTER DARK-
NESS;' there will be the
WEEPING and the GNASH-
ING OF TEETH.

* VATICAN MANUSCRIPT.—7. And the king was indignant.

13. him.

‡ 4. Prov. ix. 2.
Rev. iii. 4: xvi. 12; xix. 8.

‡ 7. Dan. ix. 20.

‡ 8. Acts xlii. 46.

‡ 11. 2 Cor. v. 3.

βρυγμος των οδοντων. ¹⁴ Πολλοι γαρ εισι
gnawing of the teeth. Many for are

κλητοι, ολιγοι δε εκλεκτοι
called, few but picked out.

¹⁵ Τότε πορευθεντες οι Φαρισαιοι συμβουλιον
Then having gone the Pharisees counsel

λαβον, οπως αυτον παγιδευσωσιν εν λογω.
took, how him they might insnare in word.

¹⁶ Και αποστελλουσιν αυτω τους μαθητας αυτων
And they sent away to him the disciples of them
μετα των Ηρωδιανων, λεγοντες. Διδασκαλε,

ριδαμεν, οτι αληθης ει, και την οδον του
we know, that true thou art, and the way of the

θεου εν αληθεια διδασκεις, και ου μελει σοι
God in truth thou teachest, and not there is care to thee

τερι ουδινος· ου γαρ βλεπεις εις προσωπον
about no one; not for thou lookest into face

ανθρωπων. ¹⁷ Ειπε ουν ημιν, τι σοι δοκει;
of men. Say therefore to us, what to thee seems right?

εξεστι δουναι κησον και cesari, η ου; ¹⁸ Γινους
is it lawful to give tribute to Cesar, or not? Knowing

δε ο Ιησους την πονηριαν αυτων, ειπε· Τι με
but the Jesus the wickedness of them, said; Why me

πειραζετε υποκριται; ¹⁹ Επιδειξατε μοι το
tempt you hypocrites? Show you to me the

νομισμα του κησου. Οι δε προσηνεγκαν αυτω
coin of the tribute. They and brought to him

δηναρion. ²⁰ Και λεγει αυτοις· Τινος η εικων
a denarius. And he says to them, Of whom the likeness

εστι και η επιγραφη; ²¹ Λεγουσιν * [αυτω·]
this and the inscription? They say [to him,]

Και cesari. ²² Τότε λεγει αυτοις· Αποδοτε ουν
Of Cesar. Then he says to them; Give you back then

τα Και cesari Και cesari· και τα του θεου
the (things) of Cesar to Cesar; and the (things) of the God

τω θεω. ²³ Και ακουσαντες εθαυμασαν· και
to the God. And having heard they wondered; and

αφεντες αυτον απηλθον.
leaving him they departed.

²⁴ Εν εκεινη τη ημερα προηλθον αυτω Sad-
In that the day came to him Sad-

δουκαιιοι, οι λεγοντες, μη ειναι αναστασιν· και
ducees, they saying, not to be a resurrection; and

επηρωτησαν αυτον, ²⁵ λεγοντι· Διδασκαλε,
they asked him, saying; O teacher,

Μωσης ειπεν· ²⁶ Εαν τις αποθηνη μη εχων
Moses said; "If any one should die not having

τεκνα, επιγαμβρευσει ο αδελφος αυτου την
children, shall marry the brother of him the

¹⁴ For there are Many
invited, but Few selected.

¹⁵ Then the PHARI-
SEES having withdrawn,
consulted how they might
entrap him in Conversa-
tion.

¹⁶ And they sent to
him their DISCIPLES with
the HERODIANS, saying,
"Teacher, we know That
thou art sincere, and
teachest the way of God
in Truth, neither carest
thou for any one, for
thou lookest not to the
Appearance of Men.

¹⁷ Tell us, therefore,
thy opinion; Is it lawful
to pay Tax to Cesar, or
not?"

¹⁸ But JESUS knowing
their WICKEDNESS, said,
"Hypocrites! why do you
try me?"

¹⁹ Show me the TAX-
COIN." And they handed
him a Denarius.

²⁰ And he says to them,
† "Whose LIKENESS and
INSCRIPTION is this?"

²¹ They say, "Cesar's."
Then he replies to them,
† "Render, therefore, to Ce-
sar; and the THINGS of
GOD, to GOD."

²² And having heard
this, they wondered; and
leaving him, they went
away.

²³ † On that day, * Sad-
ducees came to him, who
say there is no † Resur-
rection, and asked him.

²⁴ saying, "Teacher,
† Moses said, † If a man
die, having no Children,
his BROTHER shall marry
his WIDOW, and raise up

* VATICAN MANUSCRIPT.—21. to him—omit.

23. Sadducees came to him, who say

† 20. Dr. Lightfoot tells us that the Jews have a tradition among them, that to admit of the title of any prince on their current coin, was an acknowledgment of subjection to him. Their acceptance of this coin when offered to them in payment, was in effect a confession that they were conquered by the Romans, and that the emperor had a right to their tribute.

† 23. This is rendered *future life* by some modern translators; which is, as Dr. Bloomfield very justly observes, "no version at all, but merely an *explanation*." *Anastasis* can only mean *future life*, by implication; its primary signification being a *standing or rising up*. If a future life be understood by the term, then it evidently depends upon, and follows a resurrection.

† 24. The words of the Law are not quoted *verbatim*, but cording to their sense. The intention was that children by the second marriage should reckoned in the genealogy of the deceased brother, and inherit his property.

† 15. Mark xii. 13; Luke xi. 20.

† 21. Rom. xiii. 7.

† 23. Mark xii. 18

xx. 27; Acts xxiii. 8.

† 24. Deut. xxi. 5.

γυναίκα αὐτοῦ, καὶ ἀναστήσει σπέρμα τῆς
wife of him, and shall raise seed to the
 ἀδελφῶ αὐτοῦ. ²⁵ Ἦσαν δὲ παρ' ἡμῖν ἑπτα
brother of him, There were now with us seven
 ἀδελφοί· καὶ ὁ πρῶτος, γαμήσας, ἐτελεύτησε·
brothers: and the first, having married, died:
 καὶ μὴ ἔχων σπέρμα, ἀφῆκε τὴν γυναίκα αὐτοῦ
and not having seed, left the wife of him
 τῷ ἀδελφῷ αὐτοῦ. ²⁶ Ὀμοίως καὶ ὁ δεύτερος,
to the brother of him. Likewise also the second,
 καὶ ὁ τρίτος, ἕως τῶν ἑπτα. ²⁷ Ὑστερον δὲ
and the third, till the seven. After and
 πάντων ἀπεθάνε καὶ ἡ γυνή. ²⁸ Ἐν τῇ οὖν
of all died also the woman. In the therefore
 ἀναστάσει, τίνος τῶν ἑπτα ἐσται γυνή; πάντες
resurrection, of whom of the seven shall be a wife? all
 γὰρ ἐσχον αὐτήν. ²⁹ Ἀποκριθεὶς δὲ ὁ Ἰησοῦς
for had her. Answering and the Jesus
 εἶπεν αὐτοῖς· Πλανασθε, μὴ εἰδότες τὰς γρα-
said to them; You go astray, not knowing the writ-
 φας, μὴδὲ τὴν δύναμιν τοῦ θεοῦ. ³⁰ Ἐν γὰρ
ings, neither the power of the God. In for
 τῇ ἀναστάσει οὔτε γαμοῦσιν, οὔτε ἐγαμι-
the resurrection neither they marry, nor are given in
 ζονται, ἀλλ' ὡς ἀγγελοὶ ^{*}[τοῦ θεοῦ] ἐν
marriage, but as messengers [of the God] in
 οὐρανῷ εἰσι. ³¹ Περὶ δὲ τῆς ἀναστάσεως τῶν
heaven are. About but the resurrection of the
 νεκρῶν οὐκ ἀνεγνώτε το ῥῆθην ὅμιν ὑπο
dead (ones) not have you read that having been spoken to you by
 τοῦ θεοῦ, λεγόντος· ³² Ἐγὼ εἰμι ὁ θεός
the God, saying: I am the God
 Ἀβραάμ, καὶ ὁ θεός Ἰσαακ, καὶ ὁ θεός Ἰακώβ;
of Abraham, and the God of Isaac, and the God of Jacob?
 Οὐκ ἐστὶν ὁ θεός, θεός νεκρῶν, ἀλλὰ ζώντων.
Not is the God, a God of dead (ones,) but of living (ones.)
³³ Καὶ ἀκουσάντες οἱ ὄχλοι, ἐξεπλήσσοντο ἐπὶ
And having heard the crowds, were astonished at
 τῇ διδασκᾷ αὐτοῦ.
the teaching of him.

³⁴ Οἱ δὲ Φαρισαῖοι, ἀκουσάντες ὅτι ἐφίμωπε
The and Pharisees, hearing that he silenced
 τοὺς Σαδδουκαίους, συνήχθησαν ἐπὶ τὸ αὐτό·
the Sadducees, were assembled on the same;
³⁵ καὶ ἐπηρώτησεν εἰς ἐξ αὐτῶν, νομικός, πειρα-
and asked one out of them, a lawyer, tempt-
 ζῶν αὐτῶν ^{*}[καὶ λεγών·] ³⁶ Διδασκαλε, ποία
ing him [and saying:] O teacher, which
 ἐντολὴ μεγάλη ἐν τῷ νόμῳ; ³⁷ Ὁ δὲ Ἰησοῦς
commandment great in the law? The and Jesus
 εἶπεν αὐτῷ· Ἀγαπήσεις κυρίον τὸν θεόν σου
said to him; Thou shalt love Lord the God of thee
 ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου,
in whole the heart of thee, and in whole the soul of thee,
 καὶ ἐν ὅλῃ τῇ διανοίᾳ σου. ³⁸ Αὕτη ἐστὶ πρώτη
and in whole the mind of thee. This is first

Offspring to his BROTHER.
 25 Now, there were with us Seven Brothers; and the FIRST, having married, died; and having no issue, left his WIFE to his BROTHER.
 26 Thus also the SECOND, and the THIRD, even to the SEVENTH.
 27 And last of all, the WOMAN also died.
 28 At the RESURRECTION, therefore, To which of the SEVEN will she be a WIFE? for they all married her."
 29 Jesus answering, said to them, "You err, not knowing the SCRIPTURES, nor the POWER of GOD;
 30 for in the RESURRECTION [state], they neither marry, nor are given in marriage, but are as ANGELS in *HEAVEN.
 31 But concerning the RESURRECTION of the DEAD, Have you not read the WORD SPOKEN to you by GOD, saying,
 32 † "I am the God of 'Abraham, and the God of Isaac, and the God of Jacob?' *He is not the God of the Dead, but of the Living."
 33 And the CROWDS hearing this, were amazed at his TEACHING.
 34 † Now the PHARISEES hearing That he had silenced the SADDUCEES, flocked about Him.
 35 And one of them, † a Lawyer, trying him, proposed this question;
 36 "Teacher, which is the great Commandment in the LAW?"
 37 * And HE said to him, † "Thou shalt love Jehovah thy God with 'All thy HEART, and with 'All thy SOUL, and with 'All thy MIND.'
 38 This is * the GREAT and First Commandment

* VATICAN MANUSCRIPT. -30. of GOD—omit. 30. HEAVEN. 32. He is not the God
 35. and saying—omit. 37. And HE said. 38. the GREAT and First Commandment
 † 32. Exod. iii. 6; Mark xii. 26; Luke xx. 37; Acts vii. 32; Heb. xi. 10. † 34. Mary
 cil. 28. † 35. Luke x. 25. † 37. Deut. vi. 5; Luke x. 27.

και μεγαλη εν υλη. ³⁹ Δευτερα δε ομοια αυτη·
and great assembledst because and like to it;
"Τητοις τον πλησιον σου, ως σεαυτον."
"Thou shalt love thy neighbour as thyself."

⁴⁰ "Οι αυτοις τρεις δυσιν ετολαις ολος ο νομος
In these the three commandments: whole the law

και οι προφηται: κρεμανται.
and the propheta are hung.

⁴¹ Συνηγμενων δε των Φαρισαιων, επηρωτησεν
Having been assembled and of the Pharisees, asked

αυτους ο Ιησους, ⁴² λεγων· Τι υμιν δοκει περι
them the Jesus, saying; What to you thinks about
του Χριστου· τινος υιος εστι· Λεγουσιν
the Anointed? of whom a son is he? They say

αυτην· Του Δαυιδ. ⁴³ Λεγει αυτοις· Πως ουν
to him; Of the David. He says to them; How then

Δαυιδ εν πνευματι κυριον αυτον καλει· λεγων·
David in spirit Lord of him calls? saying;

⁴⁴ "Ειπεν ο κυριος τω κυριω μου· Καθου εκ
"Said the Lord to the Lord of me; Sit thou at

δεξιων μου, εως αν θω τους εχθρους σου υπο-
right of me, till I may place the enemies of thee a foot-

ποδιον των ποδων σου." ⁴⁵ Ει ουν Δαυιδ καλει
stool of the feet of thee." If then David calls

αυτον κυριον, πως υιος αυτου εστι· ⁴⁶ Και ουδεις
him Lord, how a son of him is he; And no one

εδυνάτο αυτω αποκριθηναι λογον· ουδε ετολησε
was able to him to answer a word; nor dared

τις απ' εκεινης της ημερας ερωτησαι αυτον
any one from that the day to ask him

ουκετι.
any more.

ΚΕΦ. κγ'. 23.

¹ Τότε ο Ιησους αμειλιος τοις οχλοις και
Then the Jesus spoke to the crowds and

τοις μαθηταις αυτου, ² λεγων· Επι της Μωσους
to the disciples of him, saying; Upon the Moses

καθεδρας εκαθισαν οι γραμματεεις και οι Φαρι-
sat the scribes and the Phari-

σαιοι. ³ Μαντα ουν, οσα αν ειπωσι· υμιν
see. All therefore whatever they say to you

* τηρειν· τηρειτε και κοιειτε· κατα δε τα
[to observe;] observe you and do you; according to but the

εργα αυτων μη ποιειτε· λεγουσι γαρ, και ου
works of them not do you; they say for, and not

ποιουσι. ⁵ Δεσμενουσι γαρ φορτια βαρεα και
they do. They bind for burdens heavy and

δυσωστακτα, και επιτιθεασιν επι τους ωμους
oppressive, and place upon the shoulders

των ανθρωπων· τω δε δακτυλφ αυτων ου
of the men of the and finger of them not

αλευσιν· κινήσαι αυτα. ⁶ Παντα δε τα εργα
they will to move them. All but the works

αυτων ποιουσι προς το θεαθηναι τοις ανθρωποις.
of them they do to the to be seen to the men.

³⁹ *The Second is simi-
lar; † 'Thou shalt love
'thy NEIGHBOR as thy-
'self.'

⁴⁰ † On These two
Commandments * depend
the Whole LAW and the
PROPHETS."

⁴¹ † And while the
PHARISEES were assem-
bled, JESUS asked them,

⁴² saying, "What is
your opinion about the
MESSIAH? Whose Son is
he?" They say to him,
"DAVID'S."

⁴³ He says to them,
"How then does David,
by Inspiration, call him
his Lord? saying,

⁴⁴ † 'JEREMIAH said to
my LORD, Sit thou at my
'Right hand, and I * put
'thine ENEMIES under-
'neath thy FEET?'

⁴⁵ If, therefore, David
call him Lord, how is he
his Son?"

⁴⁶ And no one was
able to answer him a
Word; nor did any one
from That day presume
to question him any more.

CHAPTER XXIII.

¹ Then JESUS spoke to
the CROWDS, and to his
DISCIPLES,

² saying, "The SCRIBES
and PHARISEES sit in the
Chair of MOSES;

whatsoever all things
whatever they command
you, * do and observe,
but do not according to
their works; for they
say and do not perform.

⁴ * And they prepare
heavy and oppressive bur-
dens, for other MEN'S
SHOULDERS, but * they
will not move them with
their FINGER.

⁵ And they perform all
their works to be OBSER-
VED BY MEN; * for this

ATRICAN MANUSCRIPT.—39. The Second is similar.

3. observe—omit. 4. they will not move them with their FINGER.

1. 30. Lev. xix. 18; Mark xii. 31; Luke x. 27; Rom. xiii. 9; Gal. v. 14; Jas. ii. 8.

Matt. vii. 12; 1 Tim. i. 5. 1. 1. Mark xii. 34; Luke xxi. 41.

34; Heb. i. 13. 4. Luke xi. 46; Acts xv. 10.

40. depends. 12. par. hing

do and observe. 6. and.

5. for they.

1. 30. Lev. xix. 18; Mark xii. 31; Luke x. 27; Rom. xiii. 9; Gal. v. 14; Jas. ii. 8.

Matt. vii. 12; 1 Tim. i. 5. 1. 1. Mark xii. 34; Luke xxi. 41.

34; Heb. i. 13. 4. Luke xi. 46; Acts xv. 10.

Πλατύνουσι δὲ τὰ φυλακτήρια αὐτῶν, καὶ
 They widen and the phylacteries of them, and
 μεγαλύνουσι τὰ κρασπεδα * [τῶν ἱματίων αὐ-
 they enlarge the tufts * [of the mantles of
 τῶν.] ⁶ Φιλοῦσι τε τὴν πρωτοκλισίαν ἐν τοῖς
 them.] they love and the upper couch in the
 δειπνοῖς, καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συνα-
 feasts, and the first seats in the syna-
 γαгаῖς, ⁷ καὶ τοὺς ἀσπασμούς ἐν ταῖς ἀγοραῖς,
 gozues, and the salutations in the markets,
 καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων ραββί,
 and to be called by the men rabbi,
 * [ραββί.] ⁸ Ὑμεῖς δὲ μὴ κληθῆτε ραββί· εἰς
 [rabbi.] You but not may be called rabbi; one
 γὰρ ἐστὶν ὑμῶν ὁ καθηγητὴς· πάντες δὲ ὑμεῖς
 for is of you the leader, all but you
 ἀδελφοὶ ἐστέ. ⁹ Καὶ πατέρα μὴ καλεσθῆτε ὑμῶν
 brethren are: And father not you may call of you
 ἐπὶ τῆς γῆς· εἰς γὰρ ἐστὶν ὁ πατὴρ ὑμῶν, ὁ
 on the earth: one for is the father of you, he
 ἐν τοῖς οὐρανοῖς. ¹⁰ Μὴδὲ κληθῆτε καθηγηταί·
 in the heavens: Neither be ye called leaders:
 εἰς γὰρ ὑμῶν ἐστὶν ὁ καθηγητὴς, ὁ χριστός.
 one for of you is the leader, the anointed:
¹¹ Ὁ δὲ μείζων ὑμῶν, ἐστὶ ἀνὴρ διακονός.
 The but greater of you, shall be of you a servant.
¹² Ὅστις δὲ ὑψώσει ἑαυτόν, ταπεινωθήσεται·
 Who and shall exalt himself, shall be humbled.
 καὶ ὅστις ταπεινώσει ἑαυτόν, ὑψωθήσεται.
 and who shall humble himself, shall be exalted.
¹³ Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑπό-
 Woe but to you, scribes and Pharisees, hypo-
 κριταί· ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν,
 crites! because you devour the houses of the widows,
 καὶ προφασεῖ μακρὰ προσευχομένοι· διὰ τοῦτο
 and for a show long are praying: through this
 ληψέσθε περισσώτερον κρίμα.
 you shall receive heavier judgment.

¹⁴ * [Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι,
 [Woe to you, scribes and Pharisees,
 ὑποκριταί· ὅτι κλείετε τὴν βασιλείαν τῶν
 hypocrites: because you shut the kingdom of the
 οὐρανῶν ἐμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ
 heavens in presence of the men: you for
 οὐκ εἰσερχέσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε
 not enter, nor the entering you permit
 εἰσελθεῖν.] ¹⁵ Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρι-
 to enter.] Woe to you, scribes and Phari-
 σαιοί, ὑποκριταί· ὅτι περιπατεῖτε τὴν θάλασσαν
 sea, hypocrites: because you go about the sea
 καὶ τὴν ξηρὰν, ποιῆσαι ἓνα προσήλυτον· καὶ
 and the dry, to make one proselyte: and

they widen † their † PHY-
 LACTERIES, and enlarge
 their TUFTS.

⁶ † and love the UPPER
 COUCH at FEASTS, and
 the PRINCIPAL SEATS in
 the SYNAGOGUES.

⁷ and SALUTATIONS in
 the PUBLIC PLACES; and
 to be called by MEN,
 'Rabbi.'

⁸ † But you should not
 be called Rabbi; because
 one is Your * TEACHER,
 and all you are Brethren.

⁹ And style no man on
 the EARTH your Father;
 for one * is YOUR HEA-
 VENLY FATHER.

¹⁰ Nor assume the title
 of Leaders; because one
 is Your LEADER, the
 MESSIAH.

¹¹ † But let the GREAT-
 EST of you, become Your
 Servant.

¹² † And he who shall
 exalt himself, will be
 humbled; and he who
 shall humble himself, will
 be exalted.

¹³ † Woe to you, Scribes
 and Pharisees, Hypo-
 crites! Because you plun-
 der the FAMILIES of WID-
 OWES, and for a Disguise
 make long Prayers; there-
 fore, you will receive a
 Heavier Judgment.

¹⁴ * [Woe to you, Scribes
 and Pharisees, Hypo-
 crites! Because you shut
 the KINGDOM of the HEA-
 VENS against MEN; you
 neither enter yourselves,
 nor permit THOSE AP-
 PROACHING to enter.]

¹⁵ Woe to you, Scribes
 and Pharisees, Hypo-
 crites! Because you trav-
 erse SEA and LAND to
 make One † Proselyte, and
 when he is gained, you

* VATICAN MANUSCRIPT.—5. of their MANTLES—omit.
 9. IN YOUR HEAVENLY FATHER.

14.—omit.

7. Rabbi—omit.

8. TEACHER.

4 5. These were small slips of parchment or vellum, on which certain portions of the law were written. The Jews tied them about their foreheads and arms, for three purposes.—1. To put them in mind of those precepts which they should constantly observe. 2. To procure them reverence and respect in the sight of the heathen. And 3. To act as amulets or charms to drive away evil spirits.—Clarke. † 13. Lachmann and Tischendorf omit this verse.

† 5. Num. xv. 38; Deut. vi. 8; xxii. 12.

† 8. James iii. 1.

† Peter v. 5.

† 11. Matt. xx. 26, 27.

† 6. Mark xii. 38, 39; Luke xi. 43; xx. 46.

† 12. Luke xiv. 11; xviii. 14; James iv. 6;

ὅταν γενηται, ποιεῖτε αὐτὸν υἱὸν γεέννης
when he becomes, you make him a son of Gehenna
διπλοῦτερον ὕμῶν. 16 Οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοὶ,
double of you. Woe to you, guides blind,
οἱ λεγόντες· Ὅς ἀν' ὁμοσῇ ἐν τῷ ναφ, οὐδὲν
the saying. Whoever may swear by the temple, nothing
ἐστίν· ὅς δ' ἀν' ὁμοσῇ ἐν τῷ χρυσῷ τοῦ ναοῦ,
it is: who but over may swear by the gold of the temple,
οφείλει. 17 Μωροὶ καὶ τυφλοὶ· τίς γὰρ μείζων
ne is bound. O fools and blind, which for greater
ἐστίν· ὁ χρυσοῦ, ἢ ὁ ναοῦ, ὁ ἁγιαζὼν τοῦ
is? the gold, or the temple, that sanctifying he
χρυσόν; 18 Καὶ· Ὅς ἐὰν ὁμοσῇ ἐν τῷ θυσιασ-
gold? Also: Whoever may swear by the altar,
τηριφ, οὐδὲν ἐστίν· ὅς δ' ἀν' ὁμοσῇ ἐν τῷ
nothing it is, who but over may swear by the
δωρῷ τῷ ἐπάνω αὐτοῦ, οφείλει. 19 Μωροὶ καὶ
gift that upon it, he is bound. O fools and
τυφλοὶ· τί γὰρ μείζων; τὸ δῶρον, ἢ τὸ
blind; which for greater? the gift, or the
θυσιαστήριον, τὸ ἁγιαζόν τὸ δῶρον; 20 Ὁ οὖν
altar, that sanctifying the gift, He then
ὁμοσας ἐν τῷ θυσιαστήριφ, ὁμνυεῖ ἐν αὐτῷ καὶ
swearing by the altar, swears by it and
ἐν πάσι τοῖς ἐπάνω αὐτοῦ· 21 καὶ ὁ ὁμοσας
of all the (things) upon it, and he swearing
ἐν τῷ ναφ, ὁμνυεῖ ἐν αὐτῷ καὶ ἐν τῷ κατοί-
by the temple, swears by it and by the (one) having
κῆσαντι αὐτόν· 22 καὶ ὁ ὁμοσας ἐν τῷ οὐρανῷ,
inhabited it, and he swearing by the heaven,
ὁμνυεῖ ἐν τῷ θρόνῳ τοῦ θεοῦ καὶ ἐν τῷ καθή-
swears by the throne of the God and by the (one) sit-
μῶν ἐπάνω αὐτοῦ.
ting upon it

23 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκ-
Woe to you, scribes and Pharisees, hypo-
ριταὶ· ὅτι ἀποδεκατοῦτε τὸ ἥδυοσμον καὶ τὸ
critic; because you tithe the mint, and the
ἀνθρον, καὶ τὸ κύμινον· καὶ ἀφηκατε τὰ βαρυ-
dill, and the cummin; and pass by the weightier
τέρα τοῦ νόμου, τὴν κρίσιν, καὶ τὸν ἐλεον, καὶ
(things) of the law, the justice, and the mercy, and
τὴν πίστιν. Ταῦτα δὲ εἶδει ποιῆσαι, κακεῖνα
the faith. These but it is binding to do, and these
μὴ ἀφιεναί. 24 Ὅδηγοὶ τυφλοὶ· οἱ διυλιζόντες
out to omit. Guides blind; the straining out
τὸν κωνωπα τὴν δε καμηλον καταπίνοντες.
the gnat the but camel swallowing down.

25 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκ-
Woe to you, scribes and Pharisees, hypo-
ριταὶ· ὅτι καθαρίζετε τὸ ἐξωθεν τοῦ ποτηρίου
rites, because you cleanse the outside of the cup

make him a Son of Ge-
henna doubly more than
yourself.

16 Woe to you, & blind
Guides! you who say, To
swear by the TEMPLE, it
is nothing; but to swear
by the GOLD of the TEM-
PLE, it is binding.

17 Foolish and Blind!
for which is more sacred,
—the GOLD, & for THAT
TEMPLE WHICH CONSE-
CRATED THE GOLD?

18 And, to swear by the
ALTAR, it is nothing; but
to swear by THAT OFFER-
ING which is upon it is
binding.

19 Foolish and Blind!
for which is more sacred,
—the OFFERING, & for
THAT ALTAR WHICH CON-
SECATED THE OFFERING?

20 HE therefore who
SWEARS by the ALTAR,
makes oath by it, and by
all things on it;

21 and HE who SWEARS
by the TEMPLE, makes
oath by it, and by HIM
who DWELT in it;

22 and HE who SWEARS
by HEAVEN, makes oath
by the THRONE of GOD,
and by HIM who sits on it.

23 Woe to you, Scribes
and Pharisees, Hypo-
crites! & Because you pay
tithe of MINT, and DILL
and CUMMIN, & but neg-
lect the MORE IMPORT-
ANT matters of the LAW,
—JUSTICE, COMPASSION,
and FAITH. These things
you ought to practise and
not to omit those.

24 Blind Guides! & who
filter out the GNAT, yet
swallow the CAMEL.

25 Woe to you, Scribes
and Pharisees, Hypo-
crites! & Because you pur-
rify the OUTSIDE of the
cup and the DISH, but

* VATICAN MANUSCRIPT.—17. which CONSECRATED.

† 24. An allusion to the custom of the Jews (also Greeks and Romans) of passing their
vines through a strainer. The Jews did it from religious scruples, the Gentiles from
cleanliness.

† 16. Matt. xv. 14. † 27. Exod. xix. 20. † 18. Exod. xix. 7. † 25. Matt.
v. 34. † 23. Luke xi. 42. † 23. & Sam. xv. 22; Micah vi. 3; Matt. xii. 7. † 25.
Mark vii. 4; Luke xi. 20.

και της παροψιδος, εσωθεν δε γεμουσιν εξ αρ-
and of the dish, within but they are full of ra-
παγης και αδικιας. 26 Φαρισαιε τυφλε, καθαρισον
pious and injustice. O Pharisee blind, cleanse
κρωτον το εντος του ποτηριου και της παροψιδος,
first the inside of the cup and of the dish,
ινα γενηται και το εκτος αυτων καθαρον.
that may become also the outside of them clean.

27 Ουαι υμιν, γραμματεεις και Φαρισαιοι, υποκ-
Woe to you, scribes and Pharisees, hypo-
ριται· οτι παρομοιαζετε ταφοις κεκονιαμενοις,
crites, because you are like to tombs having been whitened,
οιτινες εξωθεν μεν φαινονται ωραιοι, εσωθεν δε
which without indeed appear beautiful, within but
γεμουσιν οστων νεκρων και πασης ακαθαρσιας.
are full of bones of dead and of all uncleanness.

28 Ουτω και υμεις εξωθεν μεν φαινεσθε τοις
So also you without indeed appear to the
ανθρωποις δικαιοι, εσωθεν δε μεστοι εσπε υποκ-
men just, within but full are of hy-
ρισεως και ανομιας.
pocrisy and of lawlessness.

29 Ουαι υμιν, γραμματεεις και Φαρισαιοι, υποκ-
Woe to you, scribes and Pharisees, hypo-
ριται· οτι οικοδομειτε τους ταφους των προφη-
crites; because you build the tombs of the prophets,
των, και κοσμειτε τα μνημεια των δικαιων,
and adorn the monuments of the just,

30 και λεγετε· Ει ημεθα εν ταις ημεραις των
and say; If we had been in the days of the
πατερων ημων, ουκ αν ημεθα κοινωνοι αυτων
fathers of us, not we had been partakers of them
εν τω αιματι των προφητων. 31 Οστε μαρτυ-
in the blood of the prophets: So that you
ρειτε εαυτοις, οτι υιοι εστε των φονευσαντων
testify to yourselves, that sons you are of the having killed
τους προφητας. 32 Και υμεις πληρωσατε το
the prophets. And you fill you the
μετρον των πατερων υμων. 33 Οφεις, γεννηματα
measure of the fathers of you. O serpents, O broods

εχιδνων· πως φυγητε απο της κρισεως της
of vipers: how can you flee from the judgment of the
γεννης; 34 Δια τουτο, ιδου, εγω αποσπελλω
Gehenna? Because of this, lo, I send

προς υμας προφητας, και σοφους, και γραμμα-
to you prophets, and wise men, and scribes:
τεις· και εξ αυτων αποκτενειτε και σταυρω-
and out of them you will kill and will cruci-
σετε, και εξ αυτων μαστιγωσετε εν ταις
city, and out of them you will scourge in the
συναγωγαίς υμων και διαξετε απο πολεως εις
synagogues of you and pursue from city to
πολιν· 35 οπως ελθη εφ' υμας παν αιμα
city: so that may come upon you all blood
δικαιον, εκχυνομενον επι της γης απο του
righteous, being shed upon the earth from the
αιματος Αβελ του δικαιου εως του αιματος
blood of Abel the just to the blood

within, they are full of Rapine and Injustice.

26 Blind Pharisee! first purify the INSIDE of the cup and the DISH, that the OUTSIDE of them may also become clean.

27 Woe to you, Scribes and Pharisees, Hypocrites! † Because you resemble whitened Sepulchres, which indeed, outwardly, appear beautiful; but within, are full of the Bones of the Dead, and of All Impurity.

28 Thus also you, indeed, outwardly appear righteous to MEN; but inwardly you are full of Hypocrisy and Iniquity.

29 Woe to you, Scribes and Pharisees, Hypocrites! † Because you build the SEPULCHRES of the PROPHETS, and ornament the MONUMENTS of the JUST,

30 and say, If we had lived in the DAYS of our FATHERS, we would not have been PARTICIPATORS with them in the MURDER of the PROPHETS.

31 Thus you testify against yourselves, † That you are the SONS of THOSE who MURDERED the PROPHETS.

32 † You also will fill up the MEASURE of your FATHERS.

33 Serpents, † Progeny of vipers! how can you escape the JUDGMENT of the GEHENNA.

34 On account of this, † Behold, I send to you Prophets, and Wise men, and Instructors; and some of them you will kill and crucify; and others you will scourge in your SYNAGOGUES, and persecute from City to City;

35 so that All the innocent Blood being shed upon the LAND, may come upon you, from the BLOOD of Abel the JUST,

† 27. Luke xi. 44; Acts xxiii. 3.

† Thess. ii. 15.

xxi. 34, 35. Luke xi. 40.

† 32. 1 Thess. ii. 16.

† 20. Luke xi. 47.

† 33. Matt. iii. 7; xii. 34.

† 31. Acts vii. 51, 52.

† 34. Math.

Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. ³⁶ Ἀμὴν λέγω ὑμῖν, ὅτι ἡεὶ ταῦτα πάντα ἐπὶ τὴν γενεάν ταυτην. ³⁷ Ἰερουσαλὴμ, Ἰερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφῆτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν· πόσακις ἠθελῶν ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ἐπισυναγαγεῖν οὐκ ἠθελῶν. ³⁸ Ἰδοὺ, ἀφίεται ὅμις ὡς πτερυγίας· ὁρῶν ὅς οὐκ ἠθελῶν. ³⁹ Λέγω γὰρ ὑμῖν· οὐ μὴ με ἴδητε ἀπ' ἄρτι, ἕως ἃν εἰπῇτε, Ἐυλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

ΚΕΦ. κδ'. 24.

¹ Καὶ ἐξελθὼν ὁ Ἰησοῦς ἐπορεύετο ἀπὸ τοῦ ἱεροῦ· καὶ προσήλθον οἱ μαθηταὶ αὐτοῦ ἐπιδειξάμενοι αὐτῷ τὰς οἰκοδόμας τοῦ ἱεροῦ. ² Ὁ δὲ Ἰησοῦς εἰπὼν αὐτοῖς· Οὐ βλέπετε πάντα ταῦτα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος πὶ λίθον, ὃς οὐ καταλυσθῇται.

³ Καθήμενος δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ὀλῖβων.

to the BLOOD of † Zechariah, † Son of Barachiah, whom you will murder between the temple and the ALTAR.

³⁶ Indeed, I say to you, That all these things will come upon this GENERATION.

³⁷ † O Jerusalem, Jerusalem! DESTROYING the PROPHETS, and stoning THOSE SENT to thee, how often have I desired to assemble thy CHILDREN, as a Bird collects her young under her wings! but you would not.

³⁸ Behold, your HABITATION is left to you;

³⁹ for I tell you, You shall not see me from this time, till you shall say, † Blessed be HE who comes in the Name of † Jehovah.

CHAPTER XXIV.

¹ † And JESUS being come out was going from the temple; and his DISCIPLES came to show him the BUILDINGS of the temple.

² And *HE answering, said to them, "Do you not see all these things? I assure you, † There shall not be left here a Stone upon a Stone; all will be overthrown."

³ And as he was sitting ON THE MOUNT OF OLIVES,

- VATICAN MANUSCRIPT.—38. a desert—omit.

2. HE answering, said.

²⁵. There are a variety of opinions among critics, as to who is here meant. Some think it is the Zechariah, son of Jehoiada, mentioned in 2 Chron. xxiv. 20, 21; but this leaves the Jews innocent of the blood shed during nearly nine centuries of the most scandalous years of their history. Others think reference is here made to "Zechariah, the son of Berechiah and the grandson of Iddo," Zech. i. 1, of whose murder mention is made in the *Targum*, or Chaldee paraphrase, of Jonathan Ben-Uziel, (said to be a cotemporary of Jesus Christ.) In reply to this complaint of Jeremiah, (Lam. ii. 20.) "Shall the priest and the prophet be slain in the sanctuary of the Lord?" he says, "Was it well in you to slay a prophet as you did Zechariah, the son of Iddo, in the house of the Lord's sanctuary, because he endeavored to withdraw you from your evil ways?" This Zechariah lived some 320 years after the one previously mentioned, yet a period of over 500 years of Jewish history is left out. Were not the Jews more responsible for the innocent blood shed during the last preceding five centuries of their history than they could be for blood shed before the deluge? Others are of opinion that Jesus spoke this prophetically of that Zechariah who was massacred "in the middle of the holy place, three years before the final destruction of Jerusalem." Of him, Josephus says, he was a just man. Thus Abel was the first, and this Zechariah, the last just person, whose blood being spilt upon the land, should be required of that generation. This view agrees with the context, and recorded facts; and in agreement with the same, *ephoneusate*, a word in the first aorist tense, has been thrown into the future, instead of the past.

† 25. 2 Chron. xxiv. 20, 21.
† 1. Mark xiii. 1; Luke xxi. 3.

† 27. Luke xiii. 34.
† 2. Luke xxi. 44.

† 30. Psal. cxviii. 22; Matt. xxi. 9.

ελαιων, προσηλθον αυτω οι μαθηται κατ' ιδιαν,
olive trees, came to him the disciples privately,
λεγοντες· Ειπε ἡμιν, ποτε ταυτα εσται; και
saying; Tell to us, when these (things) shall be? and
τι το σημειον της σης παρουσιας και της
what the sign of the thy presence and of the
συντελειας του αιωνος; *Και αποκριβεις ο
end of the age? And answering the

Ιησους ε-πεν αυτοις· Βλεπετε, μη τις υμας
Jesus said to them; Take heed, not any one you
πλανησῃ. *Πολλοι γαρ ελευσονται επι τῃ
may deceive. Many for shall come in the

ονοματι μου, λεγοντες· Εγω εimi ο Χριστος·
saying; I am the Anointed;

και πολλους πλανητουςι. *Μελλησετε δε
and many they shall deceive. You shall be about and

ακουειν πολεμων, και ακοας πολεμων· ορατε,
to hear wars, and reports of wars; see,

μη θροεισθε· διει γαρ * [παντα] γενεσθαι
not you be disturbed; it becometh for (all) to take place,

αλλα ουπω εστι το τελος. * Εγερθησεται γαρ
but not yet is the end. Shall be raised up for

εθνος επι εθνος, και βασιλεια επι βασιλειαν· και
nation against nation, and kingdom against kingdom; and

εσονται λιμοι, * [και λοιμοι,] και σεισμοι κατα
there shall be famines, (and plagues,) and earthquakes in

τοπους. * Παντα δε ταυτα αρχη ωδινων.
places. All but these a beginning of sorrows.

* Τότε παραδωσουσιν υμας εις θλιψιν, και αποκ-
Then they shall deliver up you to affliction, and shall

τενουσιν υμας· και εσεσθε μισουμενοι υπο
kill you; and you shall be being hated by

παντων των εθνων δια το ονομα μου
all of the nations on account of the name of me.

* Και τότε σκανδαλισθησονται πολλοι· και
And then shall be caused to stumble many; and

αλληλους παραδωσουσι, και μισησουσιν αλλη-
each other shall deliver up, and shall hate each

λους. * Και πολλοι ψευδοπροφηται εγερθη-
oth v. And many false-prophets shall be

σονται, και πλανησουσι πολλους· * και δια
raised up, and shall deceive many; and because of

τε πληθυνθησιν την ανομιαν, ψυγησεται η
th; to be increased the lawlessness, shall be cooled the

αγαπη των πολλων. * Ο δε υπομεινας εις
love of the many; He but holding out to

τελος, εως σωθησεται· * Και κηρυχθησεται
end, the same shall be saved. And shall be published

τουτο το ευαγγελιον της βασιλειας εν ολη τη
this the glad tidings of the kingdom in whole the

οικουμενη, εις μαρτυριον πασι τοις εθνεσι· και
habitable, for a testimony to all the nations; and

τοτε ηξει το τελος. * Όταν ουκ ιδητε το
then shall cometh the end. When therefore you may see the

βδελυγμα της ερημωσης, το ρηθεν
abomination of the desolation, the word having been spoken

of the

the DISCIPLES came to him privately, saying, "Tell us, when these things will be?" and "What will be the SIGN of thy presence, and of the CONSUMMATION of the AGE?"

4 And JESUS replying to them, said, "Beware, that no one deceive you;

5 for many will assume my NAME, saying, 'I am the MESSIAH;' and will deceive many.

6 And you will soon hear of Conflicts, and Reports of Battles; but take care that you be not alarmed; for these things must occur; but the END is not yet.

7 For Nation will rise against Nation, and Kingdom against Kingdom; and there will be in various places, Famines and Earthquakes.

8 Yet these are only a Beginning of Sorrows.

9 ¶ Then they will deliver you up to affliction, and will destroy you; and you will be detested by All the NATIONS, on account of my NAME.

10 And then ¶ Many will be ensnared, and will betray their associates, and abhor them.

11 And ¶ Many False Prophets will arise, and will deceive Many;

12 and because VICE will abound, the LOVE of the MANY will cool.

13 ¶ But HE who PATIENTLY ENDURES to the END, will be saved.

14 And These GLAD TIDINGS of the KINGDOM will be published in the Whole HABITABLE, for a testimony to all the NATIONS; and then will the END come.

15 When, therefore, you shall see, stationed on holy Ground, THAT DESTRUCTIVE ¶ ABOMINA-

* VATICAN MANUSCRIPT.—6. all—omit.

7. and plagues—omit.

† 4. Eph. v. 6; 1 John iv. 1.

† 9. Mark xiii. 0; Luke xxi. 19; John xv. 20.

† 10.

† 11. Acts xv. 29; 1 Pet. ii. 1.

† 13. Matt. x. 22.

† 14. Matt. iv. 23;

Rom. x. 18; 1a. 35; Col. i. 6 22.

† 15. Dan. ix. 27; xii. 11.

δια Δανιηλ του προφητου, ἑστως ἐν τοπῷ
through Daniel the prophet, having stood in place
ἁγίῳ· (ὁ ἀναγινώσκων νοεῖτω·) 16 τότε οἱ ἐν
holy: (he reading let him think:) then they in
τῇ Ἰουδαίᾳ, φευγέτωσαν ἐπὶ τὰ ὄρη· 17 ὁ
the Judea, let them flee to the mountains: he
ἐπὶ τὸν ὀροφάτον, μὴ καταβαινέτω, ἀραι τὰ ἐκ
upon the roof, not let him go down, to take the out of
τῆς οἰκίας αὐτοῦ· 18 καὶ ὁ ἐν τῷ ἀγρῷ, μὴ
the house of him; and he in the field, not
ἐπιστρέψατω ὀπίσω, ἵνα τὰ ἱμάτια αὐτοῦ.
let him turn back, to take the mantle of him.
19 Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς
Woe and to the in womb having and to the
θλαζούσαις ἐν ἐκεῖναις ταῖς ἡμέραις. 20 Προσ-
giving suck in those the days. Pray
εὐχεσθε δέ, ἵνα μὴ γεννηταὶ ἡ φυγὴ ὑμῶν
you and, that not may be the flight of you
χειμῶνος, μὴδὲ σαββατοῦ. 21 Ἐσται γὰρ τότε
of winter, nor in sabbath. Shall be for then
ὀλιψὺς μεγάλη, οἷα οὐ γέγονεν ἀπ' ἀρχῆς
affliction great, such as not has been from a beginning
κόσμου ἕως τοῦ νῦν, οὐδ' οὐ μὴ γεννηταὶ. 22 Καὶ
of world till the now, nor not not may be. And
εἰ μὴ ἐκολοβωθῶσαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν
except were shortened the days: those, not should
ἐσώθη παρὰ σαρκί· διὰ δὲ τοὺς ἐκλεκτοὺς
or saved all flesh; on account of but the chosen
κολοβωθῶνται αἱ ἡμέραι ἐκεῖναι. 23 Τότε εἰ
shall be shortened the days those. Then if
τις ὑμῖν εἴπῃ· Ἴδου, ὧδε ὁ χριστός, ἢ ὧδε· μὴ
any to you should say: Lo, here the anointed, or here; not
πιστεύσατε. 24 Ἐγερθῶνται γὰρ ψευδοχριστοὶ
believe you. Shall be raised for false anointed ones
καὶ ψευδοπροφῆται, καὶ δώσουσι σημεῖα μεγάλα
and false prophets, and shall give signs great
καὶ τέρατα, ὥστε πλανῆσαι, εἰ δυνατόν καὶ
and wonders, so as to deceive, if possible even
τοὺς ἐκλεκτοὺς. 25 Ἴδου, προεῖρηκα ὑμῖν. 26 Ἐὰν
the chosen. Lo, I have foretold to you. If
οὐκ εἰπάσιν ὑμῖν· Ἴδου, ἐν τῇ ἐρημῷ ἐστὶ· μὴ
they should say to you; Lo, in the desert he is; not
ἐξέλθῃτε· Ἴδου, ἐν τοῖς ταμείοις· μὴ πιστε-
you should go out· Lo, in the retired places, not you should
στετε. 27 Ὡς περ γὰρ ἡ ἀστραπή ἐξέρχεται ἀπο
believe. As for the lightning comes out from
ἀνατλήων, καὶ φαίνεται ἕως δυσμῶν, οὕτως
east, and shines to west, so

TION, which is SPOKEN
of through Daniel the
PROPHET," (READER at-
tend!)

16 † "then let those
in JUDEA escape to the
MOUNTAINS;

17 let not HIM who is
on the ROOF descend to
take the things from his
HOUSE;

18 and let not HIM who
is in the FIELD, return to
take his MANTLE.

19 † But alas for the
PREGNANT and the NURS-
ING WOMEN in Those
DAYS!

20 Pray, therefore, that
your FLIGHT be not in
the Winter, nor on a Sab-
bath;

21 for † then there will
be great Distress, such as
never happened from the
beginning of the world till
NOW, nor ever will be.

22 † And unless those
DAYS were cut short, No
One could survive; but
on account of the CHO-
SEN, those DAYS will be
limited.

23 † If any one should
say to you then, 'Behold!
here is the MESSIAH,' or
'there;' believe it not;

24 because False Mes-
siah's and False Prophets
will arise, who will pro-
pose great Signs and
Prodigies; so as to de-
lude, if possible, even the
CHOSEN.

25 Remember, I have
forewarned you.

26 If, therefore, they
say to you, 'Behold, he is
in the DESERT!' go not
forth; or, 'Behold, he is
in SECRET APARTMENTS!'
believe it not.

27 † For as the LIGHT-
NING emerges from the
East, and shines to the

† 16. Not only the temple, and the mountain on which it stood, but the whole city of Jeru-
salem, and several furlongs of land round about it, were accounted holy. † 18. Jose-
phus and Eusebius inform us that when the Romans under Cestius Gallus made their first
advance towards Jerusalem, they suddenly withdrew again, in a most unexpected and in-
deed impolitic manner; at which Josephus testifies his surprise, since the city might then
have been easily taken. By this means they gave as it were a signal to the Christians to
retire; which, in regard to this admonition, they did, some to Pella, and others to Mount
Libanus, and thereby preserved their lives.—Doddridge.

† 19. Luke xxiii. 29.

† 21. Dan. ix. 26.

† 22. Isa. lxvi. 3, 9.

† 23. Mark

xiii. 21; Luke xvii. 23; xxi. 9.

† 27. Luke xviii. 24.

ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.
 28 Ὃπου ἔ[γαρ] ἔαν ᾖ το-πτῶμα, ἐκεῖ συναχ-
 ῶνται οἱ αἵετοι. 29 Εὐθὺς δὲ μετὰ τὴν ὀλιγὴν
 τῶν ἡμερῶν ἐκείνων, ὁ ἥλιος σκοτισθήσεται,
 καὶ ἡ σελήνη οὐ δώσει το φεγγὺς αὐτῆς, καὶ
 αἱ ἀστέρες πετούνται ἐκ τοῦ οὐρανοῦ, καὶ αἱ
 δυνάμεις τῶν οὐρανῶν σαλευθήσονται. 30 Καὶ
 τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ
 ἀνθρώπου ἐν τῷ οὐρανῷ· καὶ τότε καυθήσονται
 αἱ φυλαὶ τῆς γῆς, καὶ οἴονται τὸν υἱὸν
 τοῦ ἀνθρώπου ἐρχομένον ἐπὶ τῶν νεφελῶν τοῦ
 οὐρανοῦ, μετὰ δυνάμεως καὶ δόξης πολλῆς·
 καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ
 σαλπιγγος φωνῆς μεγάλης· καὶ ἐπισυναξοῦσι
 τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων,
 ἀπ' ἀκρῶν οὐρανῶν ἕως ἀκρῶν αὐτῶν. 31 Ἀπὸ
 δὲ τῆς σύκης μαθεῖτε τὴν παραβολὴν· ὅταν
 ἴδῃ ὁ κλάδος αὐτῆς γενεῖται ἁπαλός, καὶ τὰ
 φύλλα ἐκφυῖν, γινώσκετε, ὅτι ἐγγὺς τὸ
 θερος. 32 Οὕτω καὶ ὑμεῖς, ὅταν ἴδῃτε πάντα
 ταῦτα, γινώσκετε, ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις.
 33 Ἀμὴν λέγω ὑμῖν, οὐ μὴ παρελθῇ ἡ γενεὰ
 αὕτη, ἕως ἂν πάντα ταῦτα γενήται. 34 Ὁ
 οὐρανὸς καὶ ἡ γῆ παρελευσεται· οἱ δὲ λόγοι
 μου οὐ μὴ παρελθῶσι.

35 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς
 οἶδεν, οὐδὲ οἱ ἀγγέλοι τοῦ οὐρανοῦ, εἰ μὴ ὁ
 πατὴρ μόνος. 36 Ὡς περὶ αἱ ἡμέραι τοῦ Νῶε,

West: so will be the
 PRESENCE of the SON of
 MAN.

28 Wherever the DEAD
 CARCASS may be, there
 the EAGLES will be col-
 lected.

29 And speedily after
 the AFFLICTION of those
 DAYS, the SUN will be
 obscured, and the MOON
 will withhold her LIGHT,
 and the STARS will fall
 from HEAVEN, and the
 POWERS of the HEAVENS
 will be shaken.

30 And the SIGN of the
 SON of MAN will then ap-
 pear in HEAVEN; and
 then ALL the TRIBES of
 the LAND will lament;
 and they will see the SON
 of MAN coming on the
 CLOUDS of HEAVEN, with
 great Majesty and Power.

31 And he will send
 his MESSENGERS with a
 loud-sounding Trumpet,
 and they will assemble
 his CHOSEN from the
 FOUR Winds,—from one
 Extremity of Heaven to
 the other.

32 Now learn a PARA-
 BLE from the FIG-TREE.
 When its BRANCH is yet
 tender, and puts forth
 leaves, you know that
 SUMMER is near.

33 Thus also, when you
 shall see All these things,
 know, That the is nigh
 at the Doors.

34 Indeed, I say to you,
 That this GENERATION
 will not pass away, till
 All these things be ac-
 complished.

35 The HEAVEN and
 the EARTH will fail; but
 my words cannot fail.

36 But no one knows
 concerning that DAY and
 Hour; no, not the AN-
 GELS of the HEAVENS.
 Nor the SON, but the
 FATHER only.

37 For as the DAY

* VATICAN MANUSCRIPT.—28 for—omit. 30. Heaven. 34. That this, . 35.
 Hour. 36. nor the son, but the FATHER only. 37. For as.
 1 28. Deut. xiv. 11. 31. 20. Mark xii. 24; Luke xii. 25; Acts ii. 26. 1 30.
 Rev. i. 7. 31. Matt. xiii. 41; 1 Cor. xv. 52; 1 Thess. iv. 16. 1 33. James v. 17
 34. Matt. xiii. 30; Mark xiii. 30; Luke xii. 32. 1 36. Acts i. 7.

οὕτως ἐσται *^[καί] ἡ παρουσία τοῦ υἱοῦ τοῦ
even so will be [also] the presence of the son of the
ανθρώπου. 38 Ὡςπερ γὰρ ἦσαν ἐν ταῖς ἡμέραις
man. As for they were in the days

ταῖς προ τοῦ κατακλυσμοῦ πρῶτοντες καὶ
the before the flood eating and
πινόντες, γαμουντες καὶ ἐγαμιζόντες, ἀχρι
drinking, marrying and giving in marriage, till
ἧς ἡμέρας εἰσηλθε Νωε εἰς τὴν κιβωτον,
of which day entered Noe into the ark,

39 καὶ οὐκ ἐγνώσαν, ἕως ἤλθεν ὁ κατακλυσμος
and not they knew, till came the flood
καὶ ᾗεν ἅπαντας· οὕτως ἐσται *^[καί] ἡ
and took away all; even so will be [also] the
παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. 40 Τότε δύο
presence of the son of the man. Then two

ἐσονται ἐν τῷ ἀγρῷ· ὁ εἰς παραλαμβάνεται,
shall be in the field; the one is taken away,
καὶ ὁ εἰς ἀφίεται. 41 Δύο ἀλθουσαι ἐν τῷ
and the one is left. Two grinding in the
μύλωνι· μία παραλαμβάνεται, καὶ μία ἀφίεται.
mill; one is taken away, and one is left.

42 Γρηγορεῖτε οὖν, ὅτι οὐκ οἰδατε, ποῖα ὥρα
Watch you therefore, because not you know, in what hour
ὁ κύριος ὑμῶν ἐρχεται. 43 Ἐκεῖνο δὲ γινώσκετε,
the Lord of you comes. This but know you,
ὅτι εἰ ᾗδει ὁ οἰκοδεσποτὴς, ποῖα φυλακὴ ὁ
that if had known the householder, in what watch the
κλεπτὴς ἐρχεται, ἐγρηγόρησεν αὐτῷ, καὶ οὐκ
thief comes, he would have watched, and no

αὐτὸς εἰσεῖ διουρυνῆσαι τὴν οἰκίαν αὐτοῦ.
he would have allowed to be dug-through the house of him.
44 Διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἑτοίμοι· ὅτι,
On account of this also you be ready; because,
ἢ ὥρα οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου
in which hour not you think, the son of the man
ἐρχεται.
comes.

45 Τίς ἄρα ἐστὶν ὁ τίστος δούλος καὶ φρονίμος,
Who then is the faithful slave and prudent,
ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς θέρ-
whom placed he lord of him over of the domes-
πειας αὐτοῦ, τοῦ δοῦναι αὐτοῖς τὴν τροφὴν ἐν
ties of him, of the to give to them the food in
καιρῷ; 46 Μακάριος ὁ δούλος ἐκεῖνος, ὃν ἐλθὼν
season? Blessed the slave that, whom coming
ὁ κύριος αὐτοῦ εὗρησκει ποιοῦντα οὕτως. 47 Ἀμήν
the lord of him shall find doing so. Indeed
λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπαρχουσιν αὐτοῦ
I say to you, that over all the possessions of him
πατασθήσεται αὐτὸν. 48 Εἰ δὲ εἴπῃ ὁ κακὸς
he will place him. If but should say the bad
δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· Χρυσίζει ὁ
slave that in the heart of him; Delays the
κύριος μου *^[ἐλθεῖν] 49 καὶ ἀρξήται τυπτεῖν τοὺς
lord of me [to come]; and should begin to strike the

of NOAH, thus will be the
PRESENCE of the SON of
MAN.

38 † For as in those
DAYS, THOSE before the
DELUGE, they were eating
and drinking, marrying,
and pledging in marriage,
till the Day that Noah
entered the ARK,

39 and understood not,
till the DELUGE came,
and swept them all away;
thus will be the PRE-
SENCE of the SON of MAN.

40 † Two men shall then
be in the FIELD; * one
will be taken, and the
* other left.

41 Two women shall
be grinding at the MILL;
one will be taken, and the
other left.

42 † Watch, therefore,
Because, you do not know
at what * L y your MAS-
TER will come.

43 But you know this,
that if the HOUSEHOLDER
knew at what Hour of
the night † the THIEF
would come, he would
watch, and not suffer him
to break into his house.

44 Therefore, be you
also prepared; Because
the SON of MAN will come
at an Hour, when you do
not expect him.

45 † Who then is the
FAITHFUL and prudent
Servant, whom his MAS-
TER has placed over his
HOUSEHOLD, to give
them food in due Sea-
son?

46 Happy that SER-
VANT, whom his MASTER,
on coming, shall find thus
employed!

47 † Indeed, I say to
you, That he will appoint
him over All his POSSES-
SIONS.

48 But if that Servant
should WICKEDLY say in
his HEART, 'My MASTER
delays;'

49 and shall begin to

* VATICAN MANUSCRIPT.—37, also—omit.

44. Day 48. to come—omit.

39. also—mit.

40. one.

41. other

† 38. Gen. vi. 3—5; vii. 13; Luke xvii. 26; 1 Pet. iii. 20.

39. Luke xxi. 38. † 43. Luke xii. 40; 1 Thess.

† 42. Matt. xxv. 13; Mark xiii. 35. † 44. Matt. xxv. 14; Rev. iii. 3; xvi. 19.

συνδουλος, εσθιη δε και πινη μετα των μαθουν-
fellow-slaves, may eat and also may drink with those getting
των. 50 ἔξει ὁ κυριος του δουλου κεινου εν
unto, shall come the lord of the slave that in
ἡμερα, ἣ ου προσδοκα, και εν ὥρα, ἣ ου
a day, in which not he expects, and in an hour, in which not
γνωσκει· 51 και διχοτομησει αυτον, και το
he knows; and shall cut asunder him, and the
μερος αυτου μετα των ὑποκριτων θησει· κει
part of him with the hypocrites will place; there
εστιν ὁ κλαυθος και ὁ βρυγμος των οδοντων.
will be the weeping and the gnashing of the teeth.

ΚΕΦ. κ'. 25.

1 Τότε μοιωθησεται ἡ βασιλεια των ουρανων
Then will be compared the kingdom of the heavens
δεκα παρθενοις, αιτινες, λαβουσαι τας λαμπάδας
ten virgins, who, having taken the lamps
αὐτων, ἐξῆλθον εἰς ἀπαντησιν του νυμφιου
of them, went out to a meeting of the bridegroom.
2 Πεντε δε ησαν ἐξ αυτων φρονιμοι, και πεντε
Five and were of them prudent, and five
μωραι. 3 Αἰτινες μωραι, λαβουσαι τας λαμπάδας
foolish. Who foolish, having taken the lamps
αὐτων, οὐκ ελαβον μεθ' ἑαυτων ελαιον. 4 Αἱ
of them, not took with themselves oil. The
δε φρονιμοι ελαβον ελαιον εν τοις αγγειοις
but prudent took oil in the vessels
* [αὐτων] μετα των λαμπάδων αὐτων. 5 Χρονη-
[of them] with the lamps of them. Delay-
ζοντος δε του νυμφιου, ἐνσταξαν πασαι, κα-
and the bridegroom, nodded all, or
εκαθευδον. 6 Μεσης δε νυκτος κραυγη γεγονεν
did sleep. Of middle and night a cry was raised.
Ιδου, ὁ νυμφιος * [ερχεται]· ἐξερχεσθε εἰς ἀπαν-
Lo, the bridegroom [cometh] go out to a meet-
τησιν αυτου. 7 Τότε ηγερθησαν πασαι αἱ παρθενοι
ing of him. Then arose all the virgins
εκειναι, και ἐκοσμησαν τας λαμπάδας αὐτων.
those, and put in order the lamps of them.

beat his FELLOW-SER-
VANTS, and should eat
and drink with the IN-
TEMPERATE;

50 THE MASTER of that
SERVANT will come in a
Day when he does not
expect him, and at an
Hour of which he is not
aware,

51 and will cut him
off, and will appoint his
PORTION with the HYPO-
CRITES; †there will be
the WEEPING and the
GNASHING of TEETH.

CHAPTER XXV.

1 THE KINGDOM of the
HEAVENS, at that time,
may be compared to Ten
† Virgins, who, having
taken their LAMPS, went
out †to meet †the BRIDE-
GROOM.

2 Now five of them
were * foolish, and five
were prudent.

3 * For the FOOLISH
took their LAMPS, but
carried no Oil with them.

4 THE PRUDENT, how-
ever, besides * their own
LAMPS, took Oil in the
VESSELS.

6 While the BRIDE-
GROOM delayed, †they
all became drowsy, and
fell asleep.

6 And at Midnight a
Cry was raised, 'Behold,
the BRIDEGROOM; go out
and *meet him!'

7 Then All those VIR-
GINS arose, †and put
their LAMPS in order.

* VATICAN MANUSCRIPT.—2. foolish, and five were prudent.
4. their own. 6. comes—omit. 6. to the Meeting.

3. For the foolish.

† 1. Virgins signifies a chaste or pure person, and is applied to both sexes in the sacred writings. See Rev. xiv. It has been thought best to retain the word here. † 1. An eye-witness of a Hindu marriage, gives the following striking illustration of this custom:—"The bride lived at Serampore, to which place the bridegroom was to come by water. After waiting two or three hours, at length, near midnight, it was announced in the very words of Scripture, 'Behold, the bridegroom cometh; go ye out to meet him.' All the persons employed now lighted their lamps, and ran with them in their hands to fill up their stations in the procession; some of them had lost their lights, and were unprepared, but it was then too late to seek them, and the cavalcade moved forward to the house of the bride; at which place the company entered a large and splendidly illuminated area, before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed in a superb seat in the midst of the company, where he sat a short time, and then went into the house, the door of which was immediately shut, and guarded by sepoys. I and others expostulated with the door-keepers, but in vain. Never was I so struck with our Lord's beautiful parable as at this moment—"And the door was shut."

† 51. Matt. viii. 12; xiii. 42; xxv. 30.

† 1. Eph. v. 29, 30; Rev. xix. 7; xxi. 2, 9.

† 5. 1 Thess. v. 6.

† 7. Luke xiii. 35.

Αἱ δὲ μωραὶ ταῖς φρονιμίαις εἶπον· Δότε ἡμῖν
 The ^{be} foolish to the prudent said; Give to us
 ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν
 out of the oil of you, because the lamps of us
 σβελνύνται. ⁹ Ἀπεκρίθησαν * [δε] αἱ φρονιμοί,
 are extinguished. Answered [but] the prudent,
 λέγουσαι· Μὴ πτε οὐκ ἀρκεσθὶ ὑμῖν καὶ ὑμῖν·
 saying: Let not it suffice to us and to you;
 πορεύεσθε μάλλον πρὸς τοὺς πωλοῦντας, καὶ
 to you rather to the selling, and
 ἀγοράσατε ἑαυταῖς. ¹⁰ Ἀπερχομένων δὲ αὐτῶν
 buy to yourselves. Going away and of them
 ἀγοράσαι, ἦλθεν ὁ νυμφίος· καὶ αἱ ἑτοίμοι
 to buy, came the bridegroom; and the prepared ones
 ἠσπλῆθον μετ' αὐτοῦ εἰς τοὺς γάμους· καὶ ἐκ-
 entered with him into the nuptial-feasts; and was
 κλεισθὴ ἡ θύρα. ¹¹ Ἵσπερον δὲ ἐρχονται καὶ
 closed the door. Aft. wards and came also
 αἱ λοιπαὶ καρθεναί· λέγουσαι· Κύριε, κύριε,
 the remaining virgins, saying, O lord, O lord,
 ἀνίσχου ἡμῖν. ¹² Ὁ δὲ ἀποκριθεὶς εἶπεν· Ἀμὴν
 open to us. out answering said; Indeed
 λέγω ὑμῖν, οὐκ οἶδά ὑμᾶς. ¹³ Γρηγορεῖτε οὖν,
 say to you, n. w. u. Watch you therefore,
 ὅτι οὐκ οἶδάτε τὴν ἡμέραν, οὐδὲ τὴν ὥραν,
 because n. t. you know the day, nor the hour.
 ὁ Πάτερ γὰρ ἰνθρώπων ἀποδήμων ἐκάλεσε τοὺς
 the Father for man going abroad called
 υἱοὺς δούλους, καὶ παρέδωκεν αὐτοῖς τὰ ὑπαρ-
 own slaves, and delivered to them the goods
 χοντά αὐτοῦ. ¹³ καὶ ὁ μὲν ἔδωκε πέντε
 of him. and to him; indeed he gave five
 πάλαντος, ὁ δὲ δύο, ὁ δὲ ἓν ἕκαστῳ·
 talents, to him and two, to him and one; to each
 κατὰ τὴν ἰδίαν δύναμιν· καὶ ἀπεδήμησεν
 according to the own power; and went abroad
 εὐθεως. ¹⁵ Πορευθεὶς * [δε] ὁ τα πέντε
 immediately. Going [and] he the five
 ταλάντα λαβὼν, εἰργασάτο ἐν αὐτοῖς, καὶ
 talents having received, traded with them, and
 ἐποίησεν ἀλλὰ πέντε * [ταλάντα.] ¹⁷ Ὁσαυ-
 made other five [talents.] Like
 τως * [καὶ ὁ] τα δύο, ἐκερδήσεν καὶ αὐτὸς ἀλλὰ
 wise [also he] the two, gained also he other
 δύο. ¹⁸ Ὁ δὲ τὸ ἐν λαβὼν ἀπελθὼν ὠρυξά-
 two. He but the one having received having retired digged
 * [ἐν] τῇ γῇ, καὶ ἀπεκρύψε το ἀργυρίον τοῦ
 [in] the earth, and hid the silver of the
 κυρίου αὐτοῦ. ¹⁹ Μετὰ δὲ χρόνον πολὺν ἐρχεται
 lord of him. After but time much comes
 ὁ κύριος τῶν δούλων ἐκείνων, καὶ συναίρει
 the lord of the slaves those, and adjust
 μετ' αὐτῶν λόγον. ²⁰ Καὶ προσελθὼν ὁ τα
 with them an account. And coming he the

8 And the FOOLISH said to the PRUDENT: 'Give us of your OIL; for our LAMPS are going out.'

9 But the PRUDENT replied, saying, 'Lest there be not enough for us and you, go rather to THOSE who SELL, and buy for yourselves!'

10 And while they were going away to buy, the BRIDEGROOM came; and THEY, who were PREPARED, entered with him to the NUPTIAL-FEASTS; † and the DOOR was shut.

11 Afterwards came also the OTHER Virgins, saying, † 'Master, Master, open it for us!'

12 But he answering, said, 'Indeed, I say to you, I recognize you not.'

13 † Watch, therefore, because you know neither the DAY nor the HOUR.

14 † Again, [it is] like a Man, who, intending to travel, called his OWN Servants, and delivered to them his GOODS.

15 And to ONE he gave Five † Talents, to ANOTHER two, and to ANOTHER one; † to each according to his RESPECTIVE Capacity; and immediately departed.

16 He who had RECEIVED the FIVE Talents, went and traded with them, and * gained Other five.

17 And in like manner HE who had received the TWO, gained Other two.

18 But HE who had received the ONE, went and digged the EARTH, and hid his MASTER'S MONEY.

19 After a long Time the MASTER of those SERVANTS returned, and reckoned with them.

20 Then HE, who had

* VATICAN MANUSCRIPT.—0. but—omit.
 five. 16. Talents—omit.

16. And—omit.

18. gained Other
 18. in—omit.

† 15. A talent is estimated by different writers to be in value somewhere between 700 and 2,250 dollars, or £140 and £300.

† 10. Luke xiii. 25.
 † 4. 13.

† 12. Matt. vii. 28, 29.
 † 14. Luke xix. 19.

† 13. Matt. xxi. 43, 44; Mark xiii.
 † 15. Rom. xii. 6. 1 Cor. xii. 7, 11, 29; Eph. iv. 11.

ΠΕΝΤΕ ΤΑΛΑΝΤΑ ΛΑΒΩΝ, ΠΡΟΣΗΝΕΓΚΕΝ ΑΛΛΑ
 FIVE talents having received, brought other
 ΣΕΝΤΕ ΤΑΛΑΝΤΑ, ΛΕΓΩΝ· ΚΥΡΙΕ, ΠΕΝΤΕ ΤΑΛΑΝΤΑ
 five talents, saying; O lord, five talents
 ΜΟΙ ΠΑΡΕΔΩΚΑΣ· ΙΔΕ, ΑΛΛΑ ΠΕΝΤΕ ΤΑΛΑΝΤΑ
 to me thou deliverdest; see, other five talents
 ΕΚΕΡΘΗΣΑ * [ΕΠ' ΑΥΤΟΙΣ.] ²¹ ΕΦΗ ΑΥΤΩ Ο ΚΥΡΙΟΣ
 I gained [upon them.] Said to him the lord
 ΑΥΤΟΥ· ΕΥ, ΔΟΥΛΕ ΑΓΑΘΕ ΚΑΙ ΠΙΣΤΕ· ΕΠΙ ΟΛΙΓΑ
 of him; Well, O slave good and faithful; over a few (things)
 ΗΣ ΠΙΣΤΟΣ, ΕΠΙ ΠΟΛΛΩΝ ΣΕ ΚΑΤΑΣΤΗΣΩ·
 thou wast faithful, over many thou I will place:
 ΕΙΣΕΛΘΕ ΕΙΣ ΤΗΝ ΧΑΡΑΝ ΤΟΥ ΚΥΡΙΟΥ ΣΟΥ.
 enter into the joy of the lord of thee.
²² ΠΡΟΣΕΛΘΩΝ ΔΕ ΚΑΙ Ο ΤΑ ΔΥΟ ΤΑΛΑΝΤΑ * [ΛΑ-
 Coming and also he the two talents [having
 ΒΩΝ,] ΕΙΠΕ· ΚΥΡΙΕ, ΔΥΟ ΤΑΛΑΝΤΑ ΜΟΙ ΠΑΡΕΔΩΚΑΣ·
 received,] said; O lord, two talents to me thou deliverdest:
 ΙΔΕ, ΑΛΛΑ ΔΥΟ ΤΑΛΑΝΤΑ ΕΚΕΡΘΗΣΑ * [ΕΠ' ΑΥΤΟΙΣ.]
 lo, other two talents I gained [upon them:]
²³ ΕΦΗ ΑΥΤΩ Ο ΚΥΡΙΟΣ ΑΥΤΟΥ· ΕΥ, ΔΟΥΛΕ ΑΓΑΘΕ
 said to him the lord of him; Well, O slave good
 ΚΑΙ ΠΙΣΤΕ· ΕΠΙ ΟΛΙΓΑ ΗΣ ΠΙΣΤΟΣ, ΕΠΙ
 and faithful; over a few (things) thou wast faithful, over
 ΠΟΛΛΩΝ ΣΕ ΚΑΤΑΣΤΗΣΩ· ΕΙΣΕΛΘΕ ΕΙΣ ΤΗΝ ΧΑΡΑΝ
 many thee I will place, enter into the joy
 ΤΟΥ ΚΥΡΙΟΥ ΣΟΥ. ²⁴ ΠΡΟΣΕΛΘΩΝ ΔΕ ΚΑΙ Ο ΤΟ ΕΝ
 of the lord of thee. Coming and also he the one
 ΤΑΛΑΝΤΟΝ ΕΙΛΗΦΩΣ, ΕΙΠΕ· ΚΥΡΙΕ, ΕΓΓΩΝ ΣΕ, ΟΤΙ
 talent having taken, said; O lord, I knew thee, that
 ΣΚΛΗΡΟΣ ΕΙ ΑΝΘΡΩΠΟΣ, ΘΕΡΙΖΩΝ ΟΠΟΥ ΟΥΚ ΕΣΠΕΙ-
 hard thou art a man, reaping where not thou sow-
 ΡΑΣ, ΚΑΙ ΣΥΝΑΓΩΝ ΟΘΕΝ ΟΥ ΔΙΕΣΚΟΡΠΙΣΑΣ· ²⁵ ΚΑΙ
 edst, and gathering whence not thou scatterdest; and
 ΦΟΒΗΘΕΙΣ, ΑΠΕΛΘΩΝ ΕΚΡΥΨΑ ΤΟ ΤΑΛΑΝΤΟΝ ΣΟΥ ΕΝ
 being afraid, going away I hid the talent of thee in
 ΤΗ ΓΗ· ΙΔΕ, ΕΧΕΙΣ ΤΟ ΣΟΝ. ²⁶ ΑΠΟΚΡΙΘΕΙΣ ΔΕ
 the earth; lo, thou hast the thing. Answering he
 Ο ΚΥΡΙΟΣ ΑΥΤΟΥ ΕΙΠΕΝ ΑΥΤΩ· ΠΟΝΗΡΕ ΔΟΥΛΕ ΚΑΙ
 the lord of him said to him; O wicked slave and
 ΕΚΝΗΡΕ, ΗΔΕΙΣ, ΟΤΙ ΘΕΡΙΖΩ ΟΠΟΥ ΟΥΚ ΕΣΠΕΙΡΑ,
 [slutful, didst thou know, that I reap where not I sowed,
 ΚΑΙ ΣΥΝΑΓΩ ΟΘΕΝ ΟΥ ΔΙΕΣΚΟΡΠΙΣΑ; ²⁷ ΕΔΕΙ ΟΥΝ
 and gather whence not I scattered? It behooved then
 ΣΕ ΒΑΛΕΙΝ ΤΟ ΑΡΓΥΡΙΟΝ ΜΟΥ ΤΟΙΣ ΤΡΑΠΕΖΙΤΑΙΣ
 the to cast the silver of me to the bankers:
 ΚΑΙ· ΕΛΘΩΝ ΕΓΩ ΕΚΟΜΙΣΑΜΗΝ ΑΝ ΤΟ ΕΜΟΝ ΣΥΝ
 and coming I might have received the mine with
 ΤΟΚΩ. ²⁸ ΑΡΑΤΕ ΟΥΝ ΑΠ' ΡΥΤΟΥ ΤΑ ΤΑΛΑΝΤΟΝ,
 interest. Take you therefore from him the talent,
 ΚΑΙ ΔΩΤΕ Τῷ ΕΧΟΝΤΙ ΤΑ ΔΕΚΑ ΤΑΛΑΝΤΑ. ²⁹ Τῷ
 and give to him having the ten talents. To the

RECEIVED the FIVE Tal-
 ents, came and presented
 Five Talents more, say-
 ing, 'Sir, thou gavest over
 to me Five Talents; see,
 I have gained Five other
 Talents.'

21 His MASTER said to
 him, 'Well done, good and
 faithful Servant! thou
 hast been faithful in a
 Few things, † I will ap-
 point thee over Many;
 partake of thy MASTER'S
 JOY.'

22 He also who had
 the two Talents, coming,
 said, 'Sir, thou gavest
 over to me Two Talents;
 see, I have gained Two
 Other Talents.'

23 His MASTER said to
 him, 'Well done, good and
 faithful Servant! thou
 hast been faithful in a
 Few things, I will ap-
 point thee over Many;
 partake of thy MASTER'S
 JOY.'

24 Then HE who had
 RECEIVED the SINGLE
 Talent, approaching, said,
 'Sir, I knew thee that
 thou art a Severe Man,
 reaping where thou hast
 not sown, and gathering
 where thou hast not scat-
 tered;

25 and being afraid, I
 went and hid thy TALENT
 in the EARTH; see, thou
 hast THINE OWN.'

26 His MASTER answer-
 ing, said to him, 'Wicked
 and indolent Servant,
 didst thou know That I
 reap where I have not
 sown, and gather where I
 have not scattered?

27 Thou oughtest then
 to have given my MONEY
 to the BANKERS, that at
 my return, I might have
 received mine OWN with
 Interest.

28 Take from him,
 therefore, the TALENT,
 and give it to HIM who
 has the TEN Talents;

29 † for to EVERY ONE

* VARIANTE MANUSCRIPT.—20. upon them—omit.
 22. upon them—omit.

† 21. Matt. xxiv. 47; Luke xii. 44; xix. 17; xlii. 20, 30.
 iv. 26; Luke viii. 18; xix. 20.

22. having received—omit.

† 29. Matt. xiii. 12; Mark

γὰρ ἔχοντι παντὶ δοθήσεται, καὶ περισσεύ-
for having all shall be given, and he shall
θήσεται ἀπὸ δε τοῦ μὴ ἔχοντος, καὶ ὃ ἔχει,
abound: from but the not having, even what he has,
ἀρθήσεται ἀπ' αὐτοῦ. ³⁰ Καὶ τὸν ἀχρεῖον
shall be taken away from him. And the useless
δούλον ἐκβάλετε εἰς τὸ σκοτὶς τὸ ἐξέτερον·
slave cast you into the darkness: the outer:
ἐκεῖ ἔσται ὁ κλαυθμός καὶ ὁ βόηγμος τῶν
there shall be the weeping and the gnashing of the
οδόντων.
teeth.

³¹ Ὃταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ
When and may come the son of the an in the
δοξῇ αὐτοῦ, καὶ πάντες οἱ ἀγγελοὶ μετ' αὐτοῦ,
glory of him, and all the messengers with him,
τότε καθίσει ἐπὶ θρόνου δοξῆς αὐτοῦ, ³² καὶ
then shall he sit on a throne of glory of him, and
τυναχθήσεται ἐμπροσθεν αὐτοῦ πάντα τὰ ἐν ἡ-
will be gathered in presence of him all the nations;
καὶ ἀφοριεῖ αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ
and he will separate them from each other, as the
ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐριφῶν·
shepherd separates the sheep from the goats;
³³ καὶ στήσει τὰ μεν πρόβατα ἐκ δεξιῶν αὐτοῦ,
and he will place the indeed sheep by right of him,
τὰ δὲ ἐριφία ἐξ ἐναντιῶν. ³⁴ Τότε εἰρεῖ ὁ
he and goats by left. Then will say th.

βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ· Δεῦτε οἱ
king to the by right of him; Come the

εὐλογημένοι τοῦ πατρὸς μου, κληρονόμησατε
having been blessed of the father of me, I, herit

τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ κατα-
the having been prepared to you kingdom from coun-
βολῆς κόσμου. ³⁵ Ἐπεινασα γὰρ, καὶ ἐδοκατε
dation of world. I hungered for, and you gave

μοι φαγεῖν· ἐδίψησα, καὶ ἐποτίσατε με·
to me to eat; I thirsted, and you gave drink to me;

ξένος ἤμην, καὶ συνήγαγετε με· ³⁶ γυμνός,
a stranger I was, and you entertained me; naked,

καὶ περιεβαλετε με· πῶθενσα, καὶ ἐπεσκεψάσθε
and you clothed me; I was sick, and you visited

με· ἐν φυλακῇ ἤμην, καὶ ἦλθετε πρὸς με.
me in prison I was, and you came to me.

³⁷ Τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι, λέγον-
Then shall answer to him the just ones, saying:

τες· Κυριε, ποτε σε εἶδομεν πεινῶντα, καὶ
O lord, when thee we saw hungering, and

ἐορεψάμεν; ἢ διψῶντα, καὶ ἐπότισάμεν; ³⁸ Ποτε
nourished? or thirsting, and we gave drink? When

δε σε εἶδομεν ξένον, καὶ συνήγαγον; ἢ
and thee we saw a stranger, and we entertained? or

γυμνόν, καὶ περιεβαλομέν; ³⁹ Ποτε δε σε
naked, and we clothed? When and thee

εἶδομεν ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ ἦλθομεν πρὸς
we saw sick, or in prison, and we came to

who. HAD, more shall
be given, and he shall
abound; but from HIM
who HAS NOT, even that
which he has shall be
taken away.

³⁰ And thrust the UN-
PROFITABLE SERVANT into
the OUTER DARKNESS;
there shall be the WEEP-
ING and the GNASHING
OF TEETH.

³¹ ¶ Now when the SON
of MAN shall come in his
GLORY, and ALL the AN-
GELS with him, then will
he sit upon his GLORIOUS
Throne;

³² ¶ and ALL the NA-
TIONS will be assembled
before him, and he will
separate them from each
other, as a SHEPHERD
separates the SHEEP from
the GOATS;

³³ and he will place the
SHEEP at his Right hand,
but the GOATS at his Left.

³⁴ Then will the KING
say to THOSE at his Right
hand, 'Come, ye BLES-
SED ones of my FATHER,
inherit the KINGDOM
prepared for you from
the Formation of the
World;

³⁵ for I was hungry,
and you gave me food;
I was thirsty, and you gave
me drink; I was a Stran-
ger, and you entertained
me;

³⁶ I was naked, and
you clothed me; I was
sick, and you assisted
me; I was in Prison, and
you visited me.'

³⁷ THE RIGHTEOUS will
then reply, saying, 'Lord,
when did we see thee
hungry, and feed thee?
or thirsty, and give thee
drink?'

³⁸ And when did we
see thee a Stranger, and
entertain thee? or naked,
and clothe thee?

³⁹ And when did we
see thee sick, or in Prison,
and come to thee?'

† 31. Zech. xiv. 5; Matt. xvi. 27; xix. 28; Mark vii. 38; 1 Thess. iv. 16; 2 Thess. i. 7; Jude
14; Rev. i. 7. † 32. Rom. xiv. 10; 2 Cor. v. 10; Rev. xx. 12. † 34. Matt. xx. 23;
Mark x. 40; 1 Cor. ii. 9; Heb. xi. 16.

39 **Και ἀποκριθεὶς ὁ βασιλεὺς εἶπεν αὐτοῖς·**
 thee? And answering the king will say to them;
Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἐν
 Indeed I say to you, in whatever you did to one
τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ
 of these of the brothers of me of the least, to me
ἐποιήσατε.
 you did.

41 **Τότε εἶπεν καὶ τοῖς ἐξ ἐκωνυμῶν· Πορεύεσθε**
 Then he will say also to the of left; Go
ἀπ' ἐμοῦ ὃς κατηραμένον εἰς τὸ πῦρ τοῦ αἰωνίου,
 from me the having been cursed into the fire the age-lasting,
τὸ ποτιμαζόμενον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις
 that having been prepared to the accuser and to the messengers
 αὐτοῦ. 42 **Ἐπειράσα γὰρ, καὶ οὐκ ἐδώκατε μοι**
 or him. I hungered for, and not you gave to me
φαγεῖν· ἐδίψα, καὶ οὐκ ἐπότισάτε με·
 to eat; thirsted, and not you gave drink to me;
 43 **ξένος ἦμην, καὶ οὐ συνηγάγετέ με· γυμνός, καὶ**
 stranger I was, and not you entertained me; naked, and
οὐ περιεβαλέτε με· ἀσθενής, καὶ ἐν φυλακῇ,
 not you clothed me; sick, and in prison,
καὶ οὐκ ἐπισκεψάσθε με. 44 **Τότε ἀποκριθήσου-**
 and not you visited me. Then will answer
νται καὶ αὐτοὶ, λέγοντες· Κυριε, ποτε σε
 and they, saying, O Lord, when thee
εἶδομεν πεινῶντα, ἢ διψῶντα, ἢ ξένον, ἢ
 we saw hungering, or thirsting, or a stranger, or
γυμνόν, ἢ ἀσθενή, ἢ ἐν φυλακῇ, καὶ οὐ διή-
 naked, or sick, or in prison, and not we
κονήσαμεν σοι; 45 **Τότε ἀποκριθήσεται αὐτοῖς,**
 served thee. Then he will answer them,
λέγων· Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποίη-
 saying: Indeed I say to you, in as much not you
σατέ ἐνι τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ
 did to one of these of the least, neither to me
ἐποίησατε. 46 **Καὶ ἀπελεύσονται οὗτοι εἰς**
 you did. And shall go away these into
κόλασιν αἰωνίον· οἱ δὲ δίκαιοι εἰς ζωὴν
 cutting-off age-lasting: the and just ones into life
αἰωνίον.
 age-lasting.

ΚΕΦ. κς'. 26.

1 **Καὶ ἐγένετο, ὅτε ἐτετέλεσεν ὁ Ἰησοῦς πάντα**
 And it happened, when had finished the Jesus all
τούς λόγους τούτους, εἶπε τοῖς μαθηταῖς αὐτοῦ·
 the words these, he said to the disciples of him:
"Οἰδατε, ὅτι μετὰ δύο ἡμέρας τοῦ πάσχα γίνεται·
 You know, that after two days the passover comes on:
καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ
 and the son of the man is delivered into the

40 And the KING answering, will say to them.
 † Indeed, I say to you, That since you have done it to one of These the LEAST of my BRETHREN, you have done it to me.'

41 He will then also say to THOSE at his Left hand, † Depart from me, you CURSED ones, into THAT AIONIAN FIRE, which is PREPARED for the ADVERSARY, and his MESSENGERS;

42 for I was hungry, but you gave me no food; I was thirsty, but you gave me no drink;

43 I was a Stranger, but you did not entertain me; naked, but you did not clothe me; sick, and in Prison, but you did not relieve me.'

44 Then will THEY also answer, saying, 'Lord, when did we see thee hungering, or thirsting, or a Stranger, or naked, or sick, or in Prison, and did not assist thee?'

45 Then he will reply to them, saying, 'Indeed, I say to you, That since you did it not to one of the LEAST of These, you did it not to me.'

46 † And these shall go forth to the aionian † cutting-off; but the RIGHTEOUS to aionian Life."

CHAPTER XXVI.

1 † And it happened, when JESUS had finished this DISCOURSE, he said to his DISCIPLES,

2 "You know That Two Days hence comes the PASSOVER; then the SON of MAN will be delivered up, to be CRUCIFIED."

† 40. That is, in the fire mentioned in verse 41. The Common Version, and many modern ones, render *kolasis aionion*, everlasting punishment, conveying the idea, as generally interpreted, of *eternal* torment. *Kolasis* in its various forms only occurs in three other places in the New Testament.—Acts iv. 21; 2 Peter ii. 9; 1 John iv. 18. It is derived from *kolazō*, which signifies, 1. To cut off; as lopping off branches of trees, to prune. 2. To restrain, to repress. The Greeks write,—"The charioteer (*kalazai*) restrains his fiery steeds." 3. To chastise, to punish. To cut off an individual from life, or society, or even to restrain, is esteemed as punishment;—hence has arisen this third metaphorical use of the word. The primary signification has been adopted, because it agrees better with the second member of the sentence, thus preserving the force and beauty of the antithesis. The righteous go to life; the wicked to the cutting off from life, or death. See 2 Thess. i. 9.

† 40. Mark ix. 41.
 v. 26; Rom. ii. 7, 8.

† 41. Matt. vii. 23; Luke xiii. 27.
 † 1. Mark xiv. 1; Luke xii. 1; John xiii. 1.

† 46. Dan xii. 2; John

σταυρωθῆναι. ³ Τότε συνηχθησαν οἱ ἀρχιερεῖς, καὶ οἱ γραμματεῖς, καὶ οἱ πρεσβυτεροὶ τοῦ λαοῦ, εἰς τὴν αὐλὴν τοῦ ἀρχιερεως, τοῦ λεγομενου Καϊαφᾶ. ⁴ καὶ συνεβουλευσαντο, ἵνα τὸν Ἰησοῦν δολω κρατησωσι καὶ ἀποκτείνωσιν. ⁵ Ἐλεγον δὲ ὁ Μ.ῃ ἐν τῇ ἑορτῇ, ἵνα μὴ θορυβος γένηται ἐν τῇ λαφ. there should be among the people.

⁶ Τοῦ δὲ Ἰησοῦ γενομένου ἐν βηθανια, ἐν οικια Σιμωνος τοῦ λεπροῦ, ⁷ προσελθεν αὐτῷ γυνη, ἀλαβαστρον μυρον ἔχουσα βαρυτιμου, καὶ κατέχευεν ἐπὶ τὴν κεφαλὴν αὐτοῦ ἀνακειμένου. Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ, ᾤκνησαν, λέγει· Ἐγ. Εἰς τί ἡ ἀπολεία αὕτη; ⁸ Ἦδὴν γὰρ τοῦτο πρᾶθῆναι πολλοῦ, καὶ δοθῆναι πτωχοῖς. ⁹ Γινους δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Τὶ κοπύετε παρεχετε τῇ γυναικι; ἔργον γὰρ καλὸν ἐργασάτο εἰς ἐμέ. ¹⁰ Πάντοτε γὰρ τοῖς πτωχοῖς ἔχετε μεθ' ἑαυτῶν ἐμε δὲ οὐ πάντοτε ἔχετε. ¹¹ Βαλουσα γὰρ αὕτη τὸ μυρόν· τοῦτο ἐπὶ τοῦ σώματος μου, πρὸς τὸ ἐνταφιασθαι με ἐποίησεν. ¹² Ἀμὴν λέγω ὑμῶν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο, ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὁ ἐποίησεν αὕτη, εἰς μνήμην αὐτῆς.

¹³ Τότε πορευθεὶς εἰς τὰν δωδεκά ὁ λεγομενος Ἰουδας Ἰσκαριωτῆς, πρὸς τοὺς ἀρχιερεῖς, ¹⁴ εἶπε· Τί θέλετε μοι δοῦναι, καὶ ἐγὼ ὑμῖν παραδώσω αὐτόν. Οἱ δὲ ἐσθῆσαν αὐτῷ τριακοντὰ ἀρ. They and paid to him thirty pieces

³ About this time, the HIGH-PRIESTS, and the SCRIBES, and the ELDERS of the PEOPLE, were convened in the PALACE of THAT HIGH-PRIEST, NAMED Caiaphas,

⁴ where they consulted how they might seize JESUS by Stratagem and destroy him.

⁵ But they said, "Not during the FEAST, lest there should be a Tumult among the PEOPLE."

⁶ Now while JESUS was at Bethany, in the House of SIMON the LEPER,

⁷ A Woman came to him, having an Alabaster box of Balsam, very valuable, which she poured on his HEAD while reclining at table.

⁸ And the DISCIPLES seeing it, were displeased, saying, "Why this EXTRAVAGANCE?"

⁹ For This might have been sold at a great price, and given to the POOR."

¹⁰ JESUS knowing it, said to them, "Why do you trouble the WOMAN? She has rendered me a kind Office."

¹¹ For you have the POOR always among you: but Me you have not always.

¹² For in pouring the BALSAM ON MY BODY, she did it to ENBALM ME."

¹³ Indeed, I say to you, Wherever these GLAD TIDINGS may be proclaimed in the whole WORLD, what she has done will also be spoken of to her Remembrance."

¹⁴ Then THAT one of the TWELVE NAMED Judas Iscariot, proceeding to the HIGH-PRIESTS,

¹⁵ said, "What are you willing to give me, and I will deliver him up to you?" And they paid him Thirty Shekels.

* VATICAN MANUSCRIPT.—4 the DISCIPLES.

1 3. John xi. 47; Acts iv. 25. 1 6. Mark xiv. 2; John xi. 1, 7; xii. 1-3. 1 9. John xii. 6. 1 14. Mark xiv. 10; Luke xxi. 8; John xiii. 2, 30.

γυρια. ¹⁶ Και απο τοτε εζητει ευκαιριαν, ινα
of sinner. And from then he did seek opportunity, that
αυτον παραδω. him he might deliver up.

¹⁷ Τη δε πρωτη των αζυμων προσηλθον
The and first of the feasts of unleavened bread came
οι μαθηται τω Ιησου, λεγοντες * [αυτω.] Που
the disciples to the Jesus, saying [to him:] Where
θελεις ετοιμασωμεν σοι φαγειν το πασχα; ¹⁸ Ο
will thou we make ready to thee to eat the passover? He
δε ειπεν· Ήπαγητε εις την πολιν προς τον
and said; Go you into the city to the
δυνα, και ειπατε αυτω· Ο διδασκαλος λεγει·
certain one, and say to him; The teacher says;
Ο καιρος μου εγγυς εστι· προς σε ποιω το
The season of me nigh is; to thee I will make the
πασχα μετα των μαθητων μου. ¹⁹ Και εποιησαν
passover with the disciples of me. And did
οι μαθηται ως συνεταξεν αυτοις ο Ιησους· και
the disciples as commanded to them the Jesus; and
ητοιμασαν το πασχα.
they prepared the passover.

²⁰ Οψιας δε γενομενης ανεκειτο μετα των
Of evening and being come he reclined with the
δωδεκα. ²¹ Και εσθιοντων αυτων, ειπεν· Αμην
twelve. And of eating of them, he said; Indeed
λεγω υμιν, οτι εις εξ υμων παραδωσει με. ²² Και
I say to you, that one of you will deliver up me. And
λιπουμενοι σμωδρα, ηρξαντο λεγειν αυτω
being grieved exceedingly, they began to say to him
εκαστος * [αυτων·] Μητι εγω ειμι, κυριε;
each one [of them:] Not I am, kyrie;
²³ Ο δε αποκριθεις ειπεν· Ο εμβαψας μετ'
He but answering said; He dipping with
εμου εν τω τρυβλιω την χειρα, ουτος με παρα-
me in the bowl the hand, this me will de-
δωσει. ²⁴ Ο ην υιος του ανθρωπου υπαγει,
liver up. The indeed son of the man goes,
καθως γεγραπται περι αυτου· ουαι δε τω
as it has been written about him; woe but to the
ανθρωπω εκεινω, δι' ου ο υιος του ανθρωπου
man that, through whom the son of the man
παραδιδοται· καλον ην αυτω, ει ουκ εγεννηθη
is delivered up; good it was to him, if not was born
ο ανθρωπος εκεινος. ²⁵ Αποκριθεις δε Ιουδας,
the man that. Answering and Judas,
ο παραδιδους αυτον, ειπε· Μητι εγω ειμι,
he delivering up him, said; Not I am,
ραββι; Λεγει αυτω· Συ ειπας.
rabbi? He says to him: Thou hast said.

²⁶ Εσθιοντων δε αυτων, λαβων ο Ιησους τον
Eating and of them, having taken the Jesus the

¹⁶ And from that time
he sought a fit Occasion
to deliver him up.

¹⁷ † Now on the FIRST
day of the † UNLEAVENED
BREAD, the DISCIPLES
came to JESUS, saying,
"Where dost thou wish
that we prepare for thee
the PASCHAL SUPPER?"

¹⁸ HE answered, "Go
into the CITY to a CER-
TAIN person, and say to
him, THE TEACHER says,
'My TIME is near; I will
celebrate the PASSOVER
at thy house, with my
DISCIPLES.'"

¹⁹ And the DISCIPLES
did as JESUS had ordered
them; and they prepared
the PASSOVER.

²⁰ † Now Evening be-
ing come, he reclined at
table with the TWELVE;

²¹ and as they were
eating, he said, "Indeed,
I tell you, That one of
you will deliver me up."

²² And being extremely
sorrowful, they began,
each one, to ask him,
"Master, is it I?"

²³ And HE answering,
said, † "He who has been
dipping his HAND with
mine in the DISH, this
one will deliver me up."

²⁴ The SON of MAN
indeed goes away [to
death], † as it has been
written concerning him;
but alas for that MAN
through whom the SON
of MAN is delivered up!
† Good were it for that
MAN if he were not
born."

²⁵ Then THAT Judas
who delivered him up,
inquired, "Rabbi, is it
I?" He says to him,
"Thou hast said."

²⁶ † And as they were
eating, JESUS taking * a

* VATICAN MANUSCRIPT.—17. to him—omit.

22. of them—omit.

26. a Loaf

† 17. The PASSOVER feast began yearly on the fourteenth day of the first moon in the Jew-
ish month Nisan, and it lasted only one day; but it was immediately followed by the days of
unleavened bread, which were seven. See Josephus, Ant. iii. 10, 5. So that the whole lasted
eight days, and all the eight days are sometimes called, "the feast of the passover," and
sometimes "the feast (or days) of unleavened bread." See Luke xxii. 1, 7.

† 17. Exod. xii. 6, 18; Mark xiv. 12; Luke xxii. 7. † 20. Mark xiv. 17—21; Luke
xxii. 14; John xiii. 21. † 23. Ps. xli. 9; Luke xxii. 21; John xiii. 18. † 24. Ps.
xlii. 1; Dan. ix. 26; Mark xiv. 12; Luke xxiv. 28, 44; Acts xvi. 3; xxvi. 22, 23-
24; xv. 3. † 24. John xvii. 12. † 26. Mark xiv. 22; Luke xxii. 19

ἄρτον, καὶ εὐλογησας, ἐκλάσσε, καὶ ἐδίδου τοῖς
loaf, and having blessed, broke, and did give to the
μαθηταῖς. καὶ εἶπεν· Ἀβετε, φάγετε· τούτου
disciples, and said: Take you, eat you: this
ἐστὶ τὸ σῶμα μου. ²⁷ Καὶ λαβὼν τὸ ποτήριον,
is the body of me. and having taken the cup,
καὶ εὐχαριστήσας, ἐδίδκεν αὐτοῖς, λέγων· Πιετε
and having given: thanks, he gave to them, saying: Drink you
ἐξ αὐτοῦ πάντες. ²⁸ Τούτο γὰρ ἐστὶ τὸ αἷμα
out of it all; this is the blood
μου, τοῦ τῆς καινῆς διαθήκης, τοῦ περὶ πολλῶν
of me, that of the new covenant, that about many
ἐκχυνόμενον εἰς ἀφεσιν ἁμαρτιῶν. ²⁹ Λέγω δε
being shed for forgiveness of sins, I say but
ὑμῖν, ὅτι οὐ μὴ πίνω ἀπ' ἄρτι ἐκ τούτου τοῦ
you, that not will drink from now of this the
γεννηματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας
product of the vine, till the day
ἐκείνης, ὅταν αὐτο πίνω μεθ' ὑμῶν καινὸς ἐν τῇ
that, when it I drink with you new in the
βασιλείᾳ τοῦ πατρὸς μου. ³⁰ Καὶ ὁμνῶντες,
kingdom of the father of me. And having sung a hymn,
ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν.
they departed to the mountain of the olive-trees.

³¹ Τότε λέγει αὐτοῖς ὁ Ἰησοῦς· Πάντες ὑμεῖς
Then he says to them the Jesus; All you
σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ·
will be stumbled at me in the night this;
γεγραπταὶ γὰρ· ³² Ἰαταξῶ τὸν ποιμένα, καὶ
it is written for: I will smite the shepherd, and the
διασκορπισθήσεται τὰ πρόβατα τῆς ποιμνῆς.
will be scattered the sheep of the fold.
³³ Μετὰ δε τοῦ ἐγερθῆναι με, προαξῶ ὑμᾶς εἰς
After but the to be raised me, I will go before you to
τὴν Γαλιλαίαν. ³⁴ Ἀποκριθεὶς δε ὁ Πέτρος
the Galilee. Answering and the Peter
εἶπεν αὐτῷ· Εἰ πάντες σκανδαλισθήσονται ἐν
said to him: If all shall be stumbled at
σοί, ἐγὼ οὐδέποτε σκανδαλισθήσομαι. ³⁵ Ἐφη
thee, I never will be stumbled. Said:
αὐτῷ ὁ Ἰησοῦς· Ἀμὲν· λέγω σοί, ὅτι ἐν ταύτῃ
to him the Jesus; Amen· say to thee, that in this
τῇ νυκτὶ, πρὶν ἄλκτορα φωνῆσαι, τρίς ἀπαρτῇ
the night, before cock to have crowed, thrice thou wilt
σὺ με. ³⁶ Λέγει αὐτῷ ὁ Πέτρος· Καὶ ἂν ᾤσῃ
deny me. Says to him the Peter; And I may behave
με σὺν σοὶ ἀπολάνειν, οὐ μὴ σε ἀπαρτήσομαι.
me with thee to die, not thee I will deny.
³⁷ Ὅμοιος καὶ πάντες οἱ μαθηταὶ εἶπον, ³⁸ Τότε
in like manner also all the disciples said. Then

Loaf, and giving praise, he broke, and gave it to the DISCIPLES, and said, "Take, eat; † this is my BODY."

²⁷ Then taking * a Cup, and giving thanks, he gave it to them, saying, † "Drink: all of you out of it."

²⁸ For * this is my BLOOD of the COVENANT, THAT which is Poured out † for Many, for forgiveness of Sins.

²⁹ But I tell you, That I will not henceforth drink of this PRODUCT of the VINE, till that DAY when I drink it not with you in my FATHER'S KINGDOM.

³⁰ And having sung, they departed to the MOUNT of OLIVES.

³¹ Then JESUS says to them, "You will All stumble on my account, this NIGHT; for it is written, 'I will smite the SHEPHERD, and the 'SHEEP of the FLOCK will be dispersed.'"

³² But after I am RAISED, I will precede you to GALILEE."

³³ And Peter answering said to him, "If all should stumble with respect to thee, I never will be made to stumble."

³⁴ JESUS said to him, † "Indeed, I say to thee, That This NIGHT, before † the Cock crow, thou wilt thrice disown me."

³⁵ PETER says to him, "Though doomed to die with thee, I will not disown Thee." And All the DISCIPLES said the same.

* VATICAN MANUSCRIPT.—27. a Cup. which is Poured out.

²⁸ this is my BLOOD of the COVENANT, i.e. r

† 32. That is, "before a watch trumpet will sound," etc. It is well known that no cocks were allowed to remain in Jerusalem during the passover feast. The Romans, who had a strong guard in the castle of Antonia, which overlooked the temple, divided the night into four watches, beginning at six, nine, twelve, and three. Mark xlii. 35 alludes to this division of time. The two last watches were both called cock-crowings. The Roman: relieved guard at each watch by sound of trumpet: the trumpet of the third watch was called the first, and that of the fourth the second cock. And when it was said the cock crow, the meaning is, that the trumpet of the third watch sounded; which always happened at midnight.

† 26. 1 Cor. x. 16. † 27. Mark xiv. 23. † 28. Exod. xxiv. 8; Lev. xvii. 17; Matt. xii. 30; Heb. ix. 22. † 29. Mark xiv. 23; Luke xii. 12. † 30. Matt. x. 6; Mark xvi. 27; John xvi. 32. † 31. Zech. xiii. 7. † 32. Mark xiv. 7, 10; Mark x. 34. † 33. Mark xiv. 30; Luke xii. 32; John xiii. 28.

έρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγο-
comes with them the Jesus into a place being
μενον Γεθσημανη, καὶ λέγει τοῖς μαθηταῖς·
called Gethsemane, and he says to the disciples:
Καθίσατε αὐτοῦ, ἕως οὐ ἀπελθῶν προσευξώμαι·
sit you here, while going away I shall pray

ἐκεῖ. ³⁷ Καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς
there. And having taken the Peter and the
δύο υἱοὺς Ζεβεδαίου, ᾤρξατο λυπεῖσθαι καὶ ἀδη-
two sons of Zebedee, he began to be sorrowful and to be
μονεῖν. ³⁸ Τότε λέγει αὐτοῖς· Περὶλυπτοί
in anguish. Then he says to them; Extremely sorrowful

ἐστίη ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὡς ἐ-
is the soul of me to death; remain you here
καὶ γρηγορεῖτε μετ' ἐμοῦ. ³⁹ Καὶ προελθὼν
and watch you with me. And going forward

λίγον, ἐπέσεν ἐπὶ τὸ πρόσωπον αὐτοῦ, προσευ-
a little, he fell on face of him, pray-
χόμενος, καὶ λέγων· Πατὴρ μου, εἰ δυνατόν
ing, and saying; O father of me, if possible

ἐστί, παρέλθετω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο·
it is, let pass from me the cup this;
πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ. ⁴⁰ Καὶ
but not as I will, but as thou. And

έρχεται πρὸς τοὺς μαθητάς, καὶ εὕρισκει αὐτοὺς
he comes to the disciples, and finds them
καθευδόντας, καὶ λέγει τῷ Πέτρῳ· Οὕτως οὐκ
sleeping, and he says to the Peter, So not

ισχυσάτε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ;
could you one hour to watch with me?

⁴¹ Ὑπνοῦτε καὶ προσευχεσθε, ἵνα μὴ εἰσέλ-
Watch you and pray you, that not you may

θῇτε εἰς πειρασμόν· τὸ μὲν πνεῦμα προθυμὸν
enter into temptation; the indeed spirit ready,

ἡ δὲ σαρὶς ἀσθενής.
the but flesh weak.

⁴² Πάλιν, ἑκ δευτέρου ἀπελθὼν, προσηύξατο,
Again, a second time going away, he prayed,

*[λέγων]· Πατὴρ μου, εἰ οὐ δύναται τοῦτο
[saying;] O father of me, if not it is possible this

*[τὸ ποτήριον] παρέλθειν *[ἀπ' ἐμοῦ,] ἐὰν μὴ
[the cup] to pass [from me,] except

αὐτὸ πῶ, γενηθήτω τὸ θέλημα σου. ⁴³ Καὶ
it I drink, he done the will of thee. And

ἐλθὼν εὕρισκει αὐτοὺς πάλιν καθευδόντας·
coming he finds them again sleeping;

(ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι·)
[were for of them the eyes weighed down;]

⁴⁴ καὶ ἀφείς αὐτοὺς, ἀπελθὼν πάλιν προσηύξατο
and leaving them, going away again, he prayed

ἑκ τρίτου, τὸν αὐτὸν λόγον εἰπὼν. ⁴⁵ Τότε
a third time, the same word speaking; Then

έρχεται πρὸς τοὺς μαθητάς αὐτοῦ, καὶ λέγει
he comes to the disciples of him, and says

αὐτοῖς· Καθευδετε το λοιπὸν καὶ ἀναπαυσθε;
to them; Sleep you the remainder and rest you?

ἰδοὺ, ἤγγικεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου
lo, has come nigh the hour, and the son of the man

³⁶ † Then comes JESUS with them into a Place called Gethsemane, and says to his DISCIPLES, "Remain here, while I go there and pray."

³⁷ And taking with him PETER, and the † TWO Sons of Zebedee, he began to be filled with sorrow and anguish.

³⁸ Then he says to them, † "My SOUL is surrounded with a deadly anguish; stay here, and watch with me."

³⁹ And going forward a little, he fell on his Face, † supplicating and saying, "O my Father, if it be possible, † let this cup be removed from me! yet not as I will, but as thou wilt."

⁴⁰ And he returns to the DISCIPLES, and finds them sleeping, and says to PETER, "It is so, then, that you could not keep awake with me a Single Hour?"

⁴¹ † Watch and pray, that you enter not into Trial; the SPIRIT indeed is willing, but the FLESH is weak."

⁴² A second time retiring, he supplicated, "O my Father, if it cannot be that This be removed; if I must drink it,—thy WILL be done."

⁴³ And returning, he finds them still sleeping; (for Their EYES were overpowered.)

⁴⁴ Again, leaving them, he went and prayed * again the SAME Words.

⁴⁵ He then comes to * the DISCIPLES, and says to them, "Do you Sleep NOW and take your rest? * for behold, the HOUR is arrived, and the SON of

* VATICAN MANUSCRIPT.—42. saying—omit. 43. cup—omit. 44. again the SAME Words. 45. the DISCIPLES. 45. for behold. 45. from me—omit.
† 30. Mark xiv. 32—35; Luke xii. 30; John xviii. 1. † 37. Matt. i. 27. † 38. John
xii. 27. † 39. Mark xiv. 30; Luke xii. 42; Heb. v. 7. † 39. John . . . vi. 38; Phil
ii. † 41. Mark xiii. 33; iv. 38; Luke xii. 40, 46; Eph. vi. 18.

παρὰδοται εἰς χεῖρας ἁματωλῶν. Ἄγειρεθε, is delivered up into hands of sinners. Arise, ἡγώμεν· ἰδοὺ, ἡγγικεν ὁ παραδίδους με. let us go; lo, has come nigh he delivering up me.

47 Καὶ ἐτι αὐτοῦ λαλοῦντος, ἰδοὺ, Ἰουδᾶς, εἰς And while of him speaking, lo, Judas, one τῶν δώδεκα, ἦλθε, καὶ μετ' αὐτοῦ ὄχλος πολὺς of the twelve, came, and with him a crowd great μετὰ μαχαίρων καὶ ξυλῶν, ἀπὸ τῶν ἐρχιερέων with swords and clubs, from the high-priests καὶ ὑποβυτερῶν τοῦ λαοῦ. 48 Ὁ δὲ παραδίδους and elders of the people. He and delivering up αὐτοῖς, ὤρεκεν αὐτοῖς σημεῖον, λέγων· Ὁν ἂν him, gave to them a sign, saying; Who ever φιλήσῃ, αὐτὸς ἐστὶ κρατήσατε αὐτόν. 49 Καὶ I may kiss, he it is, seize him. And

κυβέως προσελθὼν τῷ Ἰησοῦ, εἶπε· Χαίρε ράββι· immediately approaching to the Jesus, he said; hail rabbi; καὶ κατεφιλήσεν αὐτόν. 50 Ὁ δὲ Ἰησοῦς εἶπεν and kissed him. The but Jesus said αὐτῷ· Ἐταῖρε, ἐφ' ὃ παρεῖ; Τότε προσελ- to him; Companion, for what art thou present? Then coming θόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν, they laid the hands on the Jesus,

καὶ ἐκρατήσαν αὐτόν. 51 Καὶ ἰδοὺ, εἰς τῶν and they seized him. And lo, one of the μετὰ Ἰησοῦ, ἐκτείνας τὴν χεῖρα, ἀπέσπασε τὴν with Jesus, stretching the hand, drew out the μαχαίραν αὐτοῦ· καὶ πατάξας τὸν δούλον τοῦ sword of him; and striking the slave of the ἀρχιερέως, ἀφείλεν αὐτοῦ τὸ ὠτίον. 52 Τότε high-priest, cut off of him the ear. Then

λέγει αὐτῷ ὁ Ἰησοῦς· Ἀποστρέφον σου τὴν says to him the Jesus; Return thee the μαχαίραν εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ sword into the place of her; all for the λαβόντες μαχαίραν, ἐν μαχαίρᾳ ἀπολούνται. taking a sword, by sword shall perish.

53 Ἡ δοκεῖς, ὅτι οὐ δύναμαι * [ἀρτί] παρακα- Or thinkest thou, that not I am able [now] to en- λεσαι τὸν πατέρα μου, καὶ παραστήσει μοι treat the father of me, and will furnish to me πλείους ἢ δώδεκα λεγεῶνας ἀγγέλων; 54 Πῶς more than twelve legions of messengers? How οὐν πληρωθῶσιν αἱ γραφαί, ὅτι οὕτω δεῖ then could be fulfilled the writings, that thus it must γεγενεσθαι. be done.

55 Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς In that the hour said the Jesus to the ὄχλοις· Ὡς ἐπὶ ληστικῆν ἐξηλλεθε μετὰ μαχαίρων crowds. As upon a robber came ye out with swords καὶ ξυλῶν, συλλαβεῖν με· καθ' ἡμέραν * [πρὸς and clubs to take me; every day [with him]; ἐπαθεζόμεν διδάσκων ἐν τῷ ἱερῷ, καὶ οὐκ you] I did sit teaching in the temple, and not κρατῆσατέ με. 56 Τοῦτο δὲ ὅλον γεγονεν, ἵνα as seized me. This but all has been done, that

MAN is delivered into the hands of Sinners.

46 Arise, let us go; behold! HE, who BETRAYS me, has come."

47 Now † while Jesus was speaking, behold, Judas, one of the TWELVE, came, accompanied with a great Crowd, armed with Swords and Clubs, from the HIGH-PRIESTS and Elders of the PEOPLE.

48 And HE, who DELIVERED him up, had given them a Sign, saying, "He it is, whom I may kiss; hold him fast."

49 And immediately approaching JESUS, he said, "Hail, Rabbi!" and repeatedly kissed him.

50 But JESUS said to him, "Companion, for what purpose art thou present?" Then coming, they laid HANDS on JESUS, and secured him.

51 And behold, † one of those who were * with him, laying his HAND on his SWORD, drew it, and striking the SERVANT of the HIGH-PRIEST, cut off HIS EAR.

52 Then JESUS says to him, "Return Thy sword to its PLACE: † for: ALL WHO have RECOURSE to the Sword, shall perish by the Sword.

53 Or, dost thou think That I cannot entreat my FATHER, and he will send to my relief more than Twelve Legions of Angels?

54 But, in that case, how could the SCRIPTURES be verified. † That thus it must be?"

55 JESUS at the same TIME said to the CROWDS, "As in pursuit of a Robber, have you come with Swords and Clubs to take me? I sat teaching in the TEMPLE every day, and you did not arrest me.

56 All this, however, has been done, that the

* VATICAN MANUSCRIPTS—61. with him. 63. now—only.

† 47. Mark xli. 43. Luke xlii. 4. John viii. 1. Acts i. 10. 52. Gen. ix. 6. Rev. xiii. 10. 54. 1st Cor. xiii. 3. 2d Cor. xiii. 23. 46. 46.

† 51. John xlii. 10.

πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. Τότε
might be fulfilled the writings of the prophets. Then.
οἱ μαθηταὶ πάντες, ἀφέντες αὐτὸν, ἐφυγον.
the disciples all, leaving him, they fled.
Οἱ δὲ κρητίσσωντες τὸν Ἰησοῦν, ἀπηγάγον
They and seeing the Jesus, they led
πρὸς Καϊάφην τὸν ἀρχιερεᾶ, ὅπου οἱ γραμματεῖς
to Caiaphas the high-priest, where the scribes
καὶ οἱ πρεσβύτεροι συνήχθησαν. Ὁ δὲ
and the elders were assembled. The but
Πέτρος ἠκολούθει αὐτὸν ἀπὸ μακροθέρ, ἕως τῆς
Peter followed him at a distance, to the
αὐλῆς τοῦ ἀρχιερέως· καὶ εἰσελθὼν ἐσῶ, ἐκάθητο
palace of the high-priest; and having gone in, sat
μετὰ τῶν ὑπηρέτων, ἰδεῖν τὸ τέλος.
with the attendants, to see the end.
Οἱ δὲ ἀρχιερεῖς * [καὶ οἱ πρεσβύτεροι] καὶ
The and high-priests (and the elders) and
τὸ συνέδριον ὅλον ἐζητούν ψευδομαρτυρίαν κατὰ
the high-council whole sought false testimony against
τοῦ Ἰησοῦ, ὅπως αὐτὸν θανατώσωσι. Καὶ
the Jesus, so that him they might deliver to death. And
οὐκ εὗρον, πολλὰν ψευδομαρτυρίαν προσελ-
not they found, many false-witnesses having
θόντων. Ὑστερον δὲ προσελθόντες δύο * [ψευ-
coming Afterward but coming [false-
δομαρτυρεῖς,] εἶπον· Οὗτος εἶπεν· Δυναμαί
witnesses,] said; This affirmed; I am able
καταλῦσαι τὸν ναὸν τοῦ θεοῦ, καὶ δια τριῶν
to destroy the temple of the God, and in three
ἡμερῶν οἰκοδομῆσαι αὐτόν. Καὶ ἀναστὰς ὁ
days to build it. And rising up the
ἀρχιερεὺς εἶπεν αὐτῷ· Οὐδὲν ἀποκρινῇ; τί
high-priest said to him; Nothing answerest thou? what
οὗτος σου καταμαρτυροῦσιν, Ὁ δὲ Ἰησοῦς
three o. thee testifies against? The but Jesus
εἰσώπη. Καὶ * [ἀποκριθεὶς] ὁ ἀρχιερεὺς εἶπεν
was silent. And [answering] the high-priest said
αὐτῷ· Εἰδοκίμω σε κατὰ τοῦ θεοῦ τοῦ ζῶντος,
thou. I adjure thee by the God of the living,
ἢ ἄ ἡμῖν εἰπῆς, εἰ σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ
or o. thou thou tell, if thou art the Anointed, the son of the
θεοῦ. Λέγει αὐτῷ ὁ Ἰησοῦς· Σὺ εἶπας.
God. Says to him the Jesus; Thou hast said.
Πλὴν λέγω ὑμῖν· ἀπ' ἄρτι οὐσεθε τὴν υἰὸν τοῦ
I declare say to you, from now you shall see the son of the
ἐκείνου καθήμεν ὀκτὶς ἐξ ἡμῶν τῆς δυναμείας,
man sitting at right of the power,
καὶ ἐρχομένον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.
and coming upon the clouds of the heaven.
Τότε ὁ ἀρχιερεὺς διεῖρξε αἱμάτια αὐτοῦ,
Then the high-priest rent the cloths of him,

WRITINGS of the PRO-
PHETS might be verified." Then all * his DISCIPLES
deserting him, fled.

57 AND THOSE WHO AP-
PREHENDED JESUS, CON-
DUCTED him to Caiaphas the HIGH-PRIEST, where
the SCRIBES and ELDERS
were assembled.

58 But PETER followed
him at a distance, to
the PALACE of the HIGH-
PRIEST; and having en-
tered, sat with the AT-
TENDANTS to see the
RESULT.

59 Now the HIGH-
PRIESTS and the whole
SANHEDRIM sought false-
testimony against JESUS,
so that they might deliver
him to death;

60 and they did not find
it, though † Many False-
witnesses came. But at
last, Two approaching,

61 said, "This man de-
clared, † I can destroy the
TEMPLE of GOD, and in
Three Days rebuild it."

62 And the HIGH-PRIEST
answering, said to him,
"Answerest thou anything
to what these testify
against thee?"

63 † But Jesus was si-
lent. And the HIGH-
PRIEST said to him, † "I
adjure thee by the LIVING
GOD, that thou inform us,
whether thou art the MES-
SIAN, the SON of GOD."

64 JESUS says to him.
"Thou hast said; more-
over I declare to you,
† Hereafter you shall see
the SON of MAN sitting on
the Right hand of POWER,
and coming on the CLOUDS
of HEAVEN."

65 Then the HIGH-
PRIEST rent his CLOTHES,

* VATICAN MANUSCRIPT.—57. his DISCIPLES deserting.
so LACHMANN and Tischendorf.

60. false-witnesses—omit.

59. and the elders—omit.
61. answering—omit.

† 63. A solemn adjuration, which a Jew was bound to answer, Lev. v. 1. After such an
adjuration by magistrates or superior, the answer returned was an answer upon oath; a
false answer was perjury and even the silence of the person adjured was not deemed Inno-
cent. Hence it was that the high-priest had recourse to this measure upon our Lord's dis-
claiming to answer the unfounded accusations which were brought against him, from the
conviction that his judges were predetermined, and that every thing he could say would
be of no avail.

† 67. Mark xiv. 68; Luke xxi. 64; John xviii. 23, 24. † 68. Mark xiv. 66—67,
of Matt. xviii. 40; John ii. 19—22. † 63. Isa. liii. 12, 14. † 64. Dan
ix. 13; Matt. xvi. 27; xiv. 30; xxv. 31; Luke xxi. 27. John i. 51; 1 Thess. iv. 16; Rev.

λεγων· Ὅτι βλασφημησεν· τι ἐτι χρεια-
 saying That he blasphemes, what further need
 εχουμε μαρτυρων· ιδε, νυν ηκουσατε την
 have we of witnesses? see, now you heard the
 βλασφημιαν αυτου. 60· Τι υμιν δοκει· οἱ δε
 blasphemy of him. What to you think? they and
 αποκριθentes· εἰπον· Ενοχος θανατου εστι.
 answering said, liable to death he is.
 61· Τότε ενεπυσαν εις το προσωπον αυτου, και
 Then they spat into the face of him, and
 εκελαφισαν αυτον· οἱ δε ερραπισαν,
 as with the fist him; they and struck with palms of their hands,
 62 λεγοντες· Προφητεισων ημιν, χριστε, τις
 saying; Prophesies to us, O anointed, who
 εστιν ο παισας σε.
 is he striking thee?

69· Ο δε Πητρος εξω εκαθητο εν τη αυλη.
 The and Peter without sat in the court-yard.
 Και προσηλθεν αυτω μια παιδισκη, λεγουσα·
 And came to him one maid-servant, saying;
 Και συ ησθα μετα Ιησου του Γαλιλαιου. 70· Ο
 Also thou wast with Jesus of the Galilee. He
 δε ηρησατο εμπροσθεν αυτων παντων, λεγων·
 but denied in presence of them all, saying;
 Ουκ οίδα, τι λεγεις. 71· Εξελθοντα δε αυτον εις
 Not I know, what thou sayest. Going out and he into
 τον πυλωνα, ειδεν αυτον αλλη, και λεγει τοις
 the portico, saw him another, and says to those
 εκει· Και ουτος ην μετα Ιησου του Ναζωραιου.
 there; Also this was with Jesus of the Nazareth.
 Και παλιν ηρησατο μεθ' ορκου· Ὅτι ουκ οίδα
 And again he denied with a oath; That not I know
 τον ανθρωπον. 72· Μετα μικρον δε προσελθοντες
 the man. After a little and approaching
 οἱ εστωτες, ειπον τω Πητρω· Αληθης και
 those having stood by, said to τω Peter: Certainly also
 συ εξ αυτων ει· και γαρ η λαλια σου δηλον σε
 thou of them art; even for the speech of thee manifest thee
 ποιει. 74· Τότε ηρξατο καταθεματιζειν, και
 makes Then he began to curse, and
 ομνυειν· Ὅτι ουκ οίδα τον ανθρωπον. Και
 to swear. That not I know the man. And
 ευθως αλεκτωρ εφωνησε. 75· Και εμνησθη ο
 instantly a cock crew. And remembered the
 Πητρος του ρηματος του Ιησου, ειρηκοτος
 Peter of the word of the Jesus, declaring
 * [αυτω]· Ὅτι πριν αλεκτορα φωνησαι, τρις
 to him; That before a cock crows, thrice
 απαρνηση με. Και εξελθων εξω, εκλαυσε
 thou wilt deny me. And going out, he wept
 πικρως.
 bitterly.

saying, "He has spoken blasphemy; what further
 Need have we of Witnesses? behold, now you
 have heard * the BLAS-
 PHEMY.

66 † What is your epir-
 ion?" And THEY answer-
 ing, said, "He deserves to
 Die."

67 † Then they spat in
 his FACE, and beat him
 with their fists; and some
 struck him on the cheek
 with the open hand,

68 saying, † "Divine to
 us, O Messiah, Who is HE
 STRIKING thee?"

69 † Now PETER sat
 without in the COURT-
 YARD; and a Maid-ser-
 vant came to him, saying,
 "Thou also wast with JE-
 SUS the GALILEAN."

70 But he denied it be-
 fore them all, saying, "I
 know not what thou say-
 est."

71 And passing out into
 the PORTICO, another saw
 him, and says to THEM,
 "This person was also
 there with Jesus the NA-
 ZARITE."

72 And again he denied
 with an Oath, "I know
 not the MAN."

73 And after a while,
 those who STOOD BY, ap-
 proaching, said to PETER,
 "Certainly, thou also art
 one of them; for even
 thy DIALECT makes Thee
 known."

74 Then he began to
 curse and to swear, "I
 know not the MAN." And
 instantly a Cock crew.

75 And Peter recollected
 the DECLARATION of JE-
 SUS, † "That before a Cock
 crows, thou wilt three
 disown me." And going
 out, he wept bitterly.

* VATICAN MANUSCRIPT.—65. the BLASPHEMY.

75. to him—omit.

† 63. In this insulting taunt there seems to be an indirect sneer at the popular belief in our Lord's Messiahship; which is rendered still more apparent by the sarcastic use of the word *prophetescein*. This word is sometimes used generally in relation to things unknown, so as to correspond with the English *guess*. It should be remembered that Christ was now blindfolded, as appears from Mark xiv. 65; Luke xxii. 64.—*Quinzel*. † 74. See Note on verse 34.

† 60. Mark xiv. 64. † 67. Isa. l. 8; lili. 3; Luke xxii. 63, 64. † 62. Mark xiv. 66; Luke xii. 53; John xviii. 23—25, 26—27. † 75. See verse 34; Mark xiv. 30; Luke xii. 61, 62; John xii. 34.

ΚΕΦ. κς'. 27.

¹ Πρωιας δε γενομένης, συμβουλίον ελαβον
Morning and having come, a council held
πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ
all the high-priests and the elders of the
λαοῦ κατὰ τοῦ Ἰησοῦ, ὥστε θανατώσαι αὐτόν.
people against the Jesus, so as to deliver to death him.

² Καὶ δεσφάντες αὐτόν, ἀπηγάγον, καὶ παρέδωκαν
And binding him, they led, and delivered up
αὐτόν * [Ποντίῳ] Πιλατῷ τῷ ἡγεμονί.
him [to Pontius] Pilate the governor.

³ Τότε ἰδὼν Ἰουδᾶς, ὁ παραδίδους αὐτόν, ὅτι
Then seeing Judas, that betraying him, that
κατεκρίθη, μεταμεληθεὶς ἀπεστρεψε τὰ τρια-
he was condemned, repenting he returned the thirty

κόντα ἀργύρια τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυ-
pieces of silver to the high-priests and to the elders,
τεροῖς, ⁴ λέγων. Ἡμᾶς, παραδούς αἶμα
saying, I sinned, having delivered up blood

ἀθῶν. Οἱ δὲ εἶπον· Τι πρὸς ἡμᾶς; Σὺ οὖν εἶ.
innocent. They but said; What to us? Thou wilt see.

⁵ Καὶ βίψας τὰ ἀργύρια ἐν τῷ ναφ, ἀνεχώρησε.
And hurling the pieces of silver in the temple, he withdrew;

καὶ ἀπελθὼν ἀπηγγέστο. ⁶ Οἱ δὲ ἀρχιερεῖς,
and having gone forth strangled himself. The and high-priests,
λαβόντες τὰ ἀργύρια, εἶπον· Οὐκ ἐξεστὶ βαλεῖν
taking the pieces of silver, said; Not it is lawful to put

αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τίμη αἵματος ἐστὶ.
them into the treasury, since price of blood it is.

⁷ Συμβουλίον δὲ λαβόντες, ᾠγόρασαν ἐξ αὐτῶν
Council and taking, they bought with them

τὸν ἀγρὸν τοῦ κεραμεῶς, εἰς ταφὴν τοῖς ξηνοῖς.
the field of the potter, to bury the strangers.

⁸ Διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος, ἀγρὸς αἵματος,
Therefore is called the field that, a field of blood,

ἕως τῆς σημερινῆς. ⁹ Τότε ἐπληρώθη τὸ ῥηθεὶν
even to the day. Then was fulfilled the word spoken

CHAPTER XXVII.

¹ ¶ Now, at the Dawn of day, All the HIGH-PRIESTS and the ELDERS of the PEOPLE, held a Council against JESUS, in order to deliver him to death.

² And binding him, they led and delivered him up to PILATE the GOVERNOR.

³ ¶ Then THAT Judas who DELIVERED him up, perceiving That he was condemned, repented; and returned the THIRTY Shells to the HIGH-PRIESTS and the ELDERS,

⁴ saying, "I have sinned in betraying innocent Blood." But THEY said, "What is that to us? Thou wilt see to that!"

⁵ And hurling the SHELLS in the TEMPLE, he withdrew, † and having gone away, strangled himself.

⁶ And the HIGH-PRIESTS taking the MONEY, said, "It is not lawful to put it into the † CORBANAN, seeing it is the Price of Blood."

⁷ And taking Council they bought with it the † POTTER'S FIELD, as a burial-place for † STRANGERS.

⁸ Therefore that FIELD is called, † The field of Blood, even to this DAY.

⁹ Then was verified the

* VATICAN MANUSCRIPT.—2. Pontius—omit.

† 6. The sacred treasury for the gifts which had been vowed to the temple. It was so named from Corban, a gift. See Mark vii. 11. It was a large chest with a hole in the lid, and it stood in the court of the altar, on the right side as you face the house of the Lord. See 2 Kings xii. 9. This chest was out of the reach of those who brought their money to it. They delivered their money to the priest, who placed it in the chest. Hence Judas, when his money was refused, had to throw it on to the ground. The Corbanan, or chest in the court of the altar, must be distinguished from the *gazophylakion*, the treasury, mentioned in Mark xii. 41, and John viii. 20. This was a name given to the court of the women, because therein were placed chests for voluntary gifts to the temple. They were there placed because the crowd was greatest in that court; and it was into these chests that a Jew could drop a gift so privately that his left hand should not know what his right did.—S. Sharpe. † 7. It was just without the wall of Jerusalem, south of mount Zion, and was originally called the potter's field, because it furnished a sort of clay suitable for potter's ware. Acl-dama, as late as the seventeenth century, was used as a burying-place by the Armenian Christians in Jerusalem. But according to Robinson, it has long been abandoned for sepulchral purposes. It is not fenced in, and the charnel house, now a ruin, is all that remains to point out the site. † 8. The article is significant in the original, though our language will not bear it. For it shows that strangers in general, people of a different country and religion, are not meant; but strange Jews only; Jews who were not natives of Jerusalem, but might come there to worship at the temple, or on other business. Where specification is intended, the article is omitted: Eph. i. 12; Heb. xi. 13.—Wakefield.

1. Mark xv. 1. Luke xiii. 66; John xviii. 28. 2. S. Mat. xvi. 16, 16. 3. S. Mat. xvi. 16, 16.

δ.α Ἱερεμιου του προφητου, λεγοντος· "Και
through Jeremiah the prophet, saying, "And
ελαβον τα τριακοντα αργυρια, την τιμην του
I took the thirty pieces of silver, the price of the
τετιμημενου, ον ετιμησαντο απο υιων Ισραηλ,
having been valued, whom they valued from sons of Israel,
10 και εδωκαν αυτα εις τον αγρον του κεραμεως·
and gave them for the field of the potter,
καθα συνεταξε μοι κυριος."
even as directed me a lord."

11 Ο δε Ιησους εστη εμπροσθεν του ηγεμονος·
The and Jesus stood in presence of the governor,
και επηρωτησεν αυτον ο ηγεμων, λεγων· Συ
and asked him the governor, saying; Thou
ει ο βασιλευς των Ιουδαιων; Ο δε Ιησους
art the king of the Jews? The and Jesus
εφη αυτω· Συ λεγεις. 12 Και εν τω κατηγο-
said to him; Thou sayest. And in the to be ac-
ρεισθαι αυτον υπο των αρχιερων και των
caused him by the high-priests and the
πρεσβυτερων, ουδεν απεκρινατο. 13 Τότε λεγει
elders, nothing he answered. Then says
αυτω ο Πιλατος· Ουκ ακουεις, ποσα σου
to him the Pilate; Not thou hearest, how many things of thee
καταμαρτυρουσι; 14 Και ουκ απεκριθη αυτω
they bear witness against? And not he answered him
προς ουδε εν ρημα· ωστε θαυμαζειν τον ηγε-
to not even one word; so as to astonish the gov-
μονα λιαν,
ernor greatly.

15 Κατα δε εορτην ειωθει ο ηγεμων απο-
At and a feast was accustomed the governor to
λυειν ενα τω οχλω δεσμιον, ον ηθελον
release one to the crowd prisoner, whom they wished.
16 Ειχον δε tote δεσμιον επισημον, λεγομενον
They had and then a prisoner noted, being called
Βαραββαν. 17 Συνηγμενων ουν αυτων, ειπεν
Barabbas. Having being assembled then of them, said
αυτοις ο Πιλατος· Τινα θελετε απολυσω υμιν;
to them the Pilate; Which wish you I release to you?

WORD SPOKEN through
† Jeremiah the PROPHET,
saying, † "And I took
"the THIRTY Shekels, (the
"price at which they val-
"ued the PRECIOUS ONE.)
"from the Sons of Israel.
10 "and gave them
"for the POTTER'S FIELD,
"even as the Lord directed
"me."

11 And JESUS stood be-
fore the GOVERNOR; and
12 asked him, saying,
"Art thou the KING of
the JEWS?" And JESUS
replied, "Thou sayest."

12 But he made no re-
ply to the accusations of
the HIGH-PRIESTS and the
ELDERS.

13 Then PILATE says to
him, "Dost thou not hear
how many things they
testify against thee?"

14 And he gave him
no answer, not even one
word; so that the GOV-
ERNOR was greatly sur-
prised.

15 † And at each Feast
the GOVERNOR was ac-
customed to release to
the crowd one Prisoner,
whom they wished.

16 And they had then
a well-known Prisoner,
named † Barabbas.

17 Therefore, being as-
sembled, PILATE said to
them, "Which do you
wish that I release to you?"

† 9. This quotation from the prophet has greatly puzzled the critics. The passage is not found in Jeremiah; and only something very like it in Zechariah. Several solutions of the difficulty have been offered. 1. A corruption of the names arising from MS. abbreviations; e. g., some copyist mistaking Ζου, Zechariah, for Ιω, Jeremiah. 2. That Matthew simply wrote, through the prophet, omitting, as he often did, the name of the prophet. The ancient Syrian and Persian versions omit the name, and some Greek MSS., but a large majority of MSS. insert it. 3. Mede and Kidder suppose that Jeremiah in the first instance wrote the chapter from which these words are taken, as well as the two former, and that the Evangelist was influenced by this opinion. 4. Whitty says, "We know, from Jerome, that there was still extant in his time, an apocryphal book of the prophet Jeremiah, in which was found every letter of the words quoted by Matthew." Dr. Gausson, remarks on this:—"We know also that the Second Book of Maccabees (ii. 1-2) relates many of the actions and words of Jeremiah, which are taken from another book than that of his canonical prophecies. Why, then, might not the words quoted by the evangelist have been pronounced really by Jeremiah, and have remained in the memory of the Church to the days of Zechariah, who might then have again given them a place theophanistically in holy Scripture, (as is the case with the unwritten words of Enoch, quoted in the Epistle of Jude, (verses 14 and 15,) or the unwritten words of Jesus Christ, quoted by St. Paul in the Book of Acts) (ix. 35.) What confirms this supposition is, that part only of the words quoted by St. Matthew are found in Zechariah. Besides, it is known that this prophet was fond of recalling the words of Jeremiah. (See Zech. i. 4, and Jer. xviii. 11; Zech. iii. 8, and Jer. xxiii. 5.)" † 16. Some very ancient authorities cited by Origen, read "Jesus, the son of Abbas," which Michaelis says is undoubtedly the original reading. The word "Jesus" was omitted in later copies in honor to the name.

† 9. Zech. xi. 12, 13.

† 11. Mark xv. 2; Luke xiii. 3; John xviii. 32.

Mark xv. 6; Luke xiii. 17; John xviii. 32.

† 12

Βαραββαν, η Ιησου, τον λεγομενον Χριστου;
Barabbas? or Jesus, the being called Christ?
Ἦιδει γαρ, οτι δια φθονον παρεδωκαν αυτον.
He knew for, that through envy they had delivered up him.
Ἰσθημενου δε αυτον επι του βηματος, απε-
Being seated and of him upon the tribunal, sent
τειλε προς αυτον η γυνη αυτου, λεγουσα·
to him the wife of him, saying,
Μηδεν σοι και τω δικαιω εκεινω* πολλα γαρ
Nothing to thee and to the just one that, many things for
επαθον σημερον κατ' οναρ δι' αυτον. ²⁰ **Οι**
I suffered this day in a dream because of him. The
δε αρχιερεις και οι πρεσβυτεροι επεισαν τους
but high-priests and the elders persuaded the
οχλους, ινα αιτησωνται τον Βαραββαν, τον δε
crowds, that they should ask the Barabbas, the and
Ιησουν απολεσωσιν. ²¹ **Αποκριθεις δε ο ηγεμων**
Jesus they might destroy. Answering and the governor
ειπεν αυτοις· Τινα θελετε απο των δυο απολυσω
said to them; Which wish you of the two I shall release
υμιν; Οι δε ειπον· Βαραββαν. ²² **Λεγει αυ-**
to you? They and said; Barabbas. He says to
τοις ο Πιλατος· Τι ουν ποιησω Ιησουν, τον
them the Pilate; What then shall I do Jesus, the
λεγομενον Χριστον; Λεγουσιν·* ^[αυτω] **παντες·**
being called Christ? They say [to him] all,
Σταυρωθτω. ²³ **Ο δε ηγεμων εφη· Τι γαρ**
Let him be crucified. The and governor said; What for
κακον εποιησεν; Οι δε περισσως εκραζον,
evil has he done? They but vehemently cried,
λεγοντες, Σταυρωθτω.
saying; Let him be crucified.
²⁴ **Ιδων δε ο Πιλατος οτι ουδεν ωφελει,**
Seeing and the Pilate that nothing profits,
αλλα μαλλον θορυβος γινεται, λαβων υδωρ,
but rather a tumult is made, taking water,
απενιψατο τας χειρας απεναντι του οχλου,
he washed the hands before the crowd,
λεγων· Αθως ειμι απο του αιματος *του
saying; Innocent I am from the blood [of the
δικαιου] τουτου· υμεις οψεσθε. ²⁵ **Και αποκρι-**
just] of this you shall see. And answer-
θεις πας ο λαος ειπε· Το αιμα αυτου εφ' ημας,
ing all the people said; The blood of him upon us,
και επι τα τεκνα ημων. ²⁶ **Τοτε απελευσεν**
and upon the children of us. Then he released
αυτοις τον Βαραββαν, τον δε Ιησουν φραγελ-
to them the Barabbas, the and Jesus having
λωσας παρεδωκεν, ινα σταυρωθ.
scourged he delivered up, that he might be crucified.

Barabbas? or THAT Jesus who is named Christ?
 18 For he knew That they had delivered him up through Envy.
 19 And while he was sitting on the TRIBUNAL, his wife sent to him, saying, "Have nothing to do with that JUST person; for I have suffered much † this-day, in a Dream, because of him."
 20 † But the HIGH-PRIESTS and the ELDERS persuaded the CROWDS to ask for BARABBAS, and to destroy JESUS.
 21 And the GOVERNOR answering, said to them, "Which of the two do you wish me to release to you?" And they said, "BARABBAS."
 22 PILATE says to them, "What then shall I do to THAT Jesus, who is named Christ?" They all say, "Let him be crucified."
 23 And * he said, (No;) "for what Evil has he done?" But they vehemently cried, saying, "Let him be crucified."
 24 And Pilate, perceiving that he had no influence, but rather a Tumult was made, † taking Water, he washed his hands before the CROWD, saying, "I am innocent of * this BLOOD; see you to it."
 25 And All the PEOPLE answering, said, † "His BLOOD rest on us, and on our CHILDREN."
 26 He then released to them BARABBAS; and having scourged JESUS, he delivered him up to be crucified.
 27 Then the SOLDIERS of the GOVERNOR having

* VATICAN MANUSCRIPT.—21. BARABBAS.
 24. just—omit. 24. this BLOOD; see.

22. to him—omit.

23. he said.

† 19. It is to be observed, that by *this day* is meant *this night*. This may seem a strange interpretation, till it is considered, that *the day*, according to the reckoning in Judea, began on the evening before Pilate's wife sent this message to her husband; and that therefore *this night* in which she had her dream, was a constituent part of what she meant by *this day*. This is agreeable to what we read in Gen. 1. 5: "the evening and the morning were the first day." Bishop Pearce.

† 20. Mark xv. 11; Luke xiii. 16; John xviii. 40; Acts iii. 24.
 * 21. Deut. xix. 10; Acts v. 29

† 21. Deut. xxi. 8

βοῦντες τὸν Ἰησοῦν εἰς τὸ πραι-
the Jews into the judgment hall, they gathered
 γον ἐπ' αὐτὸν ὅλην τὴν σπειραν. ²⁸ Καὶ ἐκδυ-
together to him whole the company. And having
 σαντες αὐτὸν, περιέθηκαν αὐτῷ χλαμυδα κοκκι-
stripped him, they put on to him a soldier's cloak scar-
 νην. ²⁹ Καὶ πλέξαντες στεφανὸν ἐξ ἀκανθῶν,
let. And braiding a crown of thorns,
 ἐπέθηκαν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ καλαμὸν
placed upon the head of him, and a reed
 ἐπὶ τὴν δεξιάν αὐτοῦ· καὶ γονυπετήσαντες
on the right of him; and bending the knee
 ἐμπροσθεν αὐτοῦ, ἐνεπαίξον αὐτῷ, λέγοντες·
in presence of him, mocked him, saying,
 Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων. ³⁰ Καὶ ἐμπτύ-
Hail, the king of the Jews. And spit-
 σαντες εἰς αὐτὸν, ἔλαβον τὸν καλαμὸν, καὶ
ting on him, they took the reed, and
 ἐτύπτον εἰς τὴν κεφαλὴν αὐτοῦ. ³¹ Καὶ ὅτε
struck on the head of him. And when
 ἐνεπαίξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμυδα,
they had mocked him, they took off him the soldier's cloak,
 καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ· καὶ ἀπη-
and put on him the garments of him; and led
 γαγον αὐτὸν εἰς τὸ σταυρωσάι. ³² Ἐξέρχομενοι
away him into the to be crucified. Going out
 δέ, εὗρον ἀνθρώπῳ Κυρηναίῳ, ὀνοματὶ Σίμωνα·
and, they met a man a Cyrenian, by name Simon;
 τούτου πηγαρεύσαν, ἵνα ἀρῇ τὸν σταυρὸν
him they compelled, that he might carry the cross
 αὐτοῦ. ³³ Καὶ ἐλθόντες εἰς τόπον λεγόμενον
of him. And coming into a place being called
 Γολγοθα, ὃ ἐστὶ λεγόμενον κρανίου τοπος,
Golgotha, which is being called of a skull a place,
³⁴ ἔδωκαν αὐτῷ πίνειν ὄξος μετὰ χολῆς μεμιγ-
they gave to him to drink vinegar with gall having been
 μένον· καὶ γευσάμενος, οὐκ ᾔθελε πίνειν.
soured; and having tasted, not he would drink.
³⁵ Σταυρωσάντες δὲ αὐτὸν, διεμερίσαντο τὰ
Crucifying and him, they divided the
 ἱμάτια αὐτοῦ, βαλλόντες κλῆρον. ³⁶ ὁ καθ' ἓν
garments of him, casting a lot. And being
 μενοὶ ἐτήρουν αὐτὸν ἐκεῖ. ³⁷ Καὶ ἐπέθηκαν
seated they watched him there. And they placed

led JESUS into the † PRAE-
 TORIUM, gathered together
 against him the Whole
 COMPANY.

28 And *clothing him,
 † they put on him a sol-
 dier's †scarlet Cloak.

29 † And wreathing a
 Crown of Acanthus, they
 placed it on his HEAD, and
 put a Reed in his RIGHT
 hand; and kneeling before
 him, they mocked him,
 saying, "Hail, * King of
 the JEWS!"

30 † And spitting on him,
 they took the REED, and
 struck him on the HEAD.

31 And when they had
 insulted him, they divest-
 ed him of the SOLDIER'S
 CLOAK, and clothed him
 with his own RAIMENT,
 and led him away to be
 CRUCIFIED.

32 † And going out, they
 met a Cyrenian, named
 Simon; him they compel-
 led to carry his cross.

33 And having arrived
 at a Place called Golgo-
 tha, which is called, a
 Place of a Skull,

34 † they gave him
 * Wine to drink, mixed
 with Gall; which, hav-
 ing tasted, he would not
 drink.

35 † And after nailing
 him to the cross, they
 distributed his GARMENTS
 by Lot. †

36 And sitting down,
 they watched him there.

37 And over his HEAD

* VATICAN MANUSCRIPT.—28. clothing him, they put on him.
 34. Wine.

29. King of the

† 27. The palace of the Roman governor was so called. But here the court-yard in front of the Prætorium seems meant. The Roman Prætorium had been Herod's palace. It stood to the west of the temple. The road from the Prætorium entered the temple by a bridge over the valley at the south-west corner.

† 28. The color distinguished it as suitable for a man of high rank in the army; but in shape the *elamys* was the same for the emperor and for the common soldier. This was put on him to ridicule his pretensions to the title of a king.

† 29. It does not appear, that this crown was intended to torture his head, but rather to mock his claim to royalty. Dr. Clarke's *an.* "Mark, chap. xv. 17; and John, chap. xix. 5, term it *stephanon akanthinon*, which may very well be translated an *acanthine crown*, or wreath formed out of the branches of the herb *acanthus*, or *beard's foot*. This, however, is a prickly plant, though nothing like thorns, in the common meaning of that word."

† 33. The clause found in the Common Version, "that it might be fulfilled which was spoken by the prophet, 'They parted my garments among them, and upon my vesture did they cast lots,'" is found in comparatively few MSS., and has no place in the ancient versions.

† 27. Mark xv. 16; John xix. 2. † 28. Luke xiii. 11. † 29. Ps. lxxix. 19
 † 30. Isa. l. 6. † 32. Mark xv. 31; Luke xxiii. 26. † 34. Ps. lxxix. 21. † 36

Ps. xxi. 18. John xix. 23.

ἐκὰς τῆς κεφαλῆς αὐτοῦ τῇ αἰτίᾳ αὐτοῦ
above the head of him the accusation of him
γεγραμμένη· "Οὗτος ἐστὶν Ἰησοῦς ὁ βασιλεὺς
having been written, "This is Jesus the king
τῶν Ἰουδαίων."
of the Jews."

38 Τότε σταυρουνταὶ σὺν αὐτῇ δύο ἄλλοι·
Then were crucified with him two robbers;
εἰς ἐκ δεξιῶν, καὶ εἰς ἐξ ἐναντιῶν. 39 Οἱ
one by right, and one by left. Those
δε παραπορευόμενοι ἐξασφηνῶν αὐτὸν,
and passing along reviled him,
κινούντες τὰς κεφαλὰς αὐτῶν, 40 καὶ λεγόν-
shaking the heads of them, and say-
τες· "Ὁ καταλὼν τὸν ναὸν, καὶ ἐν τρισὶν
ing, He overthrowing the temple, and in three
ἡμέραις οἰκοδομῶν, σῶσον σεαυτὸν· εἰ υἱὸς
days building, save thyself; if a son
εἰ τοῦ θεοῦ, καταβῆθι ἀπὸ τοῦ σταυροῦ.
thou art of the God, come down from the cross.

41 Ὅμοιος δὲ καὶ οἱ ἀρχιερεῖς, ἐμπαίζοντες μετὰ
Likewise and also the high-priests, mocking with

τῶν γραμματέων καὶ πρεσβυτέρων, εἶπον·
the scribes and elders, said;

42 Ἄλλως ᾤσων, ἑαυτὸν οὐ δύναται σῶσαι· εἰ
Others he saved, himself not is able to save.

βασιλεὺς Ἰσραὴλ ἐστὶ, καταβὰν νῦν ἀπὸ τοῦ
a king of Israel he is, let him come down now from the
σταυροῦ, καὶ πιστευσόμεν αὐτῷ. Περὶ οὗ
cross, and we will give credit to him. He trusted

ἐπὶ τὸν θεόν· ῥυπασθῶ νῦν αὐτὸν, εἰ θέλει
in the God, let him rescue now him, if he wishes
αὐτὸν· εἶπε γὰρ· Ὅτι θεοῦ εἰμι υἱός. 44 Το-
him; he said for, That of God I am a son. That

δ' αὐτοῦ καὶ οἱ ἄρσται, οἱ συσταυρωθέντες
through it also the robbers, those being crucified

αὐτῷ, ὠνειδίζον αὐτόν.
with him, reproached him.

45 Ἀπὸ δὲ ἑκτῆς ὥρας σκοτὸς ἐγένετο ἐπὶ
From now sixth hour darkness was on

πᾶσαν τὴν γῆν, ἕως ὥρας ἐννατῆς. 46 Περὶ δὲ
all the land, till hour ninth. About and

τὴν ἐννατὴν ὥραν ἀνεβοσῆεν ὁ Ἰησοῦς φωνή
the ninth hour cried out the Jesus with a voice

μεγαλὴ, λέγων· Ἠλὶ, ἡλὶ· λαμὰ σαβαχθανί·
great, saying; Eli, Eli, lama saba: thani?

τοῦτ' ἐστὶ· Ὁ θεὸς μου, Ὁ θεὸς μου· ἵνατί με ἐγκατε-
this is, O God of me, O God of me; why me hast thou

λίπες. 47 Τίνας δὲ τῶν ἐκεῖ ἐστῶτων, ἀκου-
forsook? Some and of those there standing, having

σαντες, εἶλεγον· Ὅτι Ἠλίαν φωνεῖ οὗτος. 48 Καὶ
heard, said; For Elias he cries this. And

εὐθεὺς δρᾶμων εἰς ἐξ αὐτῶν, καὶ λαβὼν
immediately running one of them, and taking

σπογγίον, πλησας τε οἴκου, καὶ περιθεῖς
a sponge, filling and of vinegar, and attaching

† they placed his ACCUSA-
TION in writing, "This is
Jesus, the KING of the
JEWS."

38 † At the same time,
Two Robbers were cruci-
fied with him, one at his
Right hand, and the other
at his Left.

39 † Now those passing
by, reviled him, shaking
their heads,

40 and saying, "DES-
TROYER of the TEMPLE
and Builder of it in Three
Days, save thyself. If thou
art a Son of * God come
down from the cross."

41 In like manner also,
the HIGH-PRIESTS with
the SCRIBES and Elders,
deriding, said,

42 "He saved Others;
Himself he cannot save.
* Is he the King of Is-
rael? let him now descend
from the cross, and we
will believe * on him.

He confided in God;
let him rescue now, if he
delights in him; for he
said, "I am God's Son."

44 THOSE ROBBERIES also,
who were CRUCIFIED with
him, reproached him.

45 † Now from the Sixth
Hour there was † Darkness
on All the LAND till the
ninth Hour.

46 And about the NINTH
Hour, Jesus exclaimed,
with a loud Voice, saying,
"Eli, Eli, lama sabach-
thani?" that is, "My God
my God! why hast thou
forsaken me?"

47 And some of THOSE
STANDING there, hearing
him, said, "He calls for
Elijah."

48 † And immediately
one of them ran, and tak-
ing a Sponge filled it with
Vinegar, and putting it

* VATICAN MANUSCRIPT.—40. God.

42. Is he the King of Israel?

42. on him.

† 45. The darkness which occurred at this time was noticed as a prodigy by the heathens themselves. Tertullian appeals in Apol. c. 21, to the record of it in the Roman archives. It is highly improbable that it extended any further than the land of Judea.

† 37. Mark xv. 36; Luke xlii. 38; John xix. 10.
Luk. 7; cix. 26.

† 46. Mark xv. 33; Luke xlii. 44.

† 38. Isa. lii. 12.

† 48. Psal. lxi. 21.

† 39. Psal.

καλαμφ, ἐποτιζεν αὐτον. ⁴⁹ Οἱ δὲ λοιποὶ
to a reed, gave to drink him. The but others
ελεγον· Ἀφες· ἰδωμεν, εἰ ἐρχεται Ἠλίας,
said; Leave alone we may see, if comes Elias,
σωσων αὐτον. ⁵⁰ Ὁ δὲ Ἰησους, παλιν κραζας
will be saving him. The then Jesus, again crying
φωνῇ μεγάλῃ, ἀφῆκε τὸ πνεῦμα.
with a voice great, resigned the breath.

⁵¹ Καὶ ἰδου, τὸ καταπετασματοῦ ναου ἐσχίσθη
And lo, the curtain of the temple was rent
εἰς δύο, ἀπὸ ἀνωθεν ἕως κατῶ· καὶ ἡ γῆ ἐσ-
into two, from above to below; and the earth ἐσ-
είσθη, καὶ αἱ πέτραι ἐσχίσθησαν, ⁵² καὶ τὰ
shaken, and the rocks were rent, and the
μνημεῖα ἀνεψώθησαν· καὶ πολλὰ σώματα τῶν
tombs were opened; and many bodies of the
κεκοιμημένων ἁγίων ἤγερθη, ⁵³ καὶ ἐξελθόντες
having been asleep holy ones were raised, and coming forth
ἐκ τῶν μνημείων, μετὰ τὴν ἐγερσιν αὐτοῦ
from the tombs, after the resurrection of him
εἰσῆλθον εἰς τὴν ἁγίαν πόλιν, καὶ ἐφάνισθησαν
went into the holy city, and appeared
πολλοίς.
to many.

⁵⁴ Ὁ δὲ ἐκατοντάρχος καὶ οἱ μετ' αὐτοῦ
The and centurion and those with him
τηρουντες τοῦ Ἰησοῦ, ἰδόντες τὸν σεισμόν
watching the Jesus, seeing the earthquake
καὶ τὰ γέγονενα, ἐφοβήθησαν σφοδρᾶ,
and the things being done, they were afraid much,
λεγοντες· Ἀληθῶς θεοῦ υἱὸς ἦν οὗτος.
saying; Truly of God a son was this.

⁵⁵ Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακ-
Were and there women many from a dis-
ροβῆν θεωροῦσαι· αἵτινες ἠκολούθησαν τῷ Ἰησοῦ
tance beholding; who followed the Jesus
ἀπὸ τῆς Γαλιλαίας, διακονοῦσαι αὐτῷ· ⁵⁶ ἐν
from the Galilee, ministering to him; among
αἷς ἦν Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ
whom was Mary the Magdalene, and Mary the of the
Ἰακώβου καὶ Ἰωσὴ μῆτηρ, καὶ ἡ μῆτηρ τῶν
James and Joseph mother, and the mother of the
υἱῶν Ζεβεδαίου.
sons of Zebedee.

⁵⁷ Ὅψιας δὲ γενομένης, ἦλθεν ἄνθρωπος
Evening and being come, came a man
πλούσιος ἀπὸ Ἀριμαθαίας, τὸν ὄνομα Ἰωσήφ, ὃς
rich from Arimathea, by name Joseph, who

on a Reed, gave him to drink.

⁴⁹ But OTHERS said. "Let him alone; let us see whether Elijah will come to save *him."

⁵⁰ † Then Jesus crying out again with a loud Voice, expired.

⁵¹ † And, behold, † the VEIL of the TEMPLE was rent in Two from top to bottom; and the EARTH trembled, and the ROCKS were rent;

⁵² and the TOMBS were opened; and Many Bodies of the SLEEPING SAINTS were raised;

⁵³ and coming forth from the TOMBS, after his RESURRECTION went into the HOLY City, and appeared to Many.

⁵⁴ † Now the CENTURION and THOSE with him WATCHING JESUS, seeing the EARTHQUAKE, and the EVENTS occurring, were greatly afraid, saying, "This was certainly a Son of God."

⁵⁵ And many Women were there, † beholding at a distance; these had followed JESUS from GALILEE, ministering to him;

⁵⁶ among them were Mary of MAGDALA, and Mary the MOTHER of JAMES and JESUS, and the MOTHER of the sons of Zebedee.

⁵⁷ And Evening being come, a rich Man came from Arimathea, named

* VATICAN MANUSCRIPT.—49. him. And another took a spear, and pierced his side and there came out Blood and Water.

† 51. In Solomon's Temple the sanctuary was divided from the holy of holies by a wall, beyond which the veil fell; but in Herod's Temple, as Maimonides relates, a second veil, at the distance of a cubit from the first, supplied the place of the wall. That it was the interior veil, belonging to the holy of holies, which was rent at the crucifixion is clearly intimated in Heb. ix. 8; x. 19, as well as by the term which the Evangelist has employed to designate it. † 55. So Mark and Luke: nor are they inconsistent with John xix. 25, where our Lord's mother and the other two women are said to have stood beside the cross. They kept at a distance for a while; and afterwards as the darkness came over, gathered courage, and came so near that Jesus had an opportunity to speak to them before he expired.—Macknight

1 50. Mark xv. 37: Luke xxiii. 47.
Mark xv. 42; Luke xxiii. 50; John xix. 33.

: 51. Exod. xxvi. 31; 3 Chron. iii. 14

1 54.

και αντος εμαθητευσε τῷ Ἰησοῦ. ⁵⁸ Οὗτος
also himself was disciple to the Jesus. He
προσελθων τῷ Πιλατῷ ῥησαστο το σωμα του
coming to the Pilate requested the body of the
Ἰησου. Τότε ὁ Πιλατος ἐκελευσεν αποδοθηναι
Jesus. Then the Pilate ordered to be given
το σωμα. ⁵⁹ Καὶ λαβων το σωμα ὁ Ἰωσηφ,
the body. And taking the body the Joseph,
ενετυλιξεν αὐτο σινδον καθαρά. ⁶⁰ καὶ ἐθηκεν
wrapped it fine linen cloth clean; and laid
αὐτο ἐν τῷ καινῷ αὐτου μνημειῳ, ὃ ἐλατομη-
it in the new of himself tomb, which he had
σεν ἐν τῇ πετρᾷ· καὶ προσκυλισας λιθον μεγαν
bore in the rock; and having rolled a stone great
τῇ θυρᾷ του μνημείου, ἀπῆλθεν. ⁶¹ Ἦν δὲ
of the door of the tomb, he went away. Was and
ἐκεῖ Μαρια ἡ Μαγδαληνη, καὶ ἡ ἄλλη Μαρια,
there Mary the Magdalene, and the other Mary,
καθήμεναι ἀπεναντι του ταφου.
sitting over against the sepulchre.

⁶² Τῇ δὲ ἐπαυριῳ, ἥτις ἐστὶ μετὰ τῇ παρα-
The now next day, which is after the prepa-
σκευῇ, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρι-
ation, were assembled the high-priests and the Phari-
σαιοι πρὸς Πιλατον, ⁶³ λεγοντες· Κυριε,
sees to Pilate, saying: Sir,
μνησθῆμεν, ὅτι ἐκεῖνος ὁ πλανος εἶπεν ἐτι
we remember, that that the deceiver said while
ζων· Μετὰ τρεῖς ἡμέρας ἐγειρομαι. ⁶⁴ Κε-
living: After three days I will arise. Do
λευσον οὖν ἀσφαλισθῆναι τον ταφον ἕως
thou command therefore to be made fast the tomb till
τῇ τρίτῃ ἡμέρᾳ, μεποτε ἐλθοντες οἱ μαθη-
the third day, lest coming the disci-
ται αὐτου, κλεψώσιν αὐτον, καὶ εἰπωσὶ τῷ
ples of him, might steal him, and might say to the
λαῷ· Ἠγερθῆ ἀπο των νεκρων· καὶ ἐσται
people: He has been raised from the dead; and will be
ἡ ἐσχάτη πλάνη χειρων τῆς πρώτης. ⁶⁵ Εἶπεν
the last fraud worse of the first. Said
αὐτοῖς ὁ Πιλατος· Ἐχετε κουστωδιαν· ὑπάγετε,
to them the Pilate: You have a guard; go you,
ἀσφαλισθε, ὡς οἰδατε. ⁶⁶ Οἱ δὲ πορευθεντες
make fast, as you know. They and going
ἡσφαλισαντο τον ταφον, σφραγισαντες τον
made fast the tomb, having sealed the
λιθον, μετὰ τῆς κουστωδιᾶς.
stone, with the guard.

† Joseph, who also himself was disciple to JESUS.

⁵⁸ He going to PILATE requested the BODY of JESUS. Then PILATE ordered * it to be given.

⁵⁹ And JOSEPH, taking the BODY, wrapped it in pure, fine Linen,

⁶⁰ † and laid it in his own NEW Tomb, which he had excavated in the rock; and having rolled a great Stone to the mouth of the TOMB, he departed.

⁶¹ And MARY of MAGDALA was there, and the OTHER Mary, sitting opposite the TOMB.

⁶² Now on the morrow, which is after † the PREPARATION, the HIGH-PRIESTS and PHARISEES convened before Pilate,

⁶³ saying, "Sir, we recollect that that impostor said, while living, † 'After Three Days I will arise.'"

⁶⁴ Command, therefore, the TOMB be made secure till the THIRD Day, lest * the DISCIPLES come and steal him, and say to the PEOPLE, 'He is raised from the dead;' and so the LAST ERROR would be worse than the FIRST."

⁶⁵ PILATE said to them, † "You have a Guard; go, make it as secure as you know how."

⁶⁶ And departing, THEY secured the TOMB with the GUARD, † having sealed the STONE.

* VATICAN MANUSCRIPT.—58. It to be given.

64. the DISCIPLES.

† 62. *Paraskewe* denoted the day preceding any sabbath or festival, as being that on which the preparation for its celebration was to be made.

† 65. The Jews had a Roman guard appointed them for the security of the temple. It was usually stationed in the castle of Antonia, but removed during festivals to the outer court of the temple, to quell any tumult that might arise in the city. Pilate gave them leave to employ this guard for their present purpose.

† 66. A mode of security in use from the earliest times, and which supplied the place of locks. See Dan. vi. 17. It was usual to affix the seal to the extremities of a cord or leathern band, passing over the stone. But how futile were the machinations of his enemies in order to prove him to be an impostor! Let it be remembered that the tomb was new, and excavated out of the rock—was contiguous to Jerusalem—a great stone was placed at the entrance, and was sealed to prevent deception—and a guard to protect the body. All these facts are strong presumptive proofs of the reality of the resurrection.

† 37. Mark xv. 43; Luko xxiii. 50; John xix. 38.

† 60. Jan. iii. 2.

† 63. Matt

xvi. 21; xvii. 23; xx. 19; xvi. 61; Mark viii. 31; x. 34; Luke ix. 22; xviii. 58; xxiv. 9, 7

† 66. Dan. vi. 17.

ΚΕΦ. κη'. 28.

¹ Ὁψε δε σαββατων, τη εσιφωσκουση εις
After now sabbath, to the dawning into
μιν σαββατων, ηλθε Μαρια η Μαγδαληνη,
first of week, came Mary the Magdalene,
και η αλλη Μαρια, θεωρησαι τον ταφον. ² Και
and the other Mary, to see the tomb. And
ιδου, σεισμος εγενετο μεγας· αγγελος γαρ
lo, a shaking occurred great; an messenger for
κυριου, καταβας εξ ουρανου, προσελθων απεκυ-
of a lord, descending from heaven, approaching rolled
λισε τον λιθον * [απο της θυρας,] και εκαθητο
away the stone [from the door,] and sat
επανω αυτου. ³ Ην δε η ιδεα αυτου ως αστρα-
upon it. Was and the aspect of him like light-
πη, και το ενδυμα αυτου λευκον ωσει χιων.
ning, and the garments of him white as snow.
⁴ Απο δε του φοβου αυτου εσεισθησαν οι
From and the fear of him shook
τηρουντες, και εγενοντο ωσει νεκροι. ⁵ Αποκ-
keepers, and became as dead men. An-
ριβεις δε ο αγγελος ειπεταις γυναιξη· Μη
swering and the messenger said to the women; Not
φοβεισθε υμεις· οίδα γαρ, οτι Ιησουν τον
be afraid you, I know for, that Jesus that
εσταυρωμενον ζητειτε. ⁶ Ουκ εστιν ωδε.
having been crucified you seek. Not he is here.
ηγερθη γαρ, καθως ειπε. Δευτε, ιδετε
he has been raised for, even as he said. Come, see
τον τοπον, όπου εκειτο ο κυριος. ⁷ Και ταχυ
the place, where lay the lord. And quickly
πορευθεισαι ειπατε τοις μαθηταις αυτου, οτι
going tell the disciples of him, that
ηγερθη απο των νεκρων· και ιδου, προαγει
he has been raised from the dead; and lo, he goes before
υμας εις την Γαλιλαιαν· εκει αυτον οψεσθε·
you into the Galilee; there him you will see;
ιδου, ειπον υμιν.
lo, I told you.
⁸ Και εξελθουσαι ταχυ απο του μνημειου
And coming out quickly from the tomb
μετα φοβου και χαρας μεγαλης, εδραμον απαγ-
with fear and joy great, they ran to in-
γειλαι τοις μαθηταις αυτου. ⁹ * [Ος δε επορ-
form the disciples of him. [As and they
ευοντο απαγγειλαι τοις μαθηταις αυτου,] και
went to inform the disciples of him,] και
ιδου, ο Ιησους απηνητησεν αυταις, λεγων·
lo, the Jesus met them, saying:
Χαιρετε. Αι δε προσελθουσαι εκρατησαν αυτον
Hail you. They and having approached laid hold of him
τους ποδας, και προσεκυνησαν αυτω. ¹⁰ Τότε
the feet, and prostrated to him. Then
λεγει αυταις ο Ιησους· Μη φοβεισθε· υπαγετε,
says to them the Jesus; Not be afraid; go you,
απαγγειλατε τοις αδελφοις μου, ινα απελθωσιν
inform to the brethren of me, so that they may go
εις την Γαλιλαιαν, κακει με οφονται.
into the Galilee, and there me they shall see.

CHAPTER XXVIII.

¹ † Now after the Sab-
bath, as it was DAWNING
to the first day of the
Week, Mary of MAGDALA,
and the OTHER Mary,
went to see the TOMB.

² And, behold, a great
Shaking occurred; for an
Angel of the Lord descend-
ing from Heaven, came
and rolled back the STONE;
and sat upon it.

³ † And his APPEAR-
ANCE was like Lightning,
and his VESTMENTS white
as SNOW;

⁴ and from FEAR of him
the GUARDS trembled, and
became as Dead men.

⁵ And the ANGEL an-
swering, said to the wo-
MEN, "Be not you afraid;
for I know That you seek
that Jesus who was CRU-
CIFIED.

⁶ He is not here; for he
has been raised, even as
he said. Come, see the
PLACE where * he lay.

⁷ And immediately go
and tell his DISCIPLES
That he has been raised
from the DEAD; and, be-
hold, † he precedes you to
GALILEE; there you will
see Him; behold, I have
told you."

⁸ And coming out im-
mediately from the TOMB,
with Fear and great Joy,
they ran to tell his DIS-
CIPLES.

⁹ † And, behold, JESUS
met them, saying, "Re-
joice!" And THEY having
approached, clasped his
FEET, and prostrated to
him.

¹⁰ Then JESUS says to
them, "Be not afraid; go
to inform my brethren, so
that they may go to GALI-
LEE, and there they will
see Me."

* VATICAN MANUSCRIPT.—2. from the door.—omit.

† 0. as they were going to tell his disciples.—omit: so Lachmann and Tischendorf.

† 1. Mark xvi. 1; Luke xxiv. 1; John xx. 1

† 3. Dan x. 6.

† 7. Matt. xxvi. 32

Mark xvi. 7

0. Mark xvi. 4; John xx. 14.

† 10. John xx. 17; Rom. viii. 29.

11 Πορευομενων δε αυτων, ιδου, τινες της
Going away and of them, lo, some of the
πουστωδιας, ελθοντες εις την πολιν, απηγγειλαν
keepers, coming into the city, told
τοις αρχιερευσιν· παντα τα γενομενα. 12 Και
to the high priests all the (things) having been done. And
συναχοντες μετα των πρεσβυτερων, συμβου-
being assembled with the elders, counsel
λουν τε λαβοντες, αργυρια ικανα εδωκαν τοις
and taking, pieces of silver sufficient they gave to the
στρωτιωταις, λεγοντες· 13 Ειπατε, 'Οτι, οι
soldiers, saying; Say you, That the
μαθηται αυτου, νυκτος· ελθοντες, εκλεψαν
disciples of him by night coming, stole
αυτον, ημων κοιμωμενων. 14 Και εαν ακουσθη
him, of us being asleep. And if should be reported
τουτο επι του ηγεμονος, ημεις πεισομεν αυτον,
this to the governor, we will persuade him,
και υμας αμεριμνους ποισομεν. 15 Οι δε λαβ-
and you free from care we will make. They and having
οντες τα αργυρια, επωισαν ως εδιδαχθησαν.
received the pieces of silver, did as they were taught.
Και διεφημισθη ο λογος ουτος παρα Ιουδαιοις
And is spread abroad the word this among Jews
μεχρι της σημερον.
till the day.

16 Οι δε ενδεκα μαθηται επορευθησαν εις την
The and eleven disciples went to the
Γαλιλαιαν, εις το ορος, ου εταξατο αυτοις ο
Galilee; to the mountain, where had appointed them the
Ιησους. 17 Και ιδοντες αυτον, προσκυνησαν
Jesus. And seeing him, they prostrated
αυτω· οι δε εδιστασαν. 18 Και προσελθων ο
to him, they but doubted. And approaching the
Ιησους, ελαλεσεν αυτοις, λεγων· Εδοθη μοι
Jesus, spoke to them, saying; Has been given to me
πασα εξουσια· εν ουρανω· και επι της. 19 Πορευ-
all authority in heaven and on earth. Going
θεντες μαθητευσατε παντα τα εθνη· βαπτιζον-
forth disciple you all the nations, immersing
τες αυτους εις το ονομα του πατρος και του
beg them into the name of the father and of the
υιου· και του αγιου πνευματος· 20 διχασκοντες·
son and of the holy spirit; teaching
αυτους· τηρειν παντα, οσα ενετειλαμην· υμιν·
them to observe all, whatever I have charged you.
Και ιδου, εγω μεθ' υμων ειμὶ· πασαντας ημερας·
And lo, I with you am all the days,
ως της συντελειας του αιωρος.
till the end of the age.

11 And as they were going away, some of the GUARD, entering the CITY, told to the HIGH-PRIESTS All the THINGS which had HAPPENED.

12 And being assembled with the ELDERS, and taking Counsel, they gave a good many Shekels to the SOLDIERS,

13 saying, "Say you, (that His DISCIPLES came by Night, and stole him, while we slept;"

14 and if this should be reported to the GOVERNOR, we will persuade him, and make you safe."

15 And they having received the SHEKELS, did as they were instructed; and this SAYING is currently reported among the Jews to this day.

16 And the ELEVEN Disciples went to GALILEE, to the MOUNTAIN where JESUS had ordered them.

17 And seeing him, they (indeed) prostrated to him; but some doubted.

18 And JESUS approaching, spake to them, saying, "All Authority has been imparted to me, in Heaven and on Earth.

19 † Go, disciple All the NATIONS; immersing them into the NAME of the FATHER, and of the SON, and of the HOLY Spirit;

20 † Teaching them to observe to all things which I have enjoined upon you; and, behold, I am with you all the DAYS, till the CONSUMMATION of the AGE."

• ACCORDING TO MATTHEW

* VATICAN MANUSCRIPT.—15. THIS DAY.

Subscription.—ACCORDING TO MATTHEW.

† 19. Matt. xi. 27; John iii. 35; v. 32; xlii. 2; Rom. xiv. 9; 1 Cor. xv. 27; Eph. 4. 10, 11; Phil. ii. 10; 1 Pet. iii. 22. 3. 12; Mark xvi. 15; Luke xvi. 42; Rom. i. 18; Col. i. 23. 6. 30. Acts ii. 42.

* ACCORDING TO MARK.

ΚΕΦ. α'. 1.

1 Ἀρχὴ τοῦ ευαγγελίου Ἰησοῦ Χριστοῦ, υἱοῦ
A beginning of the glad tidings of Jesus Christ, a son
τοῦ θεοῦ. 2* Ὡς γέγραπται ἐν Ἠσαΐα· ὁ προ-
of the God. As it is written in Isaiah he pro-
φήτης· “Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἀγγέλου
phet; “Lo, I send the messenger.
μου προπαρασκευάσαι τὴν ὁδὸν σου. 3 Φωνὴ βοῶντος ἐν τῇ ἐρημῳ· “Ἐτοι-
of me before (face) or thee, who will prepare the
μώσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς
way ready the way of a lord, straight make you the
τρίβους αὐτοῦ.” 4 Ἐγένετο Ἰωάννης βαπτίζων
beaten ways of him.” Was John dipping
ἐν τῇ ἐρημῳ, καὶ κηρύσσων βαπτισμὰ μετα-
in the desert, and publishing a dipping of reformat-
νοίας εἰς ἀφεσιν ἁμαρτιῶν. 5 Καὶ ἐξεπορεύετο
mation into forgiveness of sins. And went out
πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα, καὶ οἱ Ἱερο-
to him all the Judea country, and the Jeru-
σαλεμίται πάντες· καὶ ἐβαπτίζοντο ἐν τῇ
salem all; and were dipped in the
Ἰορδάνῃ ποταμῷ ὑπ’ αὐτοῦ, ἐξομολογούμενοι
Jordan river by him, confessing
τὰς ἁμαρτίας αὐτῶν. 6 Ἦν δὲ Ἰωάννης ἐνδεδυ-
the sins of them. Was now John having been
μένος τρίχας καμήλου, καὶ ζώνην δερματίνην
cloth hairs of a camel, and a belt made of skin
πύρι· ἦν ὀσφύν αὐτοῦ, καὶ ἐσθίων ἀκρίδας καὶ
around the loins of him, and eating locusts and
μέλι ἀγρίου. Καὶ ἐκέρυσσε λέγων· Ἐρχέται
honey wild. And he cried out saying; Comes
ὁ ἰσχυροτέρος μου ὀπίσω* [μου,] οὐ οὐκ
the mightier of me after [me,] of whom not
εἰμι ἱκανὸς κυψάσαι τὸν ἱμᾶντα τῶν
I am worthy bowed down to loose the strings of the
ὑποδημάτων αὐτοῦ. 8 Ἐγὼ* [μεν] ἐβαπτισα
sandals of him. [indeed] dipped
ὑμᾶς ἐν ὕδατι· αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν
you in water; he but will dip you in
πνεύματι ἁγίῳ.
spirit holy.

9* [Καὶ] ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις,
[And] it came to pass in those the days,
ἦλθεν Ἰησοῦς ἀπὸ Ναζαρετ τῆς Γαλιλαίας, καὶ
came Jesus from Nazareth of the Galilee, and

CHAPTER I.

1 The Beginning of the
GLAD TIDINGS of Jesus
Christ, the Son of * God;
2 as it is written * in
the PROPHETS, † “Behold,
* I send my MESSENGER
“before thy face, who will
“prepare thy way.
3 † “A Voice proclaim-
“ing in the DESERT, ‘Pre-
“pare the way for the
“Lord, make the HIGH-
“WAYS straight for him.”
4 † John was immersing
in the DESERT, and pub-
lishing an Immersion of
Reformation for Forgiv-
ness of Sins.
5 † And resorted to him
All the COUNTRY of JU-
DEA, and all those of
Jerusalem, and were im-
mersed by him in the
RIVER JORDAN, confessing
their SINS.
6 † Now John was cloth-
ed in Camel’s Hair, with
a Leatheren Girdle encir-
cling his WAIST; and
eating Locusts and Wild
Honey.
7 And he proclaimed,
saying, † “The POWERFUL
ONE comes after me; for
whom I am not worthy
to stoop down and untie
the STRINGS of his SAN-
DALS.
8 † I immerse you in
Water, but he will im-
merse you in holy Spirit.”
9 † And it occurred, in
Those DAYS, that Jesus
came from Nazareth of
GALILEE, and was im-

* VATICAN MANUSCRIPT.—Title—ACCORDING TO MARK.
the PROPHECY. 2. I send. 7. me—omit.

1. God. 2. ISAIAH
9. And—omit.

† 2. As the common reading has an immense majority in its favor, and some noted versions; as the quotation is from two different prophecies, Mal. iii. 1, and Isa. xl. 2, 3, of which the nearest is not from Malachi; and as the Jews often say, “As it is written in the Prophets,” yet it is never said in the N. T. written in a prophet, but by him; there seems to be no just ground for departing from the received text.—Campbell, *Whitby, Lightfoot*.

† 2. Mal. iii. 1; Matt. xl. 10; Luke vii. 27. † 3. Isa. xl. 3; Matt. iii. 3; Luke iii. 4; John i. 23.
† 4. Matt. iii. 1; Luke iii. 3; John i. 23. † 5. Mal. iii. 5. † 6. Acts i. 5; 11. 2–4;
Matt. iii. 4. † 7. Matt. iii. 11; John i. 27; Acts x. 25. † 8. Mal. iii. 19; Luke iii. 12.

βαπτισθῆναι ὑπο Ἰωαννοῦ εἰς τὴν Ἰορδάνην. ¹⁰ Καὶ
was dipped by John into the Jordan. And
εὐθὺς ἀναβαίνων ἀπο τοῦ ὕδατος, εἶδε σχιζο-
immediately ascending from the water, he saw rend-
μένους τοὺς οὐρανοὺς, καὶ τὸ πνεῦμα, ὡς
ing the heavens, and the spirit, as
περίττεραν, καταβαίνον ἐν αὐτῷ. ¹¹ Καὶ
a dove, descending upon him. And
φῶνῃ ἐγένετο ἐκ τῶν οὐρανῶν. "Σὺ εἶ ὁ
a voice came out of the heavens; "Thou art the
υἱὸς μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα."
son of me the beloved, in whom I delight."

¹² Καὶ εὐθὺς τὸ πνεῦμα αὐτοῦ ἐκβάλλει εἰς
And immediately the spirit him casts into
τὴν ἔρημον. ¹³ Καὶ ἦν ἐν τῇ ἐρήμῳ ἡμέρας
the desert. And he was in the desert days
τεσσαράκοντα, πειράζομενος ὑπὸ τοῦ σατανᾶ,
forty, being tempted by the adversary,
καὶ ἦν μετὰ τῶν θηρίων· καὶ οἱ ἀγγελοὶ διη-
and was with the wild beasts; and the messengers min-
κονοῦν αὐτῷ.
istered to him.

¹⁴ Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην,
After now the to be delivered up the John,
ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν, κηρύσσων
came the Jesus into the Galilee, preaching
τὸ εὐαγγέλιον * [τῆς βασιλείας] τοῦ θεοῦ,
the glad tidings [of the kingdom] of the God,
¹⁵ καὶ λεγὼν· Ὅτι πεπληρωταὶ ὁ καιρὸς, καὶ
and saying; That has been fulfilled the season, and
ἤγγικεν ἡ βασιλεία τοῦ θεοῦ· μετανοεῖτε, καὶ
has come nigh the majesty of the God; reform you, and
πίστευτε ἐν τῷ εὐαγγελίῳ. ¹⁶ Περιπατῶν δὲ
believe you in the good message. Walking off, and
πέρα τὴν θάλασσαν τῆς Γαλιλαίας, εἶδε Σίμονα
by the sea of the Galilee, he saw Simon
καὶ Ἀνδρεῶν τὸν ἀδελφὸν αὐτοῦ, ἀμφιβαλλόντας
and Andrew the brothers of him, casting
ἀμφιβληστρον ἐν τῇ θαλάσσῃ· ἦσαν γὰρ
a fishing net in the sea; they were for
ἁλῖεις. ¹⁷ Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Δεῦτε
fishers. And said to them the Jesus; Come
ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενεσθαι ἁλῖεις
after me, and I will make you to be fishers
ἀνθρώπων. ¹⁸ Καὶ εὐθὺς ἀφέντες τὰ δίκτυα
of men. And immediately leaving the nets
αὐτῶν, ἠκολούθησαν αὐτῷ. ¹⁹ Καὶ πρὸς
of them, they followed him. And going
* [ἐκεῖθεν] ὀλίγον, εἶδεν Ἰακώβον τὸν τοῦ
[thence] a little, he saw James the of the
Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ,
Zebedee, and John the brother of him,
καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ
and themselves in the ship were mending the
δίκτυα. ²⁰ καὶ εὐθὺς ἐκάλεσεν αὐτοὺς. Καὶ
nets; and immediately he called them. And

mersed by John in the JORDAN.

¹⁰ And ascending from the WATER, instantly he saw the HEAVENS opening, and the SPIRIT, like a Dove descending upon him.

¹¹ And a Voice came from the HEAVENS, saying, "Thou art my SON, the BELOVED; in thee I delight."

¹² And immediately the SPIRIT sent Him forth into the DESERT.

¹³ And he was in the DESERT forty Days, being tempted by the ADVERSARY; and was among the WILD BEASTS; and the ANGELS served him.

¹⁴ Now after JOHN was imprisoned, JESUS came into GALILEE, publishing the GLAD TIDINGS of GOD,

¹⁵ and saying, "The TIME has been accomplished, and GOD'S ROYAL MAJESTY has approached; Reform, and believe in the GOOD MESSAGE."

¹⁶ And as he was passing along by the LAKE of GALILEE, he saw SIMON, and Andrew * the BROTHER of SIMON, casting a Drag into the LAKE; for they were Fishermen.

¹⁷ And JESUS said to them, "Come, follow me, and I will make you Fishers of Men."

¹⁸ And instantly leaving * the NETS, they followed him.

¹⁹ And going forward a little, he saw THAT JAMES who is the son of ZEBEDEE, and JOHN his BROTHER; they also were in the BOAT repairing the NETS;

²⁰ and he immediately

* VATICAN MANUSCRIPT.—11. thee I delight.

And as he was passing along by.

10. Matt. iii. 16; John i. 32.
11. Matt. iv. 17, 23.
12. Matt. iv. 10; Luke v. 6.

13. Dan. ix. 25; Gal. iv. 4; Eph. i. 10.
14. Matt. xix. 27; Luke v. 15.

14. of the KINORON—omit.

16.

18. the BROTHER of Simon, casting.

18. the

12. Matt. iv. 1; Luke iv. 1.

15. Matt. iv. 17.

19. Matt. iv. 21.

ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαίου ἐν
leaving the father of them Zebedee in
τῇ πλοίῳ μετὰ τῶν μισθῶτων, ἀπῆλθον
the ship with the hirelings, they went
οπισθ' αὐτοῦ.
after him.

21 Καὶ εἰσπορεύονται εἰς Καπερναοὺμ· καὶ
And they went into Capernaum; and
εὐθὺς τοῖς σαββάσιν εἰσελθὼν εἰς τὴν συνα-
immediately to the sabbath going into the syna-
γωγὴν, ἐδίδασκε. 22 Καὶ ἐξεπλησσόντο ἐπὶ
gogue, he taught. And they were amazed at
τῇ διδαχῇ αὐτοῦ· ἣν γὰρ διδάσκων αὐτοὺς ὡς
his teaching of him; he was for teaching them as
ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς.
authority having, and not as the scribes.

23 Καὶ ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν
And was in the synagogue of them a man in
πνεύματι ἀκαθάρτῳ, καὶ ἀνεκράζε, 24 λέγων·
spirit unclean, and he cried out, saying.

*[Ἐα,] τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηθ, ὁ
[Let alone,] what to us and to thee, Jesus O Nazareth, thou
ἡλθες ἀπολεῖσαι ἡμᾶς; οἶδα σε τίς εἰ, ὁ
camest thou to destroy us; I know thee who thou art, the
ἅγιος τοῦ θεοῦ. 25 Καὶ ἐπετίμησεν αὐτῷ ὁ
holy of the God. And rebuked him the
Ἰησοῦς, λέγων· Φιμωθήτι, καὶ ἐξελθε ἐξ αὐτοῦ.
Jesus, saying; Be silent, and come out of him.

26 Καὶ σπαραξάν αὐτὸν τὸ πνεῦμα τὸ ἀκαθάρτον,
And convulsing him the spirit the unclean.

καὶ κραζάν φωνῇ μεγάλῃ, ἐξηλθεν ἐξ αὐτοῦ.
and crying a voice great, came out of him.

27 Καὶ ἐθαμβήθησαν πάντες, ὥστε συζητεῖν
And they were astonished all, so as to reason

πρὸς αὐτοὺς, λέγοντες· Τί ἐστὶ τοῦτο, τίς ἡ
among themselves, saying; What is this? what the
διδαχὴ ἡ καινὴ αὕτη; ὅτι κατ' ἐξουσίαν καὶ
teaching the new this; that with authority even
τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει καὶ
to the spirits to the unclean be enjoins and
ὑπακούουσιν αὐτῷ. 28 Ἐξῆλθε δὲ ἡ ἀκοή
they hearken to him. Went out and the report

αὐτοῦ εὐθὺς εἰς ὅλην τὴν περιχώρον τῆς
of him forthwith into whole the country of the
Γαλιλαίας.
Galilee.

29 Καὶ εὐθὺς, ἐκ τῆς συναγωγῆς ἐξελθόντες,
And instantly, out of the synagogue being come,
ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου,
he went into the house of Simon and Andrew,
μετὰ Ἰακώβου καὶ Ἰωάννου. 30 Ἡ δὲ πενθερά
with James and John. The and mother-in-law

Σίμωνος κατέκειτο πυρεσσοῦσα· καὶ εὐθὺς
Simon was laid down having a fever; and immediately
λεγοῦσιν αὐτῷ περὶ αὐτῆς. 31 Καὶ προσελθὼν
they spoke to him about her And coming

called them; and leaving their FATHER Zebedee in the BOAT with the HIRE SERVANTS, they followed him.

21 † And they went to Capernaum; and on the SABBATH, entering the SYNAGOGUE, he taught the people;

22 † and they were struck with awe at his mode of INSTRUCTION; for he taught them, as possessing Authority, and not as the SCRIBES.

23 † Now there was in their SYNAGOGUE, a Man with an IMPURE Spirit; and he exclaimed,

24 saying, "What hast thou to do with us, Jesus Nazarene? Comest thou to destroy us? I know thee who thou art, the HOLY ONE OF GOD."

25 And JESUS rebuked it, saying, † "Be silent, and come out of him."

26 And the IMPURE SPIRIT, † having convulsed him, and having cried with a loud voice, came out of him.

27 And they were all so astonished, as to reason * with themselves, saying, "What is this? * A new Doctrine? With Authority he commands even the IMPURE SPIRITS, and they obey him."

28 And his fame soon spread abroad * every-where throughout the LIT- TLE REGION OF GALILEE.

29 † And being come out of the SYNAGOGUE, he immediately went into the house of Simon and Andrew with James and John.

30 Now Simon's MOTHER-IN-LAW lay sick of a fever, and forthwith they spoke to him about her.

31 And approaching, he

* VATICAN MANUSCRIPTS.—24. Let alone—omit.

new Doctrine? With Authority.

† 21. Matt. iv. 13; Luke iv. 31.

Matt. vii. 29.

viii. 14; Luke iv. 38.

† 22. Matt. vii. 29.

† 23. ver. 34; Mark iii. 12.

† 24. Mark ix. 20.

† 25. Matt. ix. 20.

† 26. Matt. ix. 20.

† 27. Matt. ix. 20.

† 28. Matt. ix. 20.

† 29. Matt. ix. 20.

† 30. Matt. ix. 20.

† 31. Matt. ix. 20.

27. with themselves.

28. everywhere throughout.

† 23. Luke iv. 31.

† 24. Mark ix. 20.

† 25. Matt. ix. 20.

† 26. Mark ix. 20.

† 27. Matt. ix. 20.

† 28. Matt. ix. 20.

† 29. Matt. ix. 20.

† 30. Matt. ix. 20.

† 31. Matt. ix. 20.

† 32. Matt. ix. 20.

ἤγειρεν αὐτήν, κρατήσας τῆς χειρὸς αὐτῆς·
he raised her, having laid hold of the hand of her,
καὶ ἀφῆκεν αὐτὴν ὁ πυρετός * [εὐθὺς]· καὶ
and left her the fever [immediately,] and
διηκόνε, αυτοῖς.
ministered to them.

³² Ὁψίας δὲ γενομένους, ὅτε ἔδω ὁ ἥλιος,
Evening and being come when set the sun,
ἐφέρον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας,
they brought to him all those sickness having,

καὶ τοὺς δαιμονιζομένους· ³³ καὶ ἡ πόλις
and those being demonized, and the city

ὅλη ἐπισυνηγμένη ἦν πρὸς τὴν θύραν. ³⁴ Καὶ
whole having been assembled was at the door. And

ἐθεράπευσε πολλοὺς κακῶς ἔχοντας ποικίλαις
he healed many sick having various

νοσήσι· καὶ δαίμονια πολλὰ ἐξεβάλε, καὶ οὐκ
diseases, and demons many he cast out, and not

ᾤφιε λαλεῖν τα δαίμονα, ὅτι ᾔδεισαν αὐτόν.
because to speak the demons, because they knew him.

³⁵ Καὶ πρωί, ἐν νύκτι λίαν, ἀναστὰς ἐξῆλθε,
And early, night much, having arisen he went out,

* [καὶ ἀπηλθεν] εἰς ἔρημον τόπον, καὶ ἐκεῖ
[and departed] into a desert place, and there

προσηύχετο. ³⁶ Καὶ κατεδίωξαν αὐτὸν ὁ Σίμων
prayed. And eagerly followed him the Simon

καὶ οἱ μετ' αὐτοῦ. ³⁷ Καὶ εὐρόντες αὐτόν,
and those with him. And having found him,

λέγουσιν αὐτῷ· Ὅτι πάντες ζητοῦσιν σε.
they say to him, That all seek thee.

³⁸ Καὶ λέγει αὐτοῖς· Ἀγώμεν εἰς τὰς ἐχομέ-
And he says to them, We must go into the neigh-

νας κωμοπολεις, ἵνα καὶ ἐκεῖ κηρύξω· εἰς
being towns, that also there I may preach, for

τοῦτο γὰρ ἐξέληλυθα. ³⁹ Καὶ ἦν κηρύσσων
this because I have come out. And he was proclaiming

εἰς τὰς συναγωγὰς αὐτῶν, εἰς ὅλην τὴν Γαλι-
in the synagogues of them, in whole the Gal-

λαιαν, καὶ τὰ δαίμονια ἐκβάλλων. ⁴⁰ Καὶ
her, and the demons casting out. And

ἐρχεται πρὸς αὐτὸν λέπρος, παρακαλῶν αὐτὸν,
comes to him a leper, beseeching him,

* [καὶ γονυπετῶν αὐτόν, καὶ] λέγων αὐτῷ·
[and kneeling him, and] saying to him,

Ὅτι εἰάν θέλῃς, δύνασαι με καθαρίσαι. ⁴¹ ὁ
That if thou wilt, thou art able me to cleanse.

δὲ ἰησοῦς σπλαγχνισθεὶς, ἐκτεινας τὴν χεῖρα,
and Jesus being moved with pity, stretching out the hand,

ἤψατο αὐτόν, καὶ λέγει αὐτῷ· Θέλω, καὶ ἴ-
touched of him, and says to him, I will, be thou

ρισθητί. ⁴² Καὶ * [εἰπόντος αὐτοῦ,] εὐθὺς
cleansed. And [having said of him,] immediately

ἀπῆλθεν ἀπ' αὐτοῦ ὁ λέπρος, καὶ ἀκαθαρτίῃ.
departed from him the leprosy, and he was cleansed.

⁴³ Καὶ ἐμβριμησάμενος αὐτῷ, εὐθὺς ἐξεβάλεν
And having strictly charged him, immediately he sent forth

look hold of her HAND, raised her up, and the FEVER left her, and she served them.

³² † And Evening being come, when the SUN was set, they brought to him ALL the SICK, and the DEMONIAKS;

³³ and the whole CITY assembled at the door.

³⁴ And he cured Many sick of Various Disorders, and expelled many Demons; † and permitted not the DEMONS to speak, because they knew * him to be the Christ.

³⁵ † And having arisen very early in the Morning, he went out into a Desert Place, and there prayed.

³⁶ And * Simon and TIROS with him eagerly followed him.

³⁷ And having found him, they say to him, "All seek thee."

³⁸ And he says to them, † "We must go * elsewhere, into the ADJACENT Towns, that I may proclaim there also; for this I have come forth."

³⁹ † And * he went, and proclaimed to them in their SYNAGOGUES throughout ALL GALILEE, and cast out the DEMONS.

⁴⁰ † And a Leper comes to him, beseeching him, saying, "If thou wilt, thou canst cleanse Me."

⁴¹ And * he, being moved with pity, extending * his HAND, touched him, and says to him, "I will; be thou cleansed."

⁴² And immediately the LEPROSY departed from him, and he was cleansed.

⁴³ And having strictly charged him, he forthwith sent him away,

* VATICAN MANUSCRIPT.—31. immediately—omit.

35. and departed—omit.
being moved.

36. Simon.

40. his HAND.

† 32. Matt. viii. 16; Luke iv. 40.

† 35. Luke iv. 42.

† 40. Matt. viii. 2; Luke v. 15.

40. and kneeling down to him, and—omit.

41. he.

† 38. Luke iv. 43.

† 39. Luke iv. 43.

† 40. Luke iv. 43.

84. him to be the Christ.

85. he went

86. and kneeling down to him, and—omit.

87. he.

† 32. Matt. viii. 16; Luke iv. 40.

† 35. Luke iv. 42.

† 40. Matt. viii. 2; Luke v. 15.

αὐτον, ⁴⁴ και λεγει αυτω· 'Ορα, μηδενι μηδεν
him, and says to him; See, to no one anything
ειπης· ἀλλ' ὕπαγε, σεαυτον δεῖξον τῷ ἱερεῖ,
thou tell; but go, thyself show to the priest
και προσενεγκε περι του καθαρισμου σου ⁴⁵ and
and offer for the purification of thee what
προσεταιξε Μωσης, εις μαρτυριον αυτοις. ⁴⁵ Ο
enjoined Moses, for a witness to them.
He
δε εξελθων ηρξατο κηρυσσειν πολλα και διαφη-
but going out began to publish many (things) and spread
μιζειν τον λογον, ὥστε μηκει αυτον δυνασθαι
abroad the word, so as no longer him to be able
φανερως εις πολιν εισελθειν ἀλλ' ἐξω ἐν
publicly into a city to enter; but without in
ερημοις τοποις ην, και ηρχοντο προς αυτον
desert places he was, and they went to him
πανταχοθεν.
from all parts.

ΚΕΦ. Β'. 2.

¹ Και παλιν εισηλθεν εις Καπερναουμ δι'
And again he went into Capernaum after
ἡμερων· και ηκουσθη, οτι εις οικον εστι.
days; and it was reported, that into a house he is.
² Και * [ευθεως] συνηχθησαν πολλοι, ὥστε
And [immediately] were gathered together many, so as
μηκει χωρειν μηδε τα προς την θυραν· και
no longer to contain not even the places near the door; and
ελαλει αυτοις τον λογον. ³ Και ερχονται προς
he spake to them the word. And they come to
αυτον παραλυτικον φεροντες, αιρομενον ὑπο
him a paralytic bringing, being carried by
τεσσαρων. ⁴ Και μη δυναμενοι προσεγγισαι
four. And not being able to come nigh
αυτω δια τον οχλον, απεστεγασαν την
to him through the crowd, they uncovered the
στεγην, ὅπου ην· και εξορυξαντες χαλωσι
roof, where he was; and having dug through they let down
τον κραββατον, ἐφ' ᾧ ὁ παραλυτικος κατε-
the bed, upon which the paralytic was
κειτο. ⁵ Ἰδων δε ὁ Ἰησους την πιστιν αυτων,
laid. Seeing and the Jesus the faith of them,
λεγει τῷ παραλυτικῷ· Τεκνον, αφενται σου
says to the paralytic; Son, are forgiven of thee
αἱ ἁμαρτια. ⁶ Ἦσαν δε τινες των γραμματεων
the sins. Were but some of the scribes
εκει καθημενοι και διαλογιζομενοι ἐν ταῖς
there sitting and reasoning in the
καρδιαῖς αὐτων· ⁷ Τι οὗτος οὕτω λαλει βλασ-
hearts of them; Why this thus speaks blas-
φημιας· τις δυναται αφιεναι ἁμαρτιας, εἰ μη
phemy? who is able to forgive sins, if not
εἰς ὁ θεος; ⁸ Και ευθεως ἐπιγινους ὁ Ἰησους
see the God? And immediately knowing the Jesus

⁴⁴ and says to him,
* "See, that thou say no
thing to any one; but
go, show Thyself to the
priest, and present for
thy PURIFICATION, those
things which Moses com-
manded, † for Notifying
(the cure) to the people."

⁴⁵ † But HE going out,
began to publicly pro-
claim and divulge the
THING, so that he could
no longer openly enter a
City, but was without in
Desert Places; and they
resorted to him from all
parts.

CHAPTER II.

¹ And after some Days,
† he again entered Caper-
naum; and it was re-
ported That he was in a
House.

² And Many were gath-
ered together; so that (the
house) could not contain
them, nor the PARTS at the
door; and he spake the
WORD to them.

³ And they come * bring-
ing to him a Paralytic,
carried by Four.

⁴ And being unable to
approach him, because of
the CROWD, they uncov-
ered the ROOF where he
was; and having dug
through, they lowered the
† COUCH on which the
PARALYTIC was laid.

⁵ Now JESUS perceiv-
ing their FAITH, says to
the PARALYTIC, "Son, thy
SINS are forgiven."

⁶ But there were some
of the SCRIBES sitting,
and reasoning in their
HEARTS,

⁷ * "Why thus speaks
this man? He blasphemeth!
Who can forgive Sins, hat
the One God?"

⁸ And JESUS, immedi-

* VATICAN MANUSCRIPT.—2. immediately—omit.
this man thus speaks? He blasphemeth! Who can.

† 44. See Notes on Matt. viii. 3, 4.

† 4. Eastern beds are light and moveable, con-
sisting of a mattress and two quilts. Dr. Russell tells us, that their beds consist of a mat-
trass laid on the floor, and over this a sheet, (in winter a carpet, or some such woollen
covering,) the other sheet being sewed to the quilt. A divan cushion often serves for
a pillow.

† 44. Lev. xiv. 3, 4, 10; Matt. viii. 4; Luke v. 14
ix. 1; Luke v. 18.

3. bringing to him.

7. That

† 45. Luke v. 15.

† 1. Matt

τῷ πνεύματι αὐτοῦ, ὅτι * [οὕτως] αὐτοὶ διαλο-
to the spirit of himself, that [thus] they rea-
γίζονται ἐν ἑαυτοῖς, εἰπὼν αὐτοῖς· Τί ταῦτα
ioned among themselves, said to them; Why [these things]
διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; 9 Τί
reason you in the hearts of you? Which

ἐστὶν ευκοπώτερον; εἰπεῖν τῷ παραλυτικῷ·
is easier? to say to the paralytic;

Ἀφώνται σου αἱ ἁμαρτίαι; ἢ εἰπὼν· Ἐγείρε,
Are forgiven of thee the sins; or to say; Arise,

ἄρον σου τὸν κραββάτον, καὶ περιπατεῖ;
take up of thee the bed, and walk?

10 Ἴνα δὲ εἰδῆτε, ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ
That but you may know, that authority has the son of the

ἀνθρώπου ἐπὶ τῆς γῆς ἀφιεῖν ἁμαρτίας· (λέγει
man on the earth to forgive sins; [he says]

τῷ παραλυτικῷ) 11 Σοὶ λέγω· Ἐγείρε, ἄρον
to the paralytic;) To thee I say; Arise, take up

τὸν κραββάτον σου, καὶ ὑπάγε εἰς τὸν οἶκόν
the bed of thee, and go into the house

σου. 12 Καὶ ἠγέρθη εὐθὺς, καὶ ἄρας τὸν
of thee. And he was raised immediately, and taking up the

κραββάτον, ἐξηλθεν ἐναντίον πάντων· ὥστε
bed, went out in presence of all; so as

ἐξίστασθαι πάντας, καὶ δοξάζειν τὸν θεόν,
to astonish all, and to glorify the God,

λέγοντας· Ὅτι οὐδεποτε οὕτως εἶδομεν.
saying; That never thus we saw.

13 Καὶ ἐξηλθε πάλιν παρα τὴν θαλάσσαν·
And he went out again by the sea.

καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδί-
and all the crowd came to him, and he

δασκεν αὐτοὺς. 14 Καὶ παραγὼν εἶδε Λευὶ τὸν
taught them. And passing on he saw Levi the

τοῦ Αλφαίου, καθήμενον ἐπὶ τοῦ τελωνίου, καὶ
of the Alphaeus, sitting at the customhouse, and

λέγει αὐτῷ· Ἀκολουθεῖ μοι. Καὶ ἀναστὰς
says to him; Follow me. And rising up

ἠκολούθησεν αὐτῷ.
he followed him.

15 Καὶ ἐγένετο ἐν τῷ κατακεῖσθαι αὐτὸν ἐν
And it happened in the reclining at table him in

τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρ-
the house of him, and many publicans and sin-
τωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς
ners reclined with the Jesus and the disciples

αὐτοῦ· ἦσαν γὰρ πολλοὶ, καὶ ἠκολούθησαν
of him; they were for many, and they followed

αὐτῷ. 16 Καὶ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι
him. And the scribes and the Pharisees

ἰδόντες αὐτὸν ἐσθίοντα μετὰ τῶν τελωνῶν καὶ
seeing him eating with the publicans and sin-
ἁμαρτωλῶν, ἐλέγον τοῖς μαθηταῖς αὐτοῦ· * [Τί]

ἐσθίετε, ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει
eat, that with of the publicans and sinners he eats

ately perceiving in his spirit, that they reason-
ed among themselves, * he
says to them, "Why do
you reason thus in your
HEARTS?"

9 † Which is easier? to
say to the PARALYTIC,
'Thy SINS are forgiven;'
or to say (with effect),
'Arise, take Thy couch,
and walk!'

10 But that you may
know That the SON of
MAN has Authority on
EARTH to forgive Sins,"
(he says to the PARA-
LYTIC.)

11 "I say to thee, Arise,
take up thy couch, and
go to thy HOUSE."

12 And he was raised
immediately, and taking
up the couch, went out
in presence of all; so that
they were all amazed, and
glorified God, saying, "We
never say anything like
this!"

13 And he went out
again by the LAKE; and
All the crowd resorted
to him, and he taught
them.

14 † And passing along,
he saw THAT LEVI who is
the son of ALPHEUS, sit-
ting at the TAX-OFFICE,
and says to him, "Follow
me." And arising, he fol-
lowed him

15 † And it occurred,
while he RECLINED AT
TABLE in his HOUSE,
Many Tribute-takers and
Sinners also reclined with
Jesus and his DISCIPLES;
for they were Many, and
they followed him.

16 And the SCRIBES * of
the PHARISEES observing
him eating with the TRIBU-
TE-TAKERS and † Sin-
ners, said to his DISCI-
PLES, "He eats with
TRIBUTE-TAKERS and Sin-
ners!"

* VATICAN MANUSCRIPT.—& thus—omit.
PHARISEES saw him eat.

8. he says to them.

10. of the

† 76. By *amartoioloi*, sinners, the Gentiles or heathen are generally understood in the Gos-
pels, for this was a term the Jews never applied to any of themselves.—Clarke.

1 a. Matt. ix. 6.

1 14. Matt. ix. 9; Luke v. 27.

1 15. Matt. ix. 10.

*[καὶ πίνει:] 17 Καὶ ἀκούσας ὁ Ἰησοῦς λέγει
[and drinks?] And hearing the Jesus says:
αὐτοῖς· Οὐ χρεὶν ἔχουσιν οἱ ἰσχυόντες
[to them; No need have those being well
ἱατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. Οὐκ ἔλαθον
[a physician, but those sick being. Not I came
καλεῖσαι δίκαιους ἀλλὰ ἁμαρτωλοὺς.
[to call just (ones) but sinners.]

18 Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρι-
[And were the disciples of John and the Phari-
σαῖοι νηστεύοντες· καὶ ἐρχόνται, καὶ λέγουσιν
[were fasting; and they come, and they say:
αὐτῷ· Διατί οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν
[to him; Why the disciples of John and those of the
Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ
[Phariseans fast, those but to thee, disciples
οὐ νηστεύουσιν; 19 Καὶ εἰπεν αὐτοῖς ὁ Ἰησοῦς·
[not fast? And he said to them the Jesus:]

Μη δύνανται οἱ υἱοὶ τοῦ νυμφῶνος, ἔτι ὅ· ὁ
[Not are able the sons of the bride-chamber, yet ὅ· ὁ
νυμφίος μετ' αὐτῶν ἐστὶ, νηστεύειν; ὥσπου
[bridegroom with them, is, to fast? so long
χρόνον μετ' αὐτῶν ἔχουσι τὸν νυμφίον, οὐ
[a time with themselves they have the bridegroom, not
δύνανται νηστεύειν. 20 Ἐλευσονται δὲ ἡμέραι,
[are able to fast. Will come but days,
ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ
[when may be taken away from them the bridegroom, and
τοτε νηστεύουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ. 21 Οὐδεὶς
[then they will fast in that the day. No one
ἐπιβλημὰ ρακῆς ἀγναφοῦ ἐπιρραπτεῖ ἐπὶ
[a patch of cloth of unfallen flax sews on
ἱματίῳ παλαιῷ· εἰ δὲ μὴ, αἶρει τὸ πληρωμὰ
[to a mantle old; if but not, takes away the patch·
αὐτοῦ τὸ καινὸν καὶ τὸ παλαιόν, καὶ ὁ χειρὸν
[of itself the new of the old, and worse
σχίσμα γίνεται. 22 Καὶ οὐδεὶς βάλλει οἶνον
[a great becomes. And no one puts wine
νέον εἰς ἀσκούς παλαιούς· εἰ δὲ μὴ, ῥήσσει ὁ
[new into bottles old; if but not, bursts the
οἶνος ὁ [νέος] τοὺς ἀσκούς, καὶ ὁ οἶνος
[wine the [new] the bottles, and the wine
ἐκχέεται, καὶ οἱ ἀσκοὶ ἀπολούνται· ἀλλὰ οἶνον
[is spilled, and the bottles are lost; but wine
νέον εἰς ἀσκοὺς καινοὺς βάλλει.

23 Καὶ ἐγένετο παραπορευεῖσθαι αὐτὸν ἐν τοῖς
[And it came to pass to go him in the
σαββάσι διὰ τῶν σποριμῶν, καὶ ᾤρξαντο οἱ
[sabbath through the corn-fields, and began the
μαθηταὶ αὐτοῦ ὁδὸν ποτεῖν τιλλόντες τοὺς
[disciples of him a way to make the plucking the
σταχυάς. 24 Καὶ οἱ Φαρισαῖοι εἶπεν αὐτῷ·
[said to him; See, why do they to the sabbath, what not

17 And Jesus having heard it, says to them, *THEY being in HEALTH have no Need of a Physician, but THEY who are sick. I came not to call the Righteous, but Sinners.

18 Now the DISCIPLES of John and the PHARISEES were fasting; and they came and say to him; "Why do the DISCIPLES of the PHARISEES fast, but THINE fast not?"

19 And Jesus replied, "Can the BRIDEGROOM fast, while the BRIDEGROOM is with them? During the time they have the BRIDEGROOM with them, they cannot fast.

20 But the Days will come, when the BRIDEGROOM will be taken from them, and then they will fast in THAT DAY.

21 No one sews a Piece of undressed Cloth on to an old Garment; if so, the NEW PIECE of itself takes away from the old, and a worse Rent is made.

22 And no one puts new Wine into fold Skins; if so, the WINE will burst the SKINS; and the WINE will be lost, and the SKINS; but new Wine into new Skins.

23 And it happened, that he was passing through the FIELDS OF GRAIN on the sabbath, and his DISCIPLES began, as they made their way, to pluck the HEADS OF GRAIN.

24 And the PHARISEES said to him, "See, why do they on the sabbath what is not lawful?"

17 And Jesus having heard it, says to them, *THEY being in HEALTH have no Need of a Physician, but THEY who are sick. I came not to call the Righteous, but Sinners.

18 Now the DISCIPLES of John and the PHARISEES were fasting; and they came and say to him; "Why do the DISCIPLES of the PHARISEES fast, but THINE fast not?"

19 And Jesus replied, "Can the BRIDEGROOM fast, while the BRIDEGROOM is with them? During the time they have the BRIDEGROOM with them, they cannot fast.

20 But the Days will come, when the BRIDEGROOM will be taken from them, and then they will fast in THAT DAY.

21 No one sews a Piece of undressed Cloth on to an old Garment; if so, the NEW PIECE of itself takes away from the old, and a worse Rent is made.

22 And no one puts new Wine into fold Skins; if so, the WINE will burst the SKINS; and the WINE will be lost, and the SKINS; but new Wine into new Skins.

23 And it happened, that he was passing through the FIELDS OF GRAIN on the sabbath, and his DISCIPLES began, as they made their way, to pluck the HEADS OF GRAIN.

24 And the PHARISEES said to him, "See, why do they on the sabbath what is not lawful?"

* VATICAN MANUSCRIPT, -18, and drinks—omit.
18. and the DISCIPLES of the PHARISEES fast, but THINE fast not?
22. new—omit.
and the wine will be lost, and the skins; but new Wine into new Skins.
23. made their way, to pluck.

* 21. See Note in Matt. ix. 17.

17 Matt. ix. 12, 13; Luke v. 31, 32.
Matt. x. 1; Luke vi. 1.

18 Matt. ix. 14; Luke v. 23.

19

ἐξεστὶ 25 Καὶ αὐτὸς ἐλέγεν αὐτοῖς· Οὐδεποτε
is lawful? And he said to them: Never
ἀνεγνώτε, τι ἐποίησε Δαυὶδ, ὅτε χρειαῖν εἶχε,
have you known, what did David, when need he had,
καὶ ἐπεινασεν, αὐτὸς καὶ οἱ μετ' αὐτοῦ;
and was hungry, he and those with him;
26 * [Πῶς] εἰσηλθεν εἰς τὸν οἶκον τοῦ θεοῦ;
[How] he went into the house of the God,
ἐπὶ Ἀβιαθάρ τοῦ ἀρχιερέως, καὶ τοὺς ἄρτους
on Abiathar of the high-priest, and the loaves
τῆς προθέσεως ἐφαγεν, οὓς οὐκ ἐξεστὶ φαγεῖν
of the presence did eat, which not is lawful to eat
εἰ μὴ τοῖς ἱερευσὶ, καὶ ἔδωκε καὶ τοῖς συν
if not the priests, and he gave also to those with
αὐτῷ οὖσι; 27 Καὶ ἐλέγεν αὐτοῖς· Τὸ σαβ-
him being? And he said to them, The sab-
βατον διὰ τὸν ἄνθρωπον ἐγένετο, οὐχ' ὁ
bath because of the man was made, not the
ἄνθρωπος διὰ τὸ σαββατον. 28 Ὡστε κύριος
man because of the sabbath. So that a lord
ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββατου.
is the son of the man even of the sabbath.

ΚΕΦ. γ'. 3.

1 Καὶ εἰσηλθε πάλιν εἰς τὴν συναγωγὴν
And he entered again into the synagogue,
καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔχων τὴν
and was there a man having been withered having the
χεῖρα 2 καὶ παρατηροῦν αὐτόν, εἰ τοῖς σαβ-
hands and they closely watched him, if to the sab-
βασὶ θεραπεύσει αὐτόν, ἵνα κατηγορήσωσιν
bath he will heal him, that they might accuse
αὐτοῦ. 3 Καὶ λέγει τῷ ἀνθρώπῳ τῷ ἐξηραμ-
him. And he says to the man to that having been
μένην ἔχοντι τὴν χεῖρα· Ἐγείρε εἰς τὸ μέσον.
withered having the hands; Arise in the midst.
4 Καὶ λέγει αὐτοῖς· Ἐξεστὶ τοῖς σαββάσιν
And he says to them, Is it lawful to the sabbath
ἀγαθοποιᾶσαι ἢ κακοποιᾶσαι; ψυχὴν σωσαι,
to do good or to do evil? a life to save,
ἢ ἀποκτείνειν; Οἱ δὲ ἐσιώπων. 5 Καὶ περιβλε-
to destroy? They but were silent. And looking
ψάμενος αὐτοὺς μετ' ὀργῆς, συλλυπούμενος ἐπὶ
found them with anger, being grieved at
τῷ πῶρωσιν τῆς καρδίας αὐτῶν, λέγει τῷ
the hardness of the hearts of them, he says to the
ἀνθρώπῳ· Ἐκτείνον τὴν χεῖρα σου. Καὶ
man; Stretch out the hand of thee. And
ἐξέτεινε· καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ.
he stretched it out; and was restored the hand of him.
6 Καὶ ἐξελθόντες οἱ Φαρισαῖοι, εὐθὺς μετὰ τῶν
And coming out the Pharisees, immediately with the

25 And * he said to them, † "Have you never read what David did, when he had Need, and was hungry, he, and THOSE with him?"

26 How † he went into the TABERNACLE of GOD, to Abiathar (son) of the HIGH-PRIEST, and ate the LOAVES of the PRESENCE, † which none but the PRIESTS could lawfully eat; and he gave also to THOSE with him."

27 He also said to them, "The SABBATH was made for MAN, and not MAN for the SABBATH;

28 †s that the SON of MAN is Lord even of the SABBATH."

CHAPTER III.

1 † And again he entered into the SYNAGOGUE, where was a Man who had a Withered HAND.

2 And they watched him closely, (to see) if he would cure him on the SABBATH; that they might accuse him.

3 And he says to THAT MAN HAVING the WITHERED HAND, "Arise in the MIST."

4 And he says to them, "Is it lawful to do good on the SABBATH, or to do evil? to save Life, or to destroy?" But THEY were silent.

5 And surveying them with Indignation, being grieved at the HARDNESS of their HEARTS, he says to the MAN, "Stretch out * thine HAND." And he stretched it out, and his HAND was restored.

6 † And the PHARISEES going out, immediately * held a Council with † the

* VATICAN MANUSCRIPT.—25, he said.
6. gave Counsel.

26. How—omit.

5. the HAND.

† 26. David went to the house of Ahimelech at Nob, with whom the tabernacle then was and the ephod, and other holy things. See 1 Sam. xxi. † 26. These loaves were placed on a table on the north side, and at the right hand of him who entered the temple. Exod. xiv. 30; Lev. xiv. 6, 8.

† 6. The Herodians were a political party who began to become eminent in the days of Herod the Great, as favoring his claims, and those of his patrons, the Romans, to the sovereignty of Judaea.

† 25 1 Sam. xxi. 6.
† 6. Luke vi. 6.

† 26 Exod. xxi. 32, 33.
† 6. Matt. xii. 14.

† 28 Matt. xii. 8.

† 1. Mat.

Ἡρωδιανῶν συμβουλίῳ ἐποιοῦν κατ' αὐτοῦ,
Herodiana a council held against him,
ὅπως αὐτὸν ἀπολέσωσι.
how him they might destroy.

ἜΚαι ὁ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ
And the Jesus with the disciples of him
ἀνεχώρησεν εἰς τὴν θάλασσαν· καὶ πολὺ πλῆ-
withdrew to the sea, and a great multi-
θος ἀπὸ τῆς Γαλιλαίας ἠκολούθησαν αὐτῷ· καὶ
tude from the Galilee followed him, and
ἀπὸ τῆς Ἰουδαίας, καὶ ἀπὸ Ἱερουσαλὴμ, καὶ
from the Judea, and from Jerusalem, and
ἀπὸ τῆς Ἰδουμαίας, καὶ πέραν τοῦ Ἰορδάνου, καὶ
from the Idumea, and beyond the Jordan, and
* [οἱ] περὶ Τύρον καὶ Σιδῶνα, πλῆθος πολὺ,
[those] about Tyre and Sidon, a multitude great,
ἀκούσαντες ὅσα ἐποίει, ἦλθον πρὸς αὐτοῦ.
having heard what things he did, came to him.

ἘΚαὶ εἶπε τοῖς μαθηταῖς αὐτοῦ, ἵνα πλοῖαριον
And he spake to the disciples of him, that a small vessel
σκαρτερῇ αὐτῷ, διὰ τὸν ὄχλον, ἵνα μὴ
should attend him, because of the crowd, that not
θλιβῶσιν αὐτόν. ¹⁰ Πολλοὺς γὰρ ἐθεραπεύεν,
they might throng him. Many for he cured,

ὥστε ἐπιτίπτειν αὐτῷ, ἵνα αὐτοῦ ἀψῶνται,
so as to rush to him, that him they might touch,
ὅσοι εἶχον μαστίγας. ¹¹ Καὶ τὰ πνεύματα τὰ
as many as had scourges. And the spirits the

ἀκαθάρτα, ὅταν αὐτὸν ἐθεωρεῖ, προτεπίπτει
unclean, when him gazing on, fell before
αὐτῷ, καὶ ἐκραζέι, λέγοντα· Ὅτι σὺ εἶ ὁ υἱὸς
him, and cried, saying; That thou art the son

τοῦ θεοῦ. ¹² Καὶ πολλὰ ἐπέτιμα αὐτοῖς, ἵνα
of the God. And many times he charged them, that
μὴ φανερὸν αὐτὸν ποιήσωσι. ¹³ Καὶ ἀναβαί-
not known him they should make. And he goes

ναι εἰς τὸ ὄρος, καὶ προσκαλεῖται οὓς ἠέλεν
up into the mountain, and calls whom would
αὐτοὺς· καὶ ἀπηλθὼν πρὸς αὐτόν.
he; and they came to him.

¹⁴ Καὶ ἐποίησε δώδεκα, ἵνα ὥσι μετ' αὐτοῦ,
And he appointed twelve, that they should be with him,
καὶ * [ἵνα] ἀποστείλῃ αὐτοὺς κηρύσσειν, ¹⁵ καὶ
and [that] he might send them to preach, and
εἶχει ἐξουσίαν * [θεραπεύειν τὰς νοσοῦντας, καὶ]
to have authority [to cure the diseased, and]

ἐκβαλεῖν τὰ δαιμόνια. ¹⁶ Καὶ ἐπέθηκε τῷ
to cast out the demons. And he put on the
Σίμων ὀνομα Πέτρον· ¹⁷ καὶ Ἰακώβον τὸν τοῦ
Simon a name Peter; and James that of the

Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ
Zebedee, and John the brother of the

Ἰακώβου· καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοαν-
James; and he put on them names Boan-

εργες, ὃ ἐστίν, υἱοὶ βροντῆς· ¹⁸ καὶ Ἀνδρεῖαν,
erges, that is, sons of thunder; and Andrew,

καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ
and John the brother of the

Ἰακώβου· καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοαν-
James; and he put on them names Boan-

εργες, ὃ ἐστίν, υἱοὶ βροντῆς· ¹⁸ καὶ Ἀνδρεῖαν,
erges, that is, sons of thunder; and Andrew,

Herodians, against him, how they might destroy him.

7 But JESUS with his DISCIPLES retired to the LAKE; and a Great Multitude followed him from GALILEE, † and from JUDEA,

8 and from Jerusalem, and from beyond the JORDAN; also a great Company from about Tyre and Sidon, having heard what * he had done, came to him.

9 And he spake to his DISCIPLES, that * a Small boat should attend him because of the CROWD, that they might not press upon him.

10 For he had cured Many; so that as many as had Diseases rushed towards him in order to touch him.

11 † And the IMPURE SPIRITS, when they beheld him, fell before him, and cried, saying, "Thou art the SON of GOD."

12 And he repeatedly charged them, that they should not make Him known.

13 † And he ascended the MOUNTAIN, and called whom he would; and they went to him.

14 And he appointed * twelve, that they should accompany him, and that he might send them forth to proclaim,

15 and to have Authority to expel DEMONS.

16 * Now the TWELVE he appointed, were † SIMON, to whom he gave the Name of PETER;

17 and THAT James, son of ZEBEDEE, and John the brother of JAMES; to whom he gave the Names of Boanerges, that is, Sons of Thunder;

18 and Andrew, and

* VATICAN MANUSCRIPT.—8. THOSE—omit.

8. he does.

9. Small vessels.

14. twelve, whom also he named Apostles, that.

14. that—omit.

15. to cure

diseases, and—omit.

16. And he appointed TWELVE; both SIMON whom he sur-

named PETER.

† 7. Luke vi. 17.

† 11. Mark i. 32, 34; Luke iv. 41.

† 13. Matt. x. 1: Luke vi.

12; ix. 1.

† 10. John i. 43.

και Φιλίππον, και Βαρθολομαιον, και Ματθαιον,
and Philip, and Bartholomew, and Matthew,
και Θωμαν, και Ιακωβον του του Αλφαιου, και
and Thomas, and James that of the Alphaeus, and
Θαδδαιον, και Σιμωνα τον κανανιτην, 19 και
Thaddeus, and Simon the Canaanite, and
Ιουδαν Ισκαριωτην, ος και παρεδωκεν αυτον.
Judas Iscariot, who even delivered up him.
20 Και ερχονται εις οικον. Και συνερχεται
And they come into a house. And came together
παλιν οχλος, ωστε μη δυνασθαι αυτους μητε
again a crowd, so as not to be able them not even
αυτον φαγειν. 21 Και ακουσαντες οι παρ'
bread to eat. And having heard those with
αυτου, εξηλθον κρατῆσαι αυτον· ελεγον γαρ·
him, went out to restrain him; they said for
'Οτι εξεστῃ. 22 Και οι γραμματεεις, οι απο
That he is out of place. And the scribes, those from
'Ιεροσολυμων καταβαντες, ελεγον· 'Οτι Βεελ-
Jerusalem having come down, said; That Beel-
ζεβουλ εχει· και· 'Οτι εν τῳ αρχοντι των
zebul he has; and; That by the chief of the
δαιμονιων εκβαλλει τα δαιμονια. 23 Και προσ-
demons he casts out the demons. And having
καλεσαμενος αυτους, εν παραβολαις ελεγεν
called them, in parables he said
αυτοις· Πως δυναται σατανas σαταναν εκβαλ-
to them; How is able an adversary an adversary to cast
λειν; 24 Και εαν βασιλεια εφ' εαυτην μερισ-
out? And if a kingdom against herself should be di-
θη, ου δυναται σταθῃναι ἡ βασιλεια εκεινη·
vided, not is able to stand the kingdom that;
25 και εαν οικια εφ' εαυτην μερισθη, ου δυναται
and if a house against herself should be divided, not is able
σταθῃναι ἡ οικια εκεινη· 26 και ει ο σατανas
to stand the house that, and if the adversary
ανεστῃ εφ' εαυτον και μεμερισται, ου δυναται
has risen up against himself and have been divided, not is able
σταθῃναι, αλλα τελος εχει. 27 Ουδεις δυναται
to stand, but an end he has. No one is able
τα σκευη του ισχυρου, εισελθων εις την
the household goods of the strong man, entering into the
οικιαν αυτου, διαρπασαι, εαν μη πρωτον του
house of him, to plunder, if not first the
ισχυρον δῃση· και τοτε την οικιαν αυτου
strong man he should bind; and then the house of him
διαρπασει. 28 Αμην λεγω υμιν, οτι παντα
he will plunder. Indeed I say to you, that all
αφεθησεται τοις υιοις των ανθρωπων τα αμαρτη-
will be forgiven to the sons of the men the sins,
ματα, και αι βλασφημιαι, οσας αν βλασφημη-
and the evil speakings, whatever they may

Philip, and Bartholomew and Matthew, and Thomas, and THAT JAMES, son of ALPHEUS, and Thaddeus, and Simon, the CANANITE,

19 and Judas Iscariot, who even delivered him up.

20 † And they went into a house. And the Crowd assembled again, so that they could not even eat Bread.

21 And THOSE with him having heard, went out to restrain him; for they said. † "He is transported too far."

22 And THOSE SCRIBES who had COME DOWN from Jerusalem said, † "He has Beelzebub," and, "By the RULER of the DEMONS, he expels the DEMONS."

23 † And having called them, he said to them, "How can an Adversary expel an Adversary?"

24 And if a Kingdom is divided against itself, that KINGDOM cannot stand;

25 and if a House is divided against itself, that HOUSE cannot stand;

26 and if the ADVERSARY rises up against himself, and is divided, he cannot stand, but has an end.

27 * But no one can enter the STRONG man's house, and plunder his goods, unless he first bind the STRONG man; and then he may plunder his HOUSE.

28 Indeed, I say to you, That All sins will be forgiven the SONS of MEN, and the BLASPHEMIES with which they may revile;

* VATICAN MANUSCRIPT.—27. but no one.

† 21. Doddridge remarks, "Our manner of rendering these words, *He is besides himself*, or *He is mad*, is very offensive. One can hardly think Christ's friends would speak so contemptibly and impiously of him; and if that sense must necessarily be retained, it would be much more decent to render the clause, *It (that is, the multitude,) is mad*, thus unseasonably to break in upon him." Scholten contends, that the *multitude*, and not *Christ* is here intended. Christ was in the house; the multitude, *ochlos*, verse 20, went out, *kratēnai auton*, to restrain it, (viz. *ochlos*, the multitude,) to prevent them from rushing into the house and disturbing their Master, who was taking some refreshment. This conjecture should not be lightly regarded.—*Clarke*.

† 26. Mark vi. 31. † 27. Matt. ix. 34; x. 25; Luke xi. 15; John vii. 20; viii. 48, 52
x. 22. † 23. Matt. xii. 26.

σπειραίν, ὁ μὲν ἐπεσε παρα τὴν ὁδὸν· καὶ
sowing, this indeed fell on the path; and
ἦλθε τα πετεινα, καὶ κατέφαγεν αὐτο. ὁ ἄλλος
came the birds, and ate it. Another
δὲ ἐπεσεν ἐπὶ τὸ πετρωδὲς, ὅπου οὐκ εἶχε γῆν
and fell on the rocky ground, where not it had earth
πολλήν· καὶ εὐθὺς ἐξανέτειλε, διὰ τὸ μὴ
much; and immediately it sprung up, through the not
εἶχειν βάθος γῆς. ὁ ἥλιος δὲ ἀνατείλαντος,
to have a depth of earth. Sun and having arisen,
ἐκαυματίσθη, καὶ διὰ τὸ μὴ εἶχειν ῥίζαν, ἐξη-
it was scorched, and through the not to have a root, was
ρανθη. ὁ ἄλλος δὲ ἐπεσεν εἰς ἀκανθὰς· καὶ
died up. And another fell into thorns; and
ἀνέβησαν αὐτὰς ἀκανθαί, καὶ συνεπνίξαν αὐτό, καὶ
sprung up the thorns, and choked it, and
καρπὸν οὐκ ἔδωκε. ὁ ἄλλος δὲ ἐπεσεν εἰς τὴν
fruit not it gave. And another fell into the
γῆν τὴν καλήν· καὶ ἐδίδου καρπὸν ἀναβαίοντα
ground the good; and it bore fruit springing up
καὶ αὐξανόντα· καὶ ἔφερεν ἐν τριακοντα, καὶ
and increasing; and bore one thirty, and
ἐν ἑξήκοντα, καὶ ἐν ἑκατον. ὁ καὶ ἐλεγεν· ὁ
one sixty, and one a hundred. And he said; He
ἐχὼν ὦτα ἀκουεῖν, ἀκουέτω.
having ears let him hear.

Ἡ ὅτε δὲ ἐγένετο καταμονας, ἠρωτήσαν
When and he was alone, asked
αὐτὸν οἱ περὶ αὐτόν, συν τοῖς δώδεκα, τὴν
him those about him, with the twelve, the
παραβολήν. ὁ καὶ ἐλεγεν αὐτοῖς· ὅτι μὴ δέδο-
parable. And he said to them; To you it is
ται γινώσκειν τὸ μυστήριον τῆς βασιλείας τοῦ
given to know the secret of the kingdom of the
θεοῦ· ἐκεῖνοις δὲ τοῖς ἐξ ἑν παραβολαῖς τα-
God, to them but to those without in parables the
παντα γίνεται. ὁ ἵνα βλέποντες βλέπωσι,
all (things) are done; that seeing they may see,
καὶ μὴ ἰδῶσι· καὶ ἀκούοντες ἀκουῶσι, καὶ μὴ
and not they may see, and hearing they may hear, and not
συνιώσι· μήποτε ἐπιστρέψωσι, καὶ ἀφεθῇ
they may hear; lest they should turn, and should be forgiven
αὐτοῖς τὰ ἁμαρτήματα. ὁ καὶ λέγει αὐτοῖς·
to them the sins. And he says to them:
Οὐκ οἰδατε τὴν παραβολὴν ταύτην; καὶ πῶς
Not know you the parable this? how
πάσας τὰς παραβολὰς γινώσεσθε; ὁ σπείρων,
all the parables will you know? He sowing,
τὸν λόγον σπείρει. ὁ οὗτοι δὲ εἰσὶν οἱ παρα-
the word sows. These and are they by
τὴν ὁδὸν, ὅπου σπείρεται ὁ λόγος, καὶ ὅταν
the path, where is sown the word, and when
ἀκουσῶσιν, εὐθὺς ἐρχεται ὁ σάτανas, καὶ
they may hear, immediately comes the adversary, and

SOWING, some seed fell by the ROAD and the BIRDS came and picked it up.

5 And some fell on the ROCKY GROUND, where it had not much Soil; and immediately it vegetated, because it had no Depth of Soil;

6 * and the SUN having arisen, it was scorched; and because it HAD NO Root, it withered.

7 And some fell among Thorns; and the THORNS grew up, and choked it, and it bore NO Fruit.

8 And some fell on GOOD GROUND, and yielded Fruit, springing up and increasing; and one bore thirty, and one sixty, and one a hundred."

9 And he said, * "He HAVING Ears to hear, let him hear."

10 † And when he had retired, THOSE about him, with the TWELVE, asked him concerning the * PARABLE.

11 And he said to them, * "To you is given the SECRET of the KINGDOM of God; but to ‡ THOSE WITHOUT, ALL things are done in PARABLES;

12 † that seeing, they may see, and not perceive; and hearing, they may hear, and not understand; lest they should turn, and * it should be forgiven them."

13 And he says to them, "Do you not understand this PARABLE? How then will you know ALL the PARABLES?"

14 † THE SOWER SOWS the WORD.

15 And these are THOSE where the WORD is sown by the ROAD; and when they have heard, the ADVERSARY comes immediately, and takes away

* VATICAN MANUSCRIPT.—6. and the sun having arisen.

10. PARABLES.

11. is given the secret.

C. Who has ears.

12. it should be.

† 10. Matt. xiii. 10; Luke viii. 9.

† 11 1 Cor. v. 12; Col. iv. 1; Thess. iv. 12.

† 12. Matt. xiii. 14;

12. Isa. vi. 9; Matt. xiii. 14; Luke viii. 10; John xii. 40; Acts

xv. 11. 7.

xv. 11. 7.

† 14. Matt. xiii. 10.

αἶρει τον λογον τον εσπαρμενον εν ταις καρδιαις
takes the word that having been sown in the hearts
αὐτωι. 16 Καὶ οὗτοι εἰσιν ὅμοιος οἱ ἐπὶ τὰ
of them And these are like those on the
πετρῶδῃ σπειρομενοι, οἱ, ὅταν ακουσωσι τον
rocky ground being sown, who, when they may hear the
λογον, ευθεως μετα χαρας λαμβανουσιν αυτον
word, immediately with joy they receive it;
17 καὶ οὐκ εχουσι ριζαν εν ἑαυτοις, ἀλλα προσω
and not they have a root in themselves, but for a
καιροι εἰσιν· εἰτα γενομενης θλιψως η διωγμου
season they are; then occurring trial or persecution
δια τον λογον, ευθεως σκανδαλιζονται. 18 Καὶ
through the word, immediately they are offended. And
αλλοι εἰσιν οἱ εἰς τας ακανθα· σπειρομενοι
others are those into the thorns being sown;
οὗτοι εἰσιν οἱ τον λογον ακουοντες, 19 καὶ αἱ
these are those the word hearing, and the
μεριμνα του αιωνος, καὶ ἡ ἀπατη του πλουτου,
care of the age, and the delusion of the wealth,
καὶ αἱ περι τὰ λεγτα επιθυμια εἰσπορευομεναι
and the about the said (things) strong desires entering in
σπυμιγνουςι τον λογον· καὶ ἀκαρπος γινεται.
ch k. the word, and unfruitful it becomes.
20 Καὶ οὗτοι εἰσιν οἱ ἐπὶ την γην την καλην
An these are those upon the ground the good
σπειρομενοι, οἱτινες ακουουσι τον λογον, καὶ
being sown, who hear the word, and
παρεδεχονται· καὶ καρποφορουσιν, ἐν τριακοντα,
accept; and bear fruit, one thirty,
καὶ ἐν εξηκοντα, καὶ ἐν ἑκατον. 21 Καὶ ελεγεν
and one sixty, and one a hundred. And he said
αυτοις· Μητι ὁ λυχνος ερχεται, ἵνα ὑπο τον
to them; Neither the lamp comes, that under the
μειδιον τεθη, η ὑπο την κλινην; οὐχ' ἵνα
be hid? It may be placed, or under the couch? not that
ἐπὶ την λυχνιαν ἐπιτεθη; 22 Οὐ γαρ ἐστι
on the lampstand? it may be placed? Not for is
τι κρυπτον, ὁ εαν μη φανερωθῃ· οὐδε
anything hidden, which if not it may be disclosed; and
εγχετα αποκρυφον, ἀλλ' ἵνα εἰς φανερὸν ἔλθῃ.
is stored away, but that into light it may come.
23 Εἰ τις εχει ὠτα ακουειν, ακουετω. 24 Καὶ
If any one has ears to hear, let him hear. And
ελεγεν αυτοις· Βλεπετε, τι ακουετε. Εν φ
he said to them; Consider you, what you hear. In what
μετρον μετρεῖτε, μετρηθησεται ὑμιν. 25 Ὃς γαρ
measure you measure, it shall be measured to you. Who for

THAT WORD which was
SOWN *upon them.

16 And these in like
manner are THOSE SOWN
ON THE ROCKY GROUND;
who, when they hear the
WORD, receive it immedi-
ately with Joy;

17 And having no Root
in themselves, they are
but temporary; then Trial
or Persecution occurring
on account of the WORD,
they instantly fall away.

18 And others are THOSE
who are SOWN among the
THORNS; *these are THEY
who have HEARD THE
WORD;

19 and the CARES of the
AGE, † and the DECEIT-
FULNESS of RICHES. and
the STRONG DESIRES for
OTHER things entering in,
choke the WORD, and ren-
der it unproductive.

20 And *those are THEY,
who are SOWN on the GOOD
GROUND, who hear the
WORD, and accept it, and
bear fruit; one thirty, one
sixty, and one a hundred."

21 And he said to them,
† "Is a lamp brought, to
be put under the COIN-
MEASURE, or under the
COUCH? so that it may not
be placed on the LAMP-
STAND?

22 † For *nothing was
hidden, except that it
should be manifested; nor
was it concealed, but that
it should come to light.

23 If any one has Ears
to hear, let him hear."

24 And he said to them,
† "Consider what you hear;
by the Measure you dis-
pense, it will be measured
to * you, and shall be ad-
ded to you;

25 † for whoever has, to

* VATICAN MANUSCRIPT.—13. upon them.

the word. 20. those are THEY. 22. nothing was hidden, except that it should be manifested; nor was it concealed, but that it should come to light. 24. you, and shall be added to you.

† 21. By *κλινην* must be understood the couch, (like our sofa,) which, as Grotius observes, had such a cavity as to admit of a *candelabrum* being put under it; nay, it seems, anything much larger; indeed, by the citations adduced by Wetstein, it appears to have been used by the ancients as a common hiding place.—*Bloomfield*.

† 10. 1 Tim. vi. 9, 17.

† 21. Matt. v. 15; Luke viii. 16; xi. 33.

† 22. Matt. x.

† 23. Matt. xiii. 12; xiv. 35.

† 24. Matt. vii. 2; Luke vi. 38.

† 25. Matt. xiii. 12; xiv. 35.

ἦν ἐν τῷ πλοίῳ * [καὶ] ἀλλὰ δὲ πλοῖα ἦν
 he was in the ship; [also] other and ships was
 μετ' αὐτόν. 37 Καὶ γίνεται λαίλαψ ἀνέμου μεγά-
 with him. And arose a squall of wind great;
 λῆ· τὰ δὲ κύματα ἐπεβαλλέν ἐῖς τὸ πλοῖον,
 the and waves dashed into the ship,
 ὥστε αὐτὸ ᾗδ' ἡμερίζεσθαι. 38 Καὶ ἦν αὐτὸς ἐν
 so as it now to sit. And was he in
 πῇ πρυμνῇ, ἐπὶ τὸ προσκεφαλίων καθεύδων·
 the stern, on the pillow sleeping;
 καὶ διεγείρουσιν αὐτόν, καὶ λεγούσιν αὐτῷ·
 and they awoke him, and they said to him;
 Διδασκαλε, οὐ μέλει σοι, ὅτι ἀπολλυμεθα;
 O teacher, not it concerns thee, that we perish?
 39 Καὶ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ, καὶ εἶπε
 And having arisen rebuked the wind, and said
 τῇ θαλάσσῃ· Σιώπη, πεφίμωσο. Καὶ ἐκοπασεν
 to the sea; silent, be still. And ceased
 ὁ ἀνέμος, καὶ ἐγένετο γαλήνη μεγάλη. 40 Καὶ
 the wind and was a calm great. And
 εἶπεν αὐτοῖς· Τί δειλοὶ ἐστε * [οὕτω;] πῶς
 he said to them; Why timid are you [so?]; how
 οὐκ ἐχετε πίστιν. 41 Καὶ ἐφοβήθησαν φόβον
 not you have faith. And they feared a fear
 μέγαν, καὶ εἶλεγον τρὶς ἀλλήλους· Τίς ἀρα
 great, and said to one another; Who thee
 οὗτος ἐστίν, ὅτι καὶ ὁ ἀνέμος καὶ ἡ θάλασσα
 this is, for even the wind and the sea
 ὑπακούουσιν αὐτῷ.
 obey him to him.

ΚΕΦ. 5.

1 Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης, εἰς
 And they came to the other side of the sea, into
 τὴν χώραν τῶν Γαδῶν. 2 Καὶ ἐλθόντι
 the country of the Gadarenes. And having come
 αὐτῷ ἐκ τοῦ πλοίου, * [οὗτος] ἀπητήσεν αὐτῷ
 from him out of the ship, [this] met him
 ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρ-
 out of the tombs a man, in spirit unclean,
 τῷ, 3 ὃς τὴν κατοικίαν ἔχεν ἐν τοῖς μνημασι·
 who the dwelling had in the tombs;
 καὶ οὐτε ἀλυσέσιν οὐδεὶς ἥδυνάτο αὐτόν δεσφαί,
 and not even with chains no one was able him to bind,
 4 διὰ τὸ αὐτόν πολλάκις πεδαῖς καὶ ἀλυσέσι
 for the him many time with fetters and chains
 δεδεσθαι, καὶ διεσπασθαι ὑπ' αὐτοῦ τὰς
 to have been bound, and to have been burst by him the
 ἀλυσεῖς, καὶ τὰς πεδας συνττριφθαι· καὶ οὐδεὶς
 chains, and the fetters to have been broken; and no one

he was in the BOAT. And Other Boats were with him.

37 And there arose a great Gale of Wind, and the WAVES dashed into the BOAT, so that * the BOAT was now full.

38 And he was in the STEERN, asleep on the PILLOW; and they awoke him, and said to him. "Teacher, does it not concern thee That we perish?"

39 And arising, he rebuked the WIND, and said to the SEA, "Be silent! be still!" And the WIND ceased, and there was a great Calm.

40 And he said to them, "Why are you afraid? How distrustful you are!"

41 And they were exceedingly afraid, and said to one another, "Who then is this, That even the WIND and the SEA obey him?"

CHAPTER V.

1 † And they came to the other side of the LAKE, into the REGION of * GERASENES.

2 And having come out of the BOAT, they met him out of the † MONUMENTS, a Man with an impure Spirit,

3 who had his HABITATION in the TOMBS; and no one could bind * him any longer with Chains;

4 for many times he had been BOUND with Fetters and Chains, and the CHAINS had been wrench- ed off by him, and the FETTERS broken; and no

* VATICAN MANUSCRIPT.—36. also—omit.
 1. GERASENES. 2. immediately—omit.

37. the BOAT WAS.
 2. him any longer with.

40. so—omit.

† 2. The sepulchres of the Jews were formerly amongst rocks, mountains, and other unfrequented places, in order that there might be as little danger as possible of that pollution which touching any thing dead produced. They were often as large as a commodious room, and are now often resorted to as places of shelter for the night. Sometimes the wandering Arabs, during the winter season, take up their permanent abode in them. It appears that at a very early period, some of these tombs were used for such a purpose; as Isaiah speaks of some, "who remain among the graves, and lodge in the monuments," chap. lxxv. 4. Burkhart reports, that he found many sepulchres in the rocks, at Um Keia (supposed to be the ancient Gadara,) showing how naturally the conditions of this narrative could have been fulfilled in that region.

† 1. Matt. viii. 28; Luke viii. 26.

αὐτον ἰσχυε δαμασαι· ⁵ και διαπαντος, νυκτος και ημερας, εν τοις μνημασι και εν τοις ορεσιν την κραζων, και κατακοπτων εαυτον λιθοις. ⁶ Ἰδων δε τον Ἰησουν απο μακροθεν, εδραμε, και προσεκυνησεν αυτω· ⁷ και κραξας φωνη μεγαλη, ειπε, τι εμοι και σοι, Ἰησου, υιε του θεου του υψιστου; ὀρκιζω σε τον θεον, μη με βασανισης. ⁸ (Ελεγε γαρ αυτω· Εξελθε το πνευμα το ακαθαρτον εκ του ανθρωπου.) ⁹ Και εφηρωτα αυτον· Τι σοι ονομα; και λεγει αυτω· Λεγων αυτω· Τι εστι το ονομα μου; ¹⁰ και παρεκαλει αυτον πολλα, ινα μη αυτους αποστειλη εξω της χωρας. ¹¹ Ην δε εκει προς τω ορει αγελη χοιρων μεγαλη βοσκομενη. ¹² και παρεκαλεσαν αυτον οι δαιμονες, λεγοντες· Περμσον ημας εις τους χοιρους, ινα εις αυτους εισελθωμεν. ¹³ και επετρεψεν αυτοις ευθως ο Ἰησους. και εξελθοντα τα πνευματα τα ακαθαρτα εισηλθον εις τους χοιρους· και ωρμησεν η αγελη κατα του κρημνου εις την θαλασσαν· * [ησαν δε ως δι· χιλιοι·] και επιγοντο εν τη θαλασση. ¹⁴ Οι δε βοσκοντες αυτους εφυγον, και απηγγειλαν εις την πολιν, και εις τους αγρους. και εξηλθον ιδειν, τι εστι το γεγονος. ¹⁵ και ερχονται προς τον Ἰησουν, και θεωρουσι τον δαιμονιζομενον καθημενον * [και] ιματισμενον, και σωφρονοοντα, τον εσχηκοτα τον λεγων· και εφοβηθησαν. ¹⁶ και διηγησαντο αυτοις οτι ιδον·

one was able to subdue him. ⁵ And he was always, Night and Day, in the SEPULCHRES and in the MOUNTAINS, crying out, and cutting himself with Stones. ⁶ And seeing Jesus at a distance, he ran and prostrated to him, ⁷ and crying out with a loud Voice, * said, "What hast thou to do with me, Jesus,—O SON OF GOD—the HIGHEST? I implore thee—GOD,—torment Me not." ⁸ (For he had said to him, "IMPURE SPIRIT, Come out of the MAN.") ⁹ And he asked him, "What is thy Name?" And he says to him, "My Name is Legion; For we are Many." ¹⁰ And he earnestly entreated him, that he would not send them out of the COUNTRY. ¹¹ Now there was by the MOUNTAIN, a great Herd of Swine feeding. ¹² And * the DEMONS besought him, saying, "Dismiss us to the SWINE, that we may go into them." ¹³ And * he gave them leave. And the IMPURE SPIRITS having come out went into the SWINE; and the HERD rushed down the PRECIPICE into the LAKE, and were drowned in the LAKE. ¹⁴ Then the SWINE-HERDS fled, and reported it to the CITY, and in the villages. And they came out to see what THAT was which had been DONE. ¹⁵ And they came to Jesus, and beheld the DEMONIAK, HIM HAVING HAD the LEGION, sitting down, clothed, and in his right mind; and they were afraid. ¹⁶ And THOSE SEEING it, related to them what

* VATICAN MANUSCRIPT.—7. εως, εως.

† 12. See Note on Matt. viii. 32.

12. they besought.

13. and they were about Two Thousand—ομιλ.

13. he gave them

15. and—ομιλ.

τις, πως εγενετο τῷ δαιμονιζομένῳ, και περι
 ων, how it happened to the one being demonised, and about
 των χοιρων. 17 Και ηρξαντο παρακαλειν αυτον
 the swine. And they began to entreat him
 απελθειν απο των οριων αυτων. 18 Και εμβαν-
 to depart from the coasts of them. And entering
 τος αυτου εις το πλοιον, παρεκαλει αυτον ο
 of him into the ship, he
 δαιμονισθεις, ινα η μετ' αυτου. 19 Και
 having been demonised, that he might be with him. And
 ουκ αφηκεν αυτον, αλλα λεγει αυτῷ· "Τπαγε
 not he suffered him, but he says to him; Go
 εις τον οικον σου προς τους σους, και αναγγει-
 into the house of thee to the friends, and relate
 λον αυτοις, οσα σοι ο κυριος πεποιθε, και
 to them, how much to the Lord has done, and
 ηλεησε σε. 20 Και απηλθε, και ηρξατο κηρυσ-
 has pitied thee. And he went, and began to pub-
 σειν εν τῷ Δεκαπολει, οσα εποιησεν αυτῷ ο
 lish in the Decapolis, how much had done to him the
 Ιησους· και παντες εθαυλαζον.
 Jesus, and all were astonished.

21 Και διαπετρασαντος του Ιησου εν τῷ πλοιῳ
 And having passed over the Jesus in the ship,
 πάλιν εις το περαν, συνηθη οχλος πολυς επ'
 again to the other side, were gathered a crowd great to
 αυτον· και ην παρα την θαλασσαν. 22 Και
 him, and he was by the sea. And
 * [ιδου,] ερχεται εις των αρχισυναγωγων, ονο-
 [do,] some one of the synagogues-rulers, by
 ματι Ιαειρος· και ιδων αυτον, πιπτει προς τους
 name Jairus; and seeing him, he fell to the
 ποδας αυτου, 23 και παρεκαλει αυτον πολλα,
 feet of him, and brought him much,
 λεγων· "Οτι το θυγατριον μου εσχατως εχει"
 saying, That the little-daughter of me is at
 ινα ελθων επιθης αυτη τας χειρας, οπως
 that coming thou mayest put to her the hands, so that
 σωθη· και ζησεται. 24 Και απηλθε μετ'
 she may be saved; and she shall live. And he went with
 αυτου· και ηκολουθει αυτῷ οχλος πολυς, και
 him, and followed him a crowd great, and
 συνεθλιβον αυτον. 25 Και γυνη * [τις] ουσα
 pressed on him. And a woman [certain] being
 εν ρυσει αιματος ετη δωδεκα, 26 και πολλα
 in a flow of blood years twelve, and many things
 παθουσα υπο πολλων ιατρων, και δαπανησασα
 having suffered under many physicians, and having spent
 τα παρ' αυτης παντα, και μηδεν ωφελη-
 the things of her all, and nothing having been
 θεισα, αλλα μαλλον εις το χειρον ελθουσα,
 benefited, but rather into the worse state having come,
 27 ανουσασα περι του Ιησου, ελθουσα εν τῷ
 having heard about the Jesus, having come in the

had happened to the DEMON-
 IAC, and concerning the
 SWINE.

17 † And they began to
 entreat him to depart from
 their BORDERS.

18 And he having en-
 tered the BOAT, † HE who
 had been a DEMON-
 IAC, entreated him that he might
 be with him;

19 And yet he did not
 permit him, but says to
 him, "Go HOME to thy
 FRIENDS, and tell them
 how much the LORD has
 done for thee, and has had
 pity on thee."

20 And he went away,
 and began to proclaim in
 DECAPOLIS, how much JE-
 SUS had done for him; and
 all were astonished.

21 † And JESUS having
 again passed over in * a
 BOAT to the OTHER SIDE,
 a great CROWD gathered to
 him, and he was by the
 LAKE.

22 † And one of the SYN-
 AGOGUE-RULERS, named
 JAIRUS, came, and seeing
 him, he fell at his FEET,

23 and earnestly en-
 treated him, saying, "My
 LITTLE DAUGHTER is at
 the point of death; come,
 and put thy HANDS on her
 that she may be restored,
 and she will live."

24 And he went with
 him, and a great CROWD
 followed him, and pressed
 on him.

25 And a Woman, † hav-
 ing had a Hemorrhage
 for twelve Years,

26 and having suffered
 much under Many Physi-
 cians, and having ex-
 pended ALL her property,
 and not being benefited,
 but had rather become
 WORSE.

27 having heard * the
 things concerning JESUS,
 came in the CROWD be-

* VATICAN MANUSCRIPT.—21. a Boat—omit
 27. the things concerning Jesus.

22 lo—omit

25. certain—omit.

† 17. Matt. viii. 34; Acts xvi. 30
 viii. 44.

† 18. Luke viii. 35

† 21. Matt. ix. 1; Luke
 ix. 25; Matt. ix. 25

οχλῳ ὀπισθεν, ἥψατο τοῦ ἱματίου αὐτοῦ.
crowd behind, touched the mantle of him.
28 (Ἐλεγε γάρ· Ὅτι καὶ τῶν ἱματίων αὐτοῦ
She said for, That even if the clothes of him
ἅψωμαι, σωθήσομαι.). 29 Καὶ εὐθὺς ἐξηρανθῆ
I may touch, I shall be saved.) And immediately was dried up
ἡ πηγὴ τοῦ αἵματος αὐτῆς· καὶ ἐγνώ τῆς
the source of the blood of her, and knew to the
σωματί, ὅτι ἰαταὶ ἀπὸ τῆς μαστίγος. 30 Καὶ
body, that was saved from the scourge. And
εὐθὺς ὁ Ἰησοῦς ἐπιγινώσκει ἐν ἑαυτῷ τὴν ἐξ
immediately the Jesus knowing in himself the out of
αὐτοῦ δύναμιν ἐξελθούσαν, ἐπιστραφεὶς ἐν τῷ
himself power having gone out, having turned round in the
οχλῳ, ἔλεγε· Τίς μου ἥψατο τῶν ἱματίων;
crowd, said; Who of me touched the clothes?
31 Καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ· Βλέπεις
And said to him the disciples of him; Thou seest
τὸν οχλόν συνθλιβόντα σε· καὶ λέγεις· Τίς μου
the crowd pressing on thee; and sayest thou; Who me
ἥψατο; 32 Καὶ περιεβλεπόμενος ἰδεῖν τὴν τοῦτο
touched? And he was looking round to see the (woman) this
ποίησάν. 33 Ἡ δὲ γυνὴ, φοβηθεῖσα καὶ τρέμ-
having done. The but woman, fearing and trem-
οῖσα, εἰδὺσα ὃ γέγονεν ἐπ' αὐτῇ, ἦλθε καὶ
bling, having known what was done on her, came and
προσεπέσεν αὐτῷ, καὶ εἶπεν αὐτῷ πᾶσαν τὴν
fell down to him, and told to him all the
ἀληθειάν. 34 Ὁ δὲ εἶπεν αὐτῇ· Θυγάτερ, ἡ
truth He but said to her; Daughter, the
πίστις σου σέσωκε σε· ὑπάγε εἰς εἰρήνην, καὶ
faith of thee has saved thee; go in peace, and
ἰσθὲ ὑγιὺς ἀπὸ τῆς μαστίγος σου. 35 Ἐτι αὐτοῦ
b thou wilt from the scourge of thee. While of him
λαλοῦντος, ἐρχοῦνται ἀπὸ τοῦ ἀρχισυναγωγῶν,
speaking, they came from the synagogue-ruler's,
λέγοντες· Ὅτι ἡ θυγάτηρ σου ἀπέθανε· τί
saying; That the daughter of thee is dead; why
εἶ· σκυλλεῖς τὸν διδασκάλον; 36 Ὁ δὲ Ἰησοῦς
yet troublest thou the teacher? He but Jesus
εὐθὺς, ἀκούσας τὸν λόγον λαλούμενον, λέγει
immediately having heard the word being spoken, says
τῷ ἀρχισυναγωγῷ· Μὴ φοβου, μόνον πιστεῦ.
to the synagogue-ruler; Not fear, only believe thou.
37 Καὶ οὐκ ἀφῆκεν οὐδὲνα αὐτῷ συνακολουθεῖν,
and not he suffered no one him to follow,
εἰ μὴ Πέτρον, καὶ Ἰακώβον, καὶ Ἰωάννην τὸν
except Peter, and James, and John the
ἀδελφὸν Ἰακώβου. 38 Καὶ ἐρχεται εἰς τὸν οἶκον
brother of James. And he comes into the house
τοῦ ἀρχισυναγωγῶν, καὶ θεωρεῖ θορυβόν, καὶ
of the synagogue-ruler, and he sees a tumult, and
κλαίωντας καὶ ἀλαλῶντας πολλὰ. 39 Καὶ
weeping and wailing much. And
εἰσελθὼν λέγει αὐτοῖς· Τί θορυβεῖσθε καὶ
having entered he says to them; Why are you troubled and

hind, and touched his
MANTLE.
28 For she said, "If I
can but touch his GAR-
MENTS, I shall be cured."
29 And immediately her
FLOW OF BLOOD was dried
up; and she felt in her
Body That she was cured
of that SCOURGE.
30 And immediately,
JESUS knowing in himself
the POWER proceeding
from him, having turned
round in the CROWD, said,
"Who touched My GAR-
MENTS?"
31 And his DISCIPLES
said to him, "Thou seest
the CROWD pressing on
thee, and dost thou say,
'Who touched Me?'"
32 And he was looking
round to see HER who had
DONE this.
33 Then the WOMAN,
being conscious of what
was wrought upon her,
fearing and trembling,
came and fell down before
him, and told him ALL the
TRUTH.
34 And HE said to her,
"Daughter, thy FAITH
has cured thee; go in
peace, and be entirely free
from thy DISEASE."
35 While he was still
speaking, some came from
the SYNAGOGUE-RULER's
house, who said, "Thy
DAUGHTER is dead; why
trouble the TEACHER?"
36 *But JESUS, having
heard the word that was
spoken, immediately said
to the SYNAGOGUE-RULER,
"Fear not, only believe."
37 And he permitted no
one to accompany *him,
except Peter, and James,
and John the BROTHER of
James.
38 And *they come to
the HOUSE of the SYNA-
GOGUE-RULER, and he sees
the Confusion, and much
weeping and lamenting.
39 And having entered,
he says to them, "Why do

* VATICAN MANUSCRIPT.—30. But JESUS, neglecting to hear the word which was spo-
ken, says. 37. with him. 38. they come to.

† 30. Luke vi. 10; viii. 40.

‡ 34. Matt. ix. 22; Mark x. 52; Acts xiv. 7

ἐλαίετε· τὸ παιδίον οὐκ ἀπέθανεν, ἀλλὰ καθεύδει.
do you weep? the child ^{is} not dead, but sleeps.

40 Καὶ κατέγελυν αὐτοῦ. Ὁ δὲ, ἐκβαλὼν πάντας,
And they derided him. He but, having sent out all,

παλαμβανεὶ τὸν πατέρα τοῦ παιδίου, καὶ τὴν
he takes the father of the child, and the

μητέρα, καὶ τοὺς μετ' αὐτοῦ, καὶ εἰσπορεύεται,
mother, and those with him, and goes in.

ὅπου ἦν τὸ παιδίον. 41 Καὶ κρατήσας τῆς χειρὸς
where was the child. And having grasped the hand

τοῦ παιδίου, λέγει αὐτῇ· Ταλιθα, कुमी· ὃ ἐστὶ
of the child. He says to her, Talitha, cumi; which is

μεθερμηνευόμενον· Τὸ κοράσιον, σοὶ λέγω,
being translated, The girl, to thee I say.

εγείρε. 42 Καὶ εὐθὺς ἀνέστη τὸ κοράσιον, καὶ
arise. And immediately arose the girl, and

περιεπάτει· ἦν γὰρ ἑτῶν δώδεκα. Καὶ ἐξέσ-
walked about; she was for years twelve. And they were

τήσαν· ἐκστασεὶ μεγάλη. 43 Καὶ διεστείλατο
astorished with an astonishment great. And he charged

αὐτοῖς πολλὰ, ἵνα μὴδεὶς γνῶι τούτο· καὶ
them much, that no one might know this; and

εἶπε δοθῆναι αὐτῇ φαγεῖν.
spoke to have given to her to eat.

ΚΕΦ. 5'. 6.

Καὶ ἐξηλθεν ἐκεῖθεν, καὶ ἦλθεν εἰς τὴν πα-
And he went out thence, and came into the country

ρίδα αὐτοῦ· καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ
of himself, and follow him the disciples

αὐτοῦ. 2 Καὶ γένομενον σαββάτου, ᾤρξατο ἐν
of him. And being come sabbath, he began in

τῇ συναγωγῇ διδάσκειν. Καὶ πολλοὶ ἀκούοντες
the synagogue to teach. And many hearing, were

ἐξεπλήσσοντο, λέγοντες· Ποθεν τούτῳ ταῦτα;
were astonished, saying, Whence to this these things?

καὶ τίς ἡ σοφία ἡ δοθεῖσα αὐτῷ; καὶ δυνάμεις
and what the wisdom that being given to him? and miracles

τοιαῦτα δια τῶν χειρῶν αὐτοῦ γίνονται.
so great through the hands of him are done.

3 Οὐχ οὗτος ἐστὶν ὁ τεκτὼν, ὁ υἱὸς Μαρίας,
Not this is the carpenter, the son of Mary,

ἀδελφὸς δὲ Ἰακώβου, καὶ Ἰωσῆ, καὶ Ἰουδα, καὶ
brother and of James, and Joses, and Jude, and

you weep and make confusion? the child is not dead, but sleeps."

40 And they derided him. But putting them all out, he takes the father and the mother of the child, and those with him, and goes in where the child was.

41 And having grasped the hand of the child, he says to her, "Talitha-cumi," which, being translated, signifies, 'YOUNG MAIDEN, I say to thee, arise.'

42 And immediately the young maiden arose and walked about, for she was twelve years old. And they were exceedingly astonished.

43 And he strictly charged them that no one should know this thing; and directed to give her food.

CHAPTER VI.

1 And the departed thence, and comes into his own country; and his disciples follow him.

2 And the Sabbath having come, he began to teach in the synagogue, and many hearing, were astonished, and said, "Whence has this man these things? and What is that wisdom which is imparted to him? and how are such miracles performed through his hands?"

3 Is not this the carpenter? the son of Mary, and Brother of James, and Joses, and Ju-

* VATICAN MANUSCRIPT.—40. He takes. 1. comes into. 2. MARY. 3. MARY, and Brother of.

† 40 The persons or crowd here spoken of, were probably a set of people usually hired on these occasions to attend the funeral, and follow the procession with their lamentations. This custom prevailed East. These are the mourning women mentioned by Jeremiah, chapter ix. 17—21; and by Amos, chapter v. 16. They were called *Præce* by the Romans, because they presided over, and began, the funeral dirge. But men seem to have attended amongst them, as well as women. Dr. Shaw mentions this custom to be still continued in the East; and observes, that the women employed on these occasions, perform their parts with such proper sounds, gestures, and motions, that they rarely fail to work up the assembly to an extraordinary pitch of thoughtfulness and sorrow.—Walshfield.

‡ 39. John xi. 11. 40. Acts ix. 40. 41. Matt. viii. 4. 12. 30; xii. 10; xviii. 9; Mark iii. 12. Luke vi. 14. 1. 1. Matt. xii. 51, Luke iv. 16. 2. John vi. 42. 3. Math. xii. 46. Gal. i. 19.

Σιμωνος; και ουκ ειναι αι αδελφαι αυτου ωδε
 Simon and not are the sisters of him here
 προς ημας; Και εσκανδαλιζοντο, εν αυτω.
 with us? And they were stumbled in him.

4 Ελεγε δε αυτοις ο Ιησους· 'Οτι ουκ εστι προ-
 Said but to them the Jesus: That not is a pro-
 φητης ατιμος, ει μη εν τη πατριδι αυτου,
 phet without honor, except in the country of himself,
 και εν τοις συγγενει, και εν τη οικια αυτου.
 and among the relatives, and in the house of himself.

6 Και ουκ ηδυνάτο εκει ουδεμιαν δυνάμιν ποιη-
 And not was able there no one miracle to
 σαι, ει μη ολίγοις αρρώστοις επιθεϊς τας χειρας,
 do, except a few sick having put on the hands,
 εθεραπευσε. 6 Και εθαύμαζε δια την απιστιαν
 were cured. And he wondered because of the unbelief

αυτων.
 of them.

Και περιηγε τας κώμας κυκλω, διδασκων.
 And he went round the villages round about, teaching.

7 Και προκαλεσται τους δωδεκα, κα. ηρξατο
 And he called the twelve, and he began
 αυτοις αποσπασσειν δυο δυο και εδιδου αυτοις
 them to send two two, and he gave to them

εξουσιαν των πνευματων των ακαθαρτων, 8 και
 authority of the spirits of the unclean, and
 παρηγγειλεν αυτοις, ινα μηδεν αιρωσιν εις
 he charged them, that nothing they should take for

οδον, ει μη βαθρον μονον· μη πηραν, μη αρτον,
 a way, except a staff only: no bag, no bread;
 μη εις την ωνην χαλκον· 9 αλλ' υποδεδεμενους
 nor into the bag copper money, but having been abod

σανδαλια· και μη ενδυσησθε δυο χιτωνας. 10 Και
 sandals, and not you may put on two coats. And

ελεγει αυτοις· 'Οπου εαν εισελθητε εις οικιαν,
 he said to them: Where if you may enter into a house,

εκει μενετε ως αν εξελθητε εκειθεν. 11 Και
 there remain till you may go away from thence. And

οσοι αν μη δεξωται υμας, μηδε ακουσωσιν υμων,
 whoever not may receive you, nor hear of you,

εκπορευομενοι εκειθεν, εκτιναξατε τον χουν του
 going away from thence, shake out the dust that

υποκατω των ποδων υμων, εις μαρτυριον αυτοις.
 under the feet of you, for a witness to them.

12 Και εξελθοντες εκηρυσσεν, ινα μετανοησωσι·
 And having gone out he published, that they should reform;

13 και δαιμονια πολλα εξεβαλλον, και ηλειφον
 and demons many they cast out, and anointed

ελαϊφ πολλους αρρωστους, και εθεραπευον.
 with oil many sick ones, and they were cured.

14 Και ηκουσεν ο βασιλευς Ηρωδης, (φανερων
 And heard the king Herod, (well-known

γαρ εγενετο το ονομα αυτου,) και ελεγεν· 'Οτι
 for was the name of him,) and he said: That

das, and Simon? and are not his sisters here with us? And they were perplexed with him.

4 But JESUS said to them, "A Prophet is not without honor, except in his own country, and among his RELATIVES, and in his own FAMILY."

5 And he was unwilling to do any MIRACLES there, except a Few Sick persons he cured by laying his HANDS on them.

6 And he was surprised on account of their UNBELIEF. And he went round the VILLAGES teaching.

7 And he called the TWELVE, and sent them forth in pairs; and gave them Authority over the IMPURE SPIRITS;

8 and he charged them, that they should take Nothing for the Journey, except a single Staff; * no Bread, no Travelling Bag, no Copper in the GIRDLE;

9 but to wear SANDALS, and not put on Two Coats.

10 And he said to them, "Whatever house you enter, there remain, till you leave the place."

11 And "whatever Place will not receive you, nor hear you, in departing thence, I shake off that DUST which is UNDER your FEET, for a Testimony to them."

12 And having gone forth, they proclaimed that men should reform.

13 And they expelled many Demons, and anointed many sick persons with Oil, and cured them.

14 And Herod the KING heard, (for JESUS had become well-known,) and he said, "John this

* VATICAN MANUSCRIPT.—8. no Bread, no travelling Bag. will not. 14. they said.

11. whatever Place

† 11. An emblematical action, signifying a renunciation of all further concern with them. It was very usual among the people of the East to express their intentions by external signs. Many singular examples of this species of language occur both in Old and New Testaments. See 1 Kings xl. 29; xli. 11; 2 Kings xlii. 13.

‡ 4. Matt. xli. 57; John iv. 44.

§ 5. Matt. xlii. 68; Mark ix. 23.

|| 6. Matt.

ix. 35; Luke xli. 22.

¶ 7. Matt. xli.

Mark lii. 13, 14; Luke ix. 1.

‡ 12. Matt. xli. 1; Luke xli. 13.

|| 11. Acts

xli. 67; xvlii.

† 16. James v. 14.

‡ 12. Matt. xli. 1; Luke xli. 13.

Ιωαννης ὁ βαπτίζων ἐκ νεκρῶν ἤγερθη, καὶ
John he baptizing out of dead has been raised, and
δια τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ.
through this work the mighty powers in him.

15 Ἄλλοι ἐλέγον· Ὅτι Ἠλίας ἐστίν· Ἄλλοι δὲ
Others said: That Elias he is; Others and

ἐλέγον· Ὅτι προφήτης ἐστίν, ὡς εἰς τῶν προ-
said: That a prophet he is, like one of the pro-
φητῶν. 16 Ἀκούσας δὲ ὁ Ἡρώδης, εἶπεν· Ὅτι
pheta. Having heard but the Herod, said; That

ὃν ἐγὼ ἀπεκεφαλίστα Ἰωάννην, οὗτος ἤγερθη
whom I beheaded John, he is raised.

*[ἐκ νεκρῶν.] 17 Ἄυτος γὰρ ὁ Ἡρώδης ἀποσ-
[from dead.] Himself for the Herod send-

τείλας ἐκρατήσεν τὸν Ἰωάννην, καὶ ἐδήσεν αὐτὸν
ing seized he John and bound him

ἐν φυλακῇ, διὰ Ἡρωδιάδα, τὴν γυναῖκα φιλιπ-
in prison, through Herodias, the wife of Philip

ποῦ τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν.
of the brother of himself, for her he had married.

18 Ἐλεγε γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ· Ὅτι οὐκ ἐξ-
Said for the John to the Herod; That not it is

ἐστι σοὶ εἶναι τὴν γυναῖκα τοῦ ἀδελφοῦ σου.
lawful to thee to have the wife of the brother of thee.

19 Ἡ δὲ Ἡρώδιας ἐνείχεν αὐτῷ καὶ ᾔθελεν
The and Herodias had a grudge against him and wished

αὐτὸν ἀποκτείνειν· καὶ οὐκ ἔδυνατο. 20 Ὁ γὰρ
him to destroy; and not was able. The for

Ἡρώδης ἐφοβέτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἁ-
Herod feared the John, knowing him a-

δρα δίκαιον καὶ ἅγιον· καὶ συνέτηρει αὐτὸν· καὶ
man just and holy; and protected him; and

ἀκούσας αὐτοῦ, πολλὰ ἐποίει, καὶ ἠδῶσεν αὐτὸν
hearing him, many things he did, and gladly him

ἤκουε. 21 Καὶ γενομένης ἡμέρας ευκαιροῦ, ὅτε
he heard. And having come a day convenient, when

Ἡρώδης τοῖς γενεσίοις αὐτοῦ δεῖπνον ἐποίει
Herod to the birthday of himself a feast he made

τοῖς μεγίστασιν αὐτοῦ, καὶ τοῖς χιλιάρχοις, καὶ
to the nobles of himself, and to the commanders, and

τοῖς πρῶτοις τῆς Γαλιλαίας· 22 καὶ εἰσελθούσας
to the chiefs of the Galilee; and having entered

τῆς θυγατρὸς αὐτῆς τῆς Ἡρωδιᾶδος, καὶ ὀρχη-
of the daughter of her of the Herodias, and danc-

σαμένης, καὶ ἀρεσάσης τῷ Ἡρώδῃ καὶ τοῖς
ing, and having pleased the Herod and those

συνανακείμενοις, εἶπεν ὁ βασιλεὺς τῷ κορασίῳ·
reclining at table, said the king to the little girl;

Ἀίτησον με, ὅ ἐάν θέλῃς, καὶ δώσω σοι.
Ask me, whatever thou wilt, and I will give to thee.

23 Καὶ ἀποκρίθη αὐτῇ· Ὅτι ὅ ἐάν με αἰτήσῃς,
And answered her; That whatever me thou mayst ask,

δώσω σοι, ἕως ἡμίσου τῆς βασιλείας μου.
I will give to thee, till half of the kingdom of me.

IMMERSE* has risen from the dead, and therefore MIRACLES are performed by him.

15 Others said, † "He is Elijah;" and others said, "He is a Prophet," like one of the PROPHETS.

16 ‡ But Herod having heard, said, "That John whom I beheaded; he is raised."

17 For Herod himself had sent and seized JOHN, and bound him in Prison, on account of Herodias, the wife of Philip his BROTHER; for he had married Her.

18 For JOHN had said to Herod, † "It is not lawful for thee to have thy BROTHER'S WIFE."

19 Therefore HERODIAS was incensed against him, and wished to kill him, and could not.

20 For Herod, ‡ feared JOHN, knowing that he was a just and Holy Man; and protected him; and having heard him, he * did many things, and heard him gladly.

21 And a convenient Day having come, when Herod, on his BIRTH-DAY, made a Feast for his NOBLES, and for the COM-MANDERS and CHIEF men of GALILEE;

22 * the DAUGHTER of this HERODIAS having entered, and danced, * she pleased HEROD and the GUESTS, * and the KING said to the GIRL, "Ask me whatever thou wilt, and I will give it to thee."

23 And he swore to her, † "Whatever thou mayst ask Me, I will give to thee, even to the Half of my KINGDOM."

* VATICAN MANUSCRIPT.—14. has arisen. 16. from the dead—omit. 20. was much perplexed, and heard. 22. his DAUGHTER Herodias. 22. she pleased 22. and the king.

† 21. The custom of celebrating stated solemnities, and the anniversary of the birth-day in particular, was very general in the East, and might be transferred from them to the Greeks and Romans. The solemnization of the birth-day by a festival is frequently mentioned, or alluded to, in ancient authors.—Wakefield.

‡ 15. Matt. xvi. 14; Mark viii. 28. † 16. Matt. xiv. 2; Luke iii. 10. ‡ 18. Lev. xviii. 16; ex. 21. ‡ 20. Matt. xiv. 5; xii. 6. ‡ 22. Esther v. 8, 6; vii. 2.

Ἡ δὲ ἐξελθούσα, εἶπε τῇ μητρὶ αὐτῆς· Τι αἰτησομαι; Ἡ δὲ εἶπε· Τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. Καὶ εἰσελθούσα εὐθεὺς μετὰ σκουδῆς πρὸς τὸν βασιλεῖα, ᾗτησατο, λέγουσα· Ὁλω ἵνα μοι δῷς ἐξ αὐτῆς ἐπὶ πίρακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. 26 Καὶ περι- λυκος γενομένος ὁ βασιλεὺς, διὰ τοὺς ὄρκους καὶ τοὺς συναρακείμενους οὐκ ᾔθελσεν αὐτὴν ἀθετησαί. 27 Καὶ εὐθεὺς ἀποστείλας ὁ βασι- λεὺς σπεκουλάτωρα, ἐπέταξεν ἐνεχθῆναι τὴν κεφαλὴν αὐτοῦ. Ὁ δὲ ἀελθὼν ἀπεκεφαλίσεν αὐτὸν ἐν τῇ φυλακῇ· 28 καὶ ᾗνεκε τὴν κεφαλὴν αὐτοῦ ἐπὶ πίρακι, καὶ ἔδωκεν αὐτὴν τῇ κορασίῳ· καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς. 29 Καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ, ἦλθον, καὶ ἤραν τὸ πτώμα αὐτοῦ, καὶ ἐθήκαν αὐτὸ ἐν μνη- μείῳ.

30 Καὶ συναγῶνται οἱ ἀποστολοὶ πρὸς τὸν Ἰησοῦν, καὶ ἀπηγγείλαν αὐτῷ πάντα, καὶ ὅσα ἐποίησαν, καὶ ὅσα ἐδίδασκαν. 31 Καὶ εἶπεν αὐτοῖς· Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἐρημὸν τόπον, καὶ ἀναπαυσθε ὀλίγον. Ἦσαν γὰρ οἱ ἐρχόμενοι

24 And she going out, said to her MOTHER, "What shall I ask?" And she said, "The HEAD of John the IMMERSER."

25 And coming in immediately with Haste to the KING, she asked, saying "I desire that thou wouldst give me instantly, on a Platter, the HEAD of John the IMMERSER."

26 † And the KING, being extremely sorry on account of the OATHS and the GUESTS, would not refuse her.

27 And the KING, immediately sending one of his Guards, ordered his HEAD to be brought. And he having gone forth beheaded him in the PRISON;

28 † and brought his HEAD on a Platter, and gave it to the GIRL; and the GIRL gave it to her MOTHER.

29 And his disciples having heard, came and carried off the DEAD-BODY, and placed it in a Tomb.

30 † And the APOSTLES were assembled to Jesus, and related to him all things, both what they had done, and what they had taught.

31 And he said to them, † "Come ye, retire by yourselves into a Desert Place, and rest a little;" † for many were those who were coming and go-

* VATICAN MANUSCRIPT.—31. says.

† 27. The term, *spekulatores* from the Latin *speculator*, denotes one of the body-guards, who were so called, because their principal duty was that of *sentinels*. They had, however, other confidential duties, and among these, that of acting, like Turkish soldiers of the present day, as executioners.

† 28. Note here, that very remarkable seems the providence of God, in avenging the death of this holy man upon Herod, Herodias, and her daughter. For 1st, As the war betwixt Herod and Aretas king of Petra was caused by Herod's wicked contract with Herodias to reject the daughter of Aretas, his lawful wife, and to marry with Herodias, his brother Philip's wife; so Josephus declares that the Jews looked upon the putting John to death, as the cause of the miscarriage of Herod's army: "God being angry with him for the death of John the Baptist." 2dly, Herodias envying the glory of king Agrippa, who had that honour given him by Caius, prevailed with her husband to go to Rome, and accuse Agrippa; whereupon Caius deprived Herod of his government, and her of her money; and gave them both to Agrippa, banishing Herod and Herodias to Lyons in France; which (says Josephus) was done in punishment of her envy, and of his readiness to hearken to her solicitations." And 3dly, of her daughter it is related, that she going over the ice in winter, the ice broke, and she slipped in to the head, which at last was severed from her body by the sharpness of the ice, God requiring her head for that of the Baptist's she desired, which, if true, was a wonderful providence.—*Whitby*.

† 28. Matt. xiv. 9.

† 31. Mark i. 29.

† 31. Luke ix. 10.

† 31. Matt. xiv. 13; John vi. 1, 2.

και οἱ ὑπαγοντες πολλοι· και ουδε φαγειν ηκα-
and those going many; and not even to eat they had
ρουν. ³² Και απηλθον εις ερημον τοπον τῷ
leisure. And they went into a desert place to the
πλοιῷ κατ' ἰδιαν. ³³ Και ειδον αυτοὺς ὑπαγοντας·
ship privately. And they saw them going away.
και επεγνωσαν πολλοι· και περὶ απο πασων
and knew many; and on foot from all
των πολεων συνεδραμον εκει. ³⁴ Και εξελθων
of the cities they ran together there. And coming out
ειδεν πολυν οχλον, και εσπλαγχνισθη ἐπ'
he saw great a crowd, and was moved with pity towards
αυτοις, οτι ησαν ὡς προβατα, μη εχοντα ποι-
them, for they were as sheep, not having a
μενα· και ηρξατο διδασκειν αυτοὺς πολλα.
shepherd; and he began to teach them many things.
³⁵ Και ηδη ὥρας πολλης γενομενης, προσελθον·
And already time much having gone, coming
τες αὐτῷ οἱ μαθηται αὐτου, λεγουσιν· Ὅτι ἐρη-
to him the disciples of him, they say; That a
μος εστιν ὁ τοπος, και ηδη ὥρα πολλη. ³⁶ απο-
desert is the place, and already time much; dismiss
λυσον αυτοὺς, ἵνα απελθοντες εις τοὺς κυκλῶ
them, that going into the surrounding
αγρους και κωμας, αγορασωσιν ἑαυτοις ἄρτους·
country and villages, they may buy themselves loaves;
τι γαρ φαγωσιν ουκ εχουσιν. ³⁷ Ὁ δε αποκρι-
say for they might eat not they have. He but answering
θεις ειπεν αυτοις· Δοτε αυτοις ὑμεῖς φαγειν.
said to them; Give to them you to eat.
Και λεγουσιν αὐτῷ· Απελθοντες αγορασωμεν
And they say to him; Going may we buy
δηκαριων διακοσιων ἄρτους, και δωμεν αυτοις
denarii two hundred loaves, and give to them
φαγειν. ³⁸ Ὁ δε λεγει αυτοις· Πασους ἄρτους
to eat? He but says to them; How many loaves
εχετε; ὑπαγετε και ἴδετε. Και γινοντες,
have you? go you and see you. And having ascertained,
λεγουσι· Πεντε, και δυο ἰχθυας. ³⁹ Και επε-
they say: Five, and two fishes. And he or-
ταξεν αυτοις ανακλιναι παντας, συνποσια
dered them to make recline all, company
συνποσια, ἐπὶ τῷ χλωρῷ χορτῷ. ⁴⁰ Και ανε-
company, on the green grass. And they
πεσον πρασιαι πρασιαι, ἀνα ἑκατον, και ἀρα-
reclined squares squares, by a hundred, and
πεντηκοντα. ⁴¹ Και λαβὼν τοὺς πεντε ἄρτους
by fifty. And taking the five loaves
και τοὺς δυο ἰχθυας, ἀναβλεψας εἰς τὸν οὐρανόν,
and the two fishes, looking up to the heaven,
εὐλογησε, και κατέκλασε τοὺς ἄρτους, και
he gave praise, and broke the loaves, and
ἐδιδου τοῖς μαθηταῖς αὐτοῦ, ἵνα παραθωσιν
gave to the disciples of him, that they might set before
αυτοις· και τοὺς δυο ἰχθυας ἐμερισε πᾶσι.
them; and the two fishes he divided to all.

ING, and they had no leisure, not even to eat.

³² And they went away, by the BOAT, into a Desert Place, † to be by themselves.

³³ But they saw them departing, and many knew them; and they ran together there on foot from ALL the CITIES.

³⁴ † And coming out, he saw a Great Crowd; and he deeply pitied them, Because they were like Sheep having no Shepherd; and † he taught them many things.

³⁵ † And much Time having already gone, his DISCIPLES coming to him, say, * "THE PLACE is a Desert, and now much Time has passed;

³⁶ dismiss them, that they may go to the adjacent FARMS and Villages, and buy themselves * what they should eat."

³⁷ But HE answering said to them, "You supply them." And they say to him, "Should we go and buy two hundred Denarii worth Loaves, and give them to eat?"

³⁸ And HE says to them, "How Many Loaves have you? Go and see." And having ascertained, they say, † "Five, and Two Fishes."

³⁹ And he commanded them to make all recline in Companies on the GREEN Grass.

⁴⁰ And they lay down in Squares, by Hundreds and by Fifties.

⁴¹ And taking the FIVE Loaves and the two Fishes, and looking towards HEAVEN, he praised God, and broke the LOAVES, and gave to * the DISCIPLES to set before them; and the two Fishes he distributed to all.

* VATICAN MANUSCRIPT.—25. The PLACE is a Desert. But HE. 41. the DISCIPLES.

30. what they should eat

† 32. Matt. xiv. 13.
Matt. xiv. 15; Luke ix. 12.

: 34. Matt. ix. 30; xiv. 14.
† 38. Matt. xiv. 17; Luke ix.

† 34. Luke ix. 11.
13; John vi. 9

† 35.

⁴² Καὶ ἔφαγον πάντες, καὶ ἐχορτασθῆσαν.
And they ate all, and were filled.
⁴³ Καὶ ἤραν κλασματῶν δωδεκά κοφίνους πλη-
And they took up of fragments twelve baskets full,
ρεις, καὶ ἀπο τῶν ἰχθύων. ⁴⁴ Καὶ ἦσαν οἱ φα-
and of the fishes. And were those having
γοντες τοὺς ἄρτους, πεντακισχίλιοι ἄνδρες.
eaten the loaves, five thousand men.
⁴⁵ Καὶ εὐθεὺς πρᾶγμασε τοὺς μαθητὰς αὐτοῦ
And immediately he urged the disciples of himself
ἐμβῆναι εἰς τὸ πλοῖον, καὶ προαγεῖν εἰς τὸ πε-
to step into the ship, and to go before to the other
ρὼν πρὸς Βηθσαιδαν, ἕως αὐτοῦ ἀπολύσει τὸν
to Bethsaida, while he should dismiss the
οἶκον. ⁴⁶ Καὶ ἀποταξαμένος αὐτοῖς, ἀπῆλθεν
crowd. And having sent away them, he went
εἰς τὸ ὄρος προευξασθαι. ⁴⁷ Καὶ ὁψίας γενο-
into the mountain to pray. And evening having
μένης, ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης·
come, was the ship in middle of the sea;
καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. ⁴⁸ Καὶ εἶδεν
and he alone upon the land. And he saw
αὐτοὺς βασανιζομένους ἐν τῷ ἐλαυνεῖν· ἦν γὰρ
them tormented in the rowings; was for
ὁ ἀνέμος ἐναντίος αὐτοῖς. Καὶ περὶ τετάρτην
the wind opposite to them. And about fourth
φυλακὴν τῆς νυκτὸς ἐρχεται πρὸς αὐτοὺς, περι-
watch of the night comes towards them, walk-
πῶν ἐπὶ τῆς θαλάσσης· καὶ ἠθέλε νὰ ἐλθῇ
ing on the sea; and wished to pass
αὐτοὺς. ⁴⁹ Οἱ δὲ, ἰδόντες αὐτὸν περιπατοῦντα
them. They but, seeing him walking
ἐπὶ τῆς θαλάσσης, ἐδόξαν φαντάσμα εἶναι, καὶ
on the sea, they thought a phantom to be, and
ἀνεκράσαν. ⁵⁰ Πάντες γὰρ αὐτὸν εἶδον, καὶ
they cried out. All for him saw, and
ἐταραχίσθησαν. Καὶ εὐθεὺς ἐλάλησε μετ' αὐτῶν,
were terrified. And immediately he spoke with them,
καὶ λέγει αὐτοῖς· Θάρσειτε· ἐγὼ εἰμι, μὴ φο-
and says to them; Take courage; I am, not be
βεῖσθε. ⁵¹ Καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον
ascend. And he went up to them into the boat:
καὶ ἐκόπασεν ὁ ἀνέμος. Καὶ λίαν * [ἐκ πε-
and ceased the wind. And greatly [out of mea-
ρισσῶν] ἐν ἑαυτοῖς ἐξίστατο, * [καὶ ἐθαύμαζον.]
[sure] in themselves they were amazed [and wondered.]
⁵² Οὐ γὰρ συνήκαν ἐπὶ τοῖς ἄρτοις· ἦν γὰρ ἡ
Not for they understood about the loaves; was for the
καρδία αὐτῶν πετωρωμένη.
heart of them having been stupefied.
⁵³ Καὶ διαπερασάντες ἦλθον ἐπὶ τὴν γῆν Γεν-
And having passed over they came to the land Gen-
νησαρετ· καὶ προσωρμίσθησαν. ⁵⁴ Καὶ ἐξελθόν-
nessaret and drew to the shore. And coming out
των αὐτῶν ἐκ τοῦ πλοίου, εὐθεὺς ἐπιγινώσκτες
of them out of the ship, immediately knowing
εὐτὸν, ⁵⁵ περιδραμόντες ὅλην τὴν περιχώρον
him, running about whole the adjacent country

42 And they all ate and were satisfied.
43 And they took up Twelve Baskets full of Fragments of the Bread, and of the FISHES.
44 NOW THOSE WHO ATE of the LOAVES were Five thousand Men.
45 † And immediately he constrained his DISCIPLES to go into the BOAT, and precede him to the OTHER SIDE, towards Bethsaida, while he should send away the CROWD.
46 And having dismissed them, he retired to the MOUNTAIN to pray.
47 And Evening having come, the BOAT was in the Midst of the LAKE, and he was alone on the LAND.
48 And he saw them toiling at the OAR; for the WIND was against them; and about the † Fourth Watch of the NIGHT, he comes towards them walking on the LAKE, and wished to pass by them.
49 But seeing him walking on the LAKE, they thought it was an Apparition, and they cried out;
50 For they all saw him, and were terrified. And immediately he spoke with them, saying, "Take courage, it is I; be not afraid."
51 And he went up to them into the BOAT; and the WIND ceased; and they were exceedingly amazed in themselves.
52 For † they understood not about the LOAVES; because their HEART was stupefied.
53 And having passed over, they came to the LAND of Gennesaret, and put to the shore.
54 And coming out of the BOAT, immediately they recognized him,
55 and running through that Whole SURROUNDING

* VATICAN MANUSCRIPT.—51. out of measure—omit.

† 48. See Notes on Matt. xiv. 25, 26.

‡ 45. Matt. xiv. 22; John vi. 17.

§ 52. Mark viii. 17, 18.

51 and wondered—omit.

ἐκείνην, ᾗζαντο ἐπὶ τοῖς κρᾶββατοῖς τού-
that, they began on the couches there
κακῶς ἐχοντας περιφέρειν, ὅπου ἤκουον, ὅ-
sickness having to carry about, where they heard, that
ἐκεῖ ἐστὶ. ⁵⁶ Καὶ ὅπου αὐ εἰσπορεύετο εἰς
there he is. And whenever he entered into
κώμας, ἢ πόλεις, ἢ ἀγρούς, ἐν ταῖς ἀγοραῖς
villages, or cities, or villages, in the markets
ἐτίθουν τοὺς ἀσθενούντας, καὶ παρεκαλοῦν
they placed those being sick, and they besought
αὐτόν, ἵνα κεν τὸν κράσπεδον τοῦ ἱματίου
him, that he even the tuff of the mantle
αὐτοῦ ἄψωνται· καὶ ὅσοι αὐ ἤπτοντο αὐτοῦ,
of him they might touch, and whosoever touched him,
ἐσώζοντο.
were saved.

ΚΕΦ. Ζ'. 7.

¹ Καὶ συναγαγὼν πρὸς αὐτὸν οἱ Φαρισαῖοι,
And were gathered to him the Pharisees,
καὶ τινες τῶν γραμματέων, ἐλθόντες ἀπὸ Ἱερο-
and some of the scribes, having come from Jeru-
σολύμων· ² καὶ ἰδόντες τινὰς τῶν μαθητῶν
salem; and seeing some of the disciples
αὐτοῦ κοινίζειν χερτὶ τούτῃ ἐστὶν ἀνίπτοις,
of him with common hands, that is unwashed,
ἐσθionτας ἄρτους· ³ (οἱ γὰρ Φαρισαῖοι καὶ πάν-
eating loaves; (the for Pharisees and all
τες οἱ Ἰουδαῖοι, ἐὰν μὴ πυγμὴ νίψωνται τὰς
the Jews, if not with let they may wash the
χεῖρας, οὐκ ἐσθίουσι, κρατοῦντες τὴν παραδοσιν
hands, not they eat, holding the tradition
τῶν πρεσβυτέρων· ⁴ καὶ ἀπὸ ἀγορᾶς, ἐὰν μὴ
o. the elders; and from a market, if not
βαπτίσωνται, οὐκ ἐσθίουσιν· καὶ ἀλλὰ πολλὰ
they might dip, not they eat, and other many things
ἐστὶν, ἃ παρέλαβον κρατεῖν, βαπτισμούς ποτη-
in, which they received to hold, dipping of
ριων, καὶ ξεστών, καὶ χαλκίων, * [καὶ κλινῶν]·
cups, and of pots, and of copper vessels, [and of couches;]
⁵ ἔπειτα ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ
then asked him the Pharisees and the
γραμματεῖς· Διὰ τί οἱ μαθηταὶ σου οὐ περιπα-
scribes: Why the disciples of thee not walk
τοῦσι κατὰ τὴν παραδοσιν τῶν πρεσβυτέρων,
according to the tradition of the elders,
ἀλλὰ κοιναῖς χερσὶν ἐσθίουσι τὸν ἄρτον; ⁶ Ὁ
but with common hands they eat the loaf. He
* [δε ἀποκριθεὶς] εἶπεν αὐτοῖς· Ὅτι καλῶς προ-
[but answering] said to them: That well: pro-
φήτευσεν Ἠσαῖας περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς
phesied Isaiah about you the hypocrites, as
γεγραπτά· ⁷ Οὗτος ὁ λαὸς τοῖς χεῖλεσι με
it is written: "This the people with the lip me

REGIONS, carried about the
SICK ON COUCHES, to
where they heard he was.

⁵⁶ And wherever he en-
tered, into Towns, or Ci-
ties, or Villages, they
placed the sick in the
MARKETS, and implored
him, that they might but
touch the TUFF of his
MANTLE; and as many as
touched him were cured.

CHAPTER VII.

¹ And the PHARISEES,
and some of the SCRIBES,
having come from Jerusa-
lem, resorted to him.

² And observing some
of his DISCIPLES eating
BREAD with common, th-
is, with Unwashed Hands.

³ (for the PHARISEES,
and All the JEWS holding
the TRADITION of the
ELDERS, eat not, unless
they wash their HANDS
with the fist;

⁴ and coming from a
Market, unless they im-
merse themselves, they eat
not. And many other
things there are which
they have received to main-
tain,—Immersion of Cups,
and of Pots, and of Copper
vessels;)

⁵ * both the PHARISEES
and the SCRIBES asked
him, "Why do not thy
DISCIPLES walk according
to the TRADITION of the
ELDERS, but eat BREAD
with common Hands?"

⁶ He said to them, "Well
did Isaiah prophesy con-
cerning you, HYPOCRITES,
as it is written, 'This
PEOPLE honor me with
their lips, but their

* VATICAN MANUSCRIPT.—4. besprinkle themselves, they eat not.
couches—omit. 5. both the PHARISEES. 6. but answering—omit.

† 3. The PHARISEES, (says Josephus,) delivered many doctrines of the people as belonging to the law, which were handed down by the fathers, but not written in the law of Moses; and for this reason, the sect of the Sadducees rejects them; maintaining that those things which are written, ought to be accounted parts of the law, and that such as are only received by tradition from the fathers ought not to be observed.—Act. xiii. 15.

1 56. Matt. ix. 20; Mark v. 27, 28; Acts xix. 12.

1 1. Matt. xv. 1.

1 6. Isa. xlix. 15.

-μα, ἡ δὲ καρδία αὐτῶν πόρῳ ἀπεχεῖ ἀπ' αὐτοῦ, τὸ μὲν ἔκαστος τῶν ἑαυτοῦ λόγων. Ὁ μαθητὴς δὲ σεβόμενος με, διδάσκωντες διδασκαλίας, ἐνταλματα ἀνθρώπων. Ὁ ἀφέντες

ἐντολὴν τοῦ θεοῦ, κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων, * [βαπτισμούς, ξέσιων

καὶ ποτηρίων, καὶ ἄλλα παρομοια τῶντα πολλὰ ποιεῖτε.] Ὁ καὶ εἶπεν αὐτοῖς Καλῶς ἀθετεῖτε

τὴν ἐντολὴν τοῦ θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν τηρήσῃτε. Ὁ Μωσὴς γὰρ εἶπε· Τίμα τὸν

πατέρα σου καὶ τὴν μητέρα σου· καὶ ὁ κακολογεῖ τὸν πατέρα ἢ τὴν μητέρα, θανάτῳ τελευ

τάτω. Ὁ τὸν πατέρα ἢ τὴν μητέρα Κορβαν (ὃ ἐστὶν, δωρον,) εἰς τὸν ἐξ ἐμοῦ ὠφεληθήσεται. Ὁ καὶ

οὐκεὶ ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ * [αὐτοῦ,] ἢ τῇ μητρὶ * [αὐτοῦ,] ἀκυροῦντες

τὸν λόγον τοῦ θεοῦ τὴν παράδοσιν ὑμῶν, ἡ παρεδωκεν καὶ ἄλλα παρομοια τῶντα πολλὰ πο

ιεῖ. Ὁ καὶ προσκαλεσάμενος πάντα τοὺς ᾠδῶν, εἶπεν αὐτοῖς Ἀκούετε μοι πάντες,

καὶ οὐκ ἐκτρέφετε. Ὁ οὐδὲν εἰσέτις τοῦ ἀνθρώπου, εἰσπνεύμενον εἰς σὺν ἡ ὑπόστασις αὐτοῦ

κοινωνεῖ· ἀλλὰ τὰ ἐκπορευόμενα ἐκ αὐτοῦ, ὅτι ἐκείνα ἐστὶν τὰ κοινωμένα τῷ ἀνθρώπῳ. Ὁ εἰ

HEART is far removed from me.

7 But in vain do they worship me, teaching as 'Doctrines, the Precepts of Men.'

8 Laying aside the COMMANDMENT OF GOD, you retain the TRADITION OF MEN.

9 And he said to them, 'Well do you annul the COMMANDMENT OF GOD, that you may keep your OWN TRADITION.'

10 For Moses said, 'Honor thy FATHER and thy MOTHER,' and he who REVILES Father or Mother, let him be punished 'with Death.'

11 But you assert, 'If a man say to FATHER or MOTHER, Be that Corban, that is, an Offering, by which thou mightest derive assistance from me;

12 you no more permit him to do any thing for FATHER or MOTHER:

13 making void the WORD OF GOD by your TRADITION, which you have delivered; and many such like Things you do.'

14 And having *again called All of the crowd, he said to them, 'Let all listen to me, and be instructed.'

15 There is nothing from without the MAN, which entering in *POLLUTES him; but the THINGS proceeding from the MAN, are the THINGS which POLLUTE him.

16 *†[If any one has

VATICAN MANUSCRIPT.—8. For—omit, many other such like things you do—omit.

2. his—omit 14. again called.

* into which POLLUTES him.

† 11. A piece of history, delivered in the Talmud, will illustrate this subject, and at the same time exhibit in a clear light the profligacy, superstition, and casuistry of the Jews. A man of Beth-Horon had made a vow, and declared that his father should reap no benefit from his property. Afterwards, on the occasion of his son's marriage, he wished to invite his father to the entertainment; and, to evade the obligation of his vow, he transferred his right and property to the room and feast to a friend, who was engaged to invite his father. This, however, was judged to be unlawful, unless he had transferred entirely and truly this part of his property to his friend, without interposing any condition with respect to the invitation of his father, whom he was bound by all means not to profit. How can we be surprised that a clergyman, with which our Savior rebuked such vile casuistry, such want of natural affection, and such abominable hypocrisy?—Wakefield.

† 12. Exod. xx. 12; Deut. v. 16 Matt. xv. 4. † 11. Matt. xv. 14. 16.

8. dippings of Pots and or Cups; and 12. And—omit.

15. POLLUTES him.

16. If any one has Ears to hear, let him hear—omit.

† 10. Exod. xxi. 17; Lev. xx. 9. 11. Matt. xv. 16. † 16. Matt. xi. 16.

τις ἔχει ὦτα ἀκουεῖν, ἀκουέτω.] ¹⁷ Καὶ
any one has ears to hear, let him hear.] And
ὄγε εἰσῆλθεν εἰς οἶκον ἀπο τοῦ ὄχλου,
when he entered into a house from the crowd,
ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ περὶ τῆς
asked him the disciples of him concerning the
παραβολῆς. ¹⁸ Καὶ λέγει αὐτοῖς· Οὕτω καὶ
parable. And he says to them; Thus also
ὑμεῖς ἀσυνετοὶ ἐστέ; Οὐ νοεῖτε, ὅτι παντὸς
you without understanding are? Not know you, that all that
ἐξ ὧθεν, εἰσπορευόμενον εἰς τὸν ἄνθρωπον, οὐ
without, entering into the man, not
δύναται αὐτὸν κοινῶσαι; ¹⁹ ὅτι οὐκ εἰσπο-
is able him to make common? that not goes
εὐεται αὐτὸν εἰς τὴν καρδίαν, ἀλλ' εἰς τὴν κοι-
of it into the heart, but into the belly.
λίαν· καὶ εἰς τὸν ἀφιδρώνα ἐκπορεύεται,
and into the privy goes out,
καθαρίζον πάντα τὰ βρωμάτα. ²⁰ Ἐλεγε δέ·
cleansing all the foods. He said and,
'Ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκείνο
That the out of the man proceeding forth, that
κινεῖ τὸν ἄνθρωπον·' ²¹ Ἐσῶθεν γὰρ ἐκ τῆς
in, does common the man; Within for out of the
καρδίας τοῦ ἀνθρώπου οἱ διαλογισμοὶ οἱ κακοὶ
heart of the man the purposes the evil
ἐκπορεύονται· μοιχεῖαι, πορνεῖαι, φονεῖαι,
proceeds; adulteries, fornications, murders,
²² κλοπαί, πλεονεξίαι, πονηρίαι, δόλος, ἀσελγείαι,
thefts, covetousnesses, villainies, deceit, intemperance,
ὀφθαλμοὶ πονηροί, βλασφημίαι, ὑπερηφάνια,
eye evil, evil speakings, pride,
ἀφροσύνη· ²³ πάντα ταῦτα τὰ πονηρὰ ἐσῶθεν
folly. all these the things evil within
ἐκπορεύεται, καὶ κοῖνοι τὸν ἄνθρωπον.
comes forth. and makes common the man
²⁴ Καὶ ἐκείθεν ἀναστὰς, ἀπῆλθεν εἰς τὰ μεθ-
And thence arising, he went into the bor-
ορία Τυρόν καὶ Σιδῶνος· καὶ εἰσελθὼν εἰς τὴν
ders of Tyre and Sidon; and entering into the
οἰκίαν, οὐδεὶς ἠέλεε γινῶναι· καὶ οὐκ ᾔδυνθῆναι
house, no one he wished to know, and not was able
λαβεῖν. ²⁵ Ἀκουσάσα γὰρ γυνὴ περὶ αὐτοῦ, ἧς
to be concealed. Having heard for a woman about him, of whom
εἶχε τὴν θυγατρίον αὐτῆς πνεῦμα ἀκαθάρτον,
and the little daughter of herself a spirit unclean,
ἐλθούσα προσέπεσε πρὸς τοὺς πόδας αὐτοῦ·
having come fell down to the feet of him
²⁶ (ἦν δὲ ἡ γυνὴ Ἑλληνίς, Συροφονικίσσα τῆς
(was now the woman a Greek, a Syrophenician to the
γενεῖς)· καὶ ᾠρώτα αὐτὸν, ἵνα τὸ δαίμονιον ἐκ-
birth;) and she besought him, that the demon he
βάλῃ ἐκ τῆς θυγατρὸς αὐτῆς. ²⁷ Ὁ δὲ Ἰησοῦς
would cast out of the daughter of herself. The but Jesus
εἰπεν αὐτῇ· Ἄφες πρῶτον χορτάσθηναι τὰ τέκνα·
said to her; Let alone first to be filled the children,
οὐ γὰρ καλὸν ἐστὶ λαβεῖν τὸν ἄρτον τῶν τέκ-
not for good it is, to take the bread of the chil-
νων, καὶ βαλεῖν τοῖς κυνάρσι. ²⁸ Ἡ δὲ
dren, and to cast to the dogs. She but

Ears to hear, let him hear.]

¹⁷ And when he went from the crowd into a house, his disciples asked him concerning the PARABLE.

¹⁸ And he says to them, "Are you also so destitute of understanding? Do you not perceive, that nothing from without, ENTERING INTO the MAN, can pollute him?"

¹⁹ because it enters not into the HEART, but into the BELLY, and passes into the SINK, purifying All the FOOD."

²⁰ And he said, "THAT which PROCEEDS OUT OF the MAN, that pollutes the MAN."

²¹ For from within, out of the HEART OF MEN, emanate EVIL PURPOSES; —Adulteries, Fornications, Murders,

²² Theft, Covetousness, Villanies, Deceit, Intemperance, Envy, Calumnies, Pride, and Folly.

²³ All These evil things emanate from within, and pollute the MAN."

²⁴ And arising thence, he retired into the COFFINES of Tyre and Sidon; and having entered into the HOUSE, he desired no one to know it; but he could not be concealed.

²⁵ For a Woman, whose LITTLE DAUGHTER had an unclean Spirit, immediately heard of him; and having come fell down at his FEET;

²⁶ (now the WOMAN was a Hellenist, a NATIVE of Syrophenicia) and she entreated him to expel the DEMON from her DAUGHTER.

²⁷ And he said to her, "Let the CHILDREN first be satisfied; for it is not proper to take the CHILDREN'S BREAD, and throw it to the DOGS."

* VATICAN MANUSCRIPT.—25. Immediately heard.

† 26. One who spoke the Greek language.

‡ 117 Matt. xv. 16

§ 21 Gen. vi. 5; viii. 21; Matt. xv. 10.

|| 24. Matt. xv. 31.

απεκριθη, και λεγει αυτω· Ναι, κυριε· και γαρ
answered, and says to him, Yes, sir; even for
τα κυναρια υποκατω της τραπεζης εσθiei απο
the dogs under the table eatest from
των ψιχιων των παιδιων. ²⁹ Και ειπεν αυτω·
of the crumbs o. the children. And he said to him,
Δια τούτου τον λογον υπαγε· εξεληλυθε το
Through this the word go; Has come out the
δαιμονιον εκ της θυγατρος σου. ³⁰ Και απελ-
demon from the daughter of thee. And having
θυσσα εις τον οικον αυτης, ευρε το δαιμονιον
gone into the house of her, she found the demon
εξεληλυθος, και την θυγατερα βεβλημενην επι
having gone out, and the daughter having been laid upon
της κλινης.
the bed.

³¹ Και παλιν εξελθων εκ των οριων Τυρου και
And again coming out from the borders of Tyre and
Σιδωνος, ηλθεν εις την θαλασσαν της Γαλιλαιας,
Sidon, he came to the sea of the Galilee.

ανα μεσον των οριων Δεκαπολεως. ³² Και φε-
through midst of the borders of Decapolis. And they
ουσιν αυτω κωφον μογιταλον, και παρακαλου-
bring to him a deaf man stammering, and they entreat
σιν αυτον ινα επιθη αυτω την χειρα. ³³ Και
him that he might place to him the hand. And

απολαβομενος αυτον απο του οχλου κατ' ιδιαν,
having taken him from the crowd privately,
εβηλε τους δακτυλους αυτου εις τα ωτα αυτου,
he put the fingers of himself into the ears of him,
και πτυσας ηψατο της γλωσσης αυτου· ³⁴ και
and spitting he touched the tongue of him; and
αναβλεψας εις του ουρανον, εστεναξε, και
looking up to the heaven, he groaned, and
λεγει αυτω· Εφφαθα, ο εστι, διανοιχθητι.
says to him Ephphatha, that is, be opened.

³⁵ Και * [ευθως] διηνοιχθησαν αυτου αι ακοαι·
And [immediately] were opened of him the ears
και ελυθη ο δεσμος της γλωσσης αυτου, και
and was loosed the bond of the tongue of him, and
αλαλε ορθως. ³⁶ Και διεστείλατο αυτους, ινα
he spoke plainly. And he charged them, that
μηδενι ειπωσιν· οσαν δε αυτοι αυτοις διεστέλ-
no one they should tell; what but he, to them charged
λετο, μαλλον περισσοτερον εκη, υσπον ³⁷ Και
more abundantly he said, they published. And

υπερπερισσως εξεπλησσοντι, λεγοντες· Καλως
beyond measure they were astonished, saying; Well
παντα πεποιηκε· και τους κωφους ποιει ακου-
all things he has done; and the deaf ones he makes to
ειν, και τους αλαλους λαλειν·
hear, and the dumb ones to speak.

²⁸ But she answered, and says to him, "True, Sir; yet even the dogs under the table eat of the children's crumbs."

²⁹ And he said to her, "For this remark, go; the demon has departed from thy daughter."

³⁰ And departing to her house, she found * her daughter laid upon the bed, and the demon expelled.

³¹ † And again leaving the confines of Tyre, * he came by Sidon to the lake of Galilee, through the midst of the borders of Decapolis.

³² † And they bring to him a deaf man who stammered, and they entreat him to place his hand on him.

³³ And having privately taken him from the crowd, he put his fingers into his ears, and spitting, touched his tongue;

³⁴ and looking up to heaven, he groaned, and says to him, "Ephphatha," that is, Be opened.

³⁵ And His ears were opened, and the cord of his tongue was loosed, and he spoke plainly.

³⁶ † And he charged them that they should tell no one; but the more he charged them, the more abundantly * they published it.

³⁷ And they were astonished beyond measure, saying, "He has done all things well; he makes both the deaf to hear, and the * Dumb to speak.

* VATICAN MANUSCRIPT.—30. her daughter laid upon the bed, and the demon expelled.
31. he came by Sidon to. 35. Immediately—omit. 36. he charged. 37. they published. 37. Dumb.

† 33. Doddridge well observes about this miracle, "If any should ask Why our Lord used these actions, when a word alone would have been sufficient; and such means (if they can be called means) could in themselves do nothing at all to answer the end,—I frankly confess I cannot tell, nor am I at all concerned to know." * * * Had Christ's patients, like Naaman, (2 Kings v. 11, 12,) been too nice in their exceptions on these occasions, I fear they would have lost their cure, and the indulgence of a curious, or a petulant mind, would have been but a poor equivalent for such a loss."

ΚΕΦ. η'. 8.

¹ Ἐν ἐκείναις ταῖς ἡμέραις, πᾶμπολλοῦ ὄχλου
In those the days, very great crowd-
οντο· καὶ μὴ ἔχοντων τι φαγῶσι, προσ-
being, and not having anything they could eat, having
καλεσάμενος τοὺς μαθητὰς αὐτοῦ λέγει αὐτοῖς·
called the disciples of himself he says to them;

² Σπλαγχνίζομαι ἐπὶ τοῦ ὄχλου· ὅτι ἤδη ἡμέραι
I have pity on the crowd; because now days

τρεις, προσμένοντες * [μοι,] καὶ οὐκ ἔχουσι τι
three, they continue [with me,] and not they have anything

φαγῶσι. ³ Καὶ εἰς ἀπολύσῃ αὐτοὺς νηστεῖς
they can eat. And, if I dismiss them fasting

εἰς οἶκον αὐτῶν, ἐκλυθησονται ἐν τῇ ὁδῷ· τινες
into house of themselves, they will faint on the way; some

γὰρ αὐτῶν μακροβεν ἦκουσι. ⁴ Καὶ ἀπεκρίθησαν
for of them a great distance have come. And answered

αὐτῷ οἱ μαθηταὶ αὐτοῦ· Πῶθεν τούτους δύνησε-
to him the disciples of him, Whence these will be able

ται τίς ὅδε χορτάσαι ἄρτων ἐπ' ἐρημίας; ⁵ Καὶ
they one less to satisfy of loaves in a desert place? And

ἐπερώτα αὐτοὺς· Πόσους ἔχετε ἄρτους; Οἱ δὲ
he asked them; How many have you loaves? They and

εἶπον· Ἑπτὰ. ⁶ Καὶ παρηγγείλε τῷ ὄχλῳ ἀνα-
said, Seven. And he gave orders to the crowd to

πεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς ἑπτὰ
embrace upon the ground; and taking the seven

ἄρτους, εὐχαριστήσας ἐκλάσσε, καὶ ἐδίδου τοῖς
loaves, giving thanks he broke, and gave to the

μαθηταῖς αὐτοῦ, ἵνα παραδώσι· καὶ παρέθηκαν
disciples of himself, that they might set before; and they set before

τῷ ὄχλῳ. ⁷ Καὶ εἶχον ἰχθυήλια ὀλίγα· καὶ ευλο-
the crowd. And they had small fishes a few; and giving

γῆσας, εἶπε παραδίνειαι καὶ αὐτά. ⁸ Ἐφαγον δὲ,
praise, he said place before, also them. They ate and,

καὶ ἐχορτάσθησαν· καὶ ἦραν περισσεύματα
and were filled; and they took up over and above

κλάσματος, ἑπτὰ σπυρίδας. ⁹ Ἦσαν δὲ οἱ φα-
of fragments, seven large baskets. Were and those hav-

γοντες, ὡς τετρακισχίλιοι· καὶ ἀπέλυσεν
eaten, about four thousand; and he dismissed

αὐτοὺς.
them.

¹⁰ Καὶ εὐθεὶς ἔμβας εἰς τὸ πλοῖον μετὰ τῶν
And immediately entering into the ship with the

μαθητῶν αὐτοῦ, ἦλθεν εἰς τὰ μέρη Δαλμανούθα.
disciples of himself, he came into the parts of Dalmanutha.

¹¹ Καὶ ἐξῆλθεν οἱ Φαρισαῖοι, καὶ ᾤρξαντο συζη-
And came forth the Pharisees, and began to

τεῖν αὐτῷ, ζητούντες παρ' αὐτοῦ σημεῖον ἀπο-
argue with him, seeking of him a sign from

CHAPTER VIII.

¹ † In Those DAYS the
Crowd * again being great,
and having nothing to eat,
calling his DISCIPLES, he
says to them,

² * I have compassion
on the crowd, because
now they have continued
three days, and have no-
thing to eat,

³ And if I dismiss them
fasting to their Homes,
they will faint on the
road; for some of them
have come from a great
distance."

⁴ And his DISCIPLES
answered him, "Whence
will any one be able to
satisfy These with Bread
here in a Desert place?"

⁵ † And he asked them,
"How Many Loaves have
you?" And THEY said,
"Seven."

⁶ And he commanded
the crowd to recline on
the GROUND; and taking
the SEVEN Loaves, † and
having given thanks, he
broke them, and gave them
to his DISCIPLES for dis-
tribution, and they placed
them before the crowd.

⁷ And they had a few
Small fishes; and having
offered praise for them, he
said, "Place * These also
before them."

⁸ Thus they ate, and
were satisfied; and they
took up of the remaining
Fragments SEVEN large
Baskets full.

⁹ And * they were about
Four thousand; and he
dismissed them.

¹⁰ † And immediately
* he entered into the boat
with his DISCIPLES, and
came into the REGION of
† Dalmanutha.

¹¹ † And the PHARISEES
came forth, and began to
argue with him, seeking

* VATICAN MANUSCRIPT.—1. again being great.
were about. 10. he entered.

† These.

Q. And they

† 10. The same as Magdala; see Matt. xv. 39.

† 1. Matt. xv. 32.

† 5. Matt. xv. 34; Mark vi. 8.

† 6. Matt. xiv. 19; Mark

vi. 41. † 10. Matt. xv. 39.

† 11. Matt. xii. 38; xvi. 1; John vi. 30.

αὐτῷ τυφλὸν καὶ παρακαλοῦσιν αὐτόν, ἵνα
to him a blind man and beseech him, that
αὐτοῦ ἅψῃται. ²³ Καὶ ἐπιλαβόμενος τῆς
him he would touch, And having taken the
χεῖρος τοῦ τυφλοῦ, ἐξήγαγεν αὐτόν ἐξω τῆς
hand of the blind man, he led him outside of the
κωμῆς· καὶ πτύσας εἰς τὰ ὀμματα αὐτοῦ, ἐπι-
village; and having spit into the eyes of him, having
θεῖς τὰς χεῖρας αὐτοῦ, ἐπηρώτα αὐτόν, εἰ
placed the hands to him, he asked him, if
τι βλέπει. ²⁴ Καὶ αὐ. βλεψας εἶπε· Βλέω
anything as yet. And looking up he says; I see
τούς ἀνθρώπους, ὥς δένδρα, περπατοῦντας.
the men, like trees, walking.
²⁵ Εἰτα πάλιν ἐπέθηκε τὰς χεῖρας ἐπὶ τοῦς
Then again he placed the hands upon the
ὀφθαλμοῦς αὐτοῦ, καὶ ἐποίησεν αὐτόν ἀνα-
eyes of him, and he made him look
βλεψαί· καὶ ἀποκατεστάθη, καὶ ἐνεβλέψε
up; and he was restored, and he saw
τῆ λαυγῶς ἀπαντας. ²⁶ Καὶ ἐπέστειλεν αὐτόν
plainly every one. And he sent him
εἰς οἶκόν αὐτοῦ, λέγων· Μὴδὲ εἰς τὴν κωμὴν
to house of him, saying; Neither into the village
εἰσελθῆς, * [μὴδὲ εἰπῆς τι εἰς τὴν κωμὴν.]
thou enter, nor mayest thou tell any out in the village.]
²⁷ Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ
And departed the Jesus and the disciples of him
εἰς τὰς κώμας Καίσαρειας τῆς Πιλιπποῦ. Καὶ
into the villages of Caesarea of the Philip. And
ἐν τῇ ἰδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ, λέγων
in the way he asked the disciples of himself, saying
αὐτοῖς· Τίνα με λεγούσιν οἱ ἄνθρωποι εἶναι;
to them; What say they the men to be?
ὁ δὲ ἀπεκρίθησαν· Ἰωάννην τὸν βαπτιστὴν
Thy and answered, John the baptist;
καὶ ἄλλοι, Ἠλίαν· ἄλλοι δὲ, ἓνα τῶν προφητῶν.
and others, Elias; others, that one of the prophets.
²⁹ Καὶ αὐτὸς λέγει αὐτοῖς· Ὅμοιός ἐστις τινὰς με
and he says to them; You say who me
λέγετε εἶναι; Ἀποκρίσεις δὲ ὁ Πέτρος λέγει
you say to be? Answering saith the Peter says
αὐτῷ· Σὺ εἶ ὁ Χριστός. ³⁰ Καὶ ἐπετιμήμεν
to him; Thou art the Christ. And he strictly charged
αὐτοῖς, ἵνα μὴδεὶς λεγῶσι περὶ αὐτοῦ. ³¹ Καὶ
to them, that no one they should tell a- out him. And
ἤρξατο διδάσκειν αὐτούς, ὅτι δεῖ τὸν υἱὸν τοῦ
began to teach them, that must the son of the
ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι
man many things to suffer, and to be rejected
ἐκ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ
of the elders and of the high-priests and
τῶν γραμματέων, καὶ ἀποκτανθῆναι, καὶ μετὰ
of the scribes, and to be killed, and after
τρὴς ἡμέρας ἀναστήναι· ³² καὶ παρρησιαζέσθαι
three days to rise up; and plainly say the

a blind man to him, and beseech him to touch him.
²³ And taking the hand of the blind man, he conducted him out of the village; and having spit on his eyes, and placed his hands on him, he asked him whether he saw any thing.

²⁴ And looking up, he said, "I see men as trees, walking."

²⁵ Then he placed his hands on his eyes again, and he saw plainly, and saw every object clearly.

²⁶ And he sent him away to his * House, saying, "Go not into the village."

²⁷ † And Jesus and his disciples went out to the villages of Caesarea Philippi; and, on the road, he asked his disciples, saying to them, "Who do men say that I am?"

²⁸ And they *spoke to him, saying, "John the baptiser; and others, Elijah; and others, One of the prophets."

²⁹ And he *asked them, "Who say you that I am?" And Peter answering, says to him, "Thou art the Christ."

³⁰ † And he strictly charged them that they should tell no one concerning him.

³¹ And † he began to inform them that the son of man must suffer many things, and be rejected by the elders, and the high-priests, and the scribes, and be put to death, and after Three Days to rise up

³² And he spoke thus

VATICAN MANUSCRIPT.—23. he saw plainly, and was restored, and saw every object clearly. 26. House, saying, "Go not into." 28. nor mayest thou tell any one out in the village.—omif. 28. spoke to him, saying, "John the baptiser." 29. asked them, saying, "Who say."

† 23. Mark vii. 33. † 27. Matt. xvi. 18. Luke ix. 18.
† 26. Matt. xvi. 6; John vi. 69; xi. 87. † 30. Matt. xvi. 30.
xvi. 12; Luke ix. 22.

• 28. Matt. xiv. 9
• 31. Matt. xvi. 21

λογον ελαλει. Και προγλαβόμενος αυτον ο Πέτρος, ηρξάτο επιτιμᾶν αυτον. ³³ Ο δε επιστράφη, και ιδων τους μαθητας αυτου, επετιμῃσεν τῷ Πέτρῳ, λέγων· Τπαγε οπισω μου, σατανα· ὅτι ου φρονεις τα του Θεου, αλλα τα because ουκ οφεις τα του Θεου, αλλα τα των ανθρωπων. ³⁴ Και προσκαλεσάμενος τον

οχλον συν τοις μαθηταις αυτου, ειπεν αυτοις· Ὅστις θελει οπισω μου ακολουθειν, απαρνησάθω εαυτον, και αρατω τον σταυρον αυτου, και ακολουθειτω μοι. ³⁵ Ὅς γαρ αν θελη την ψυχην

αυτου σωσαι, απολεσει αυτην· ὃς δ' αν απολεσῃ την εαυτου ψυχην· ἐκεκειν εμου και του ευαγγελιου, σωσει αυτην. ³⁶ (Τι γαρ ωφελήσει ανθρωπον, εαν κερδῃσιν τον κοσμον ὅλον, και ζημιωθῇ την ψυχην αυτου; ³⁷ η τι δώσει ανθρωπος ανταλλαγμα της ψυχης αυτου;)

³⁸ Ὅς γαρ αν επαισχυνθῇ με και τους εμουσ λογους εν τη γενεᾳ ταυτη τη μοιχαλιδι και ἀμνηστῶ, και ὁ υἱος του ανθρωπου επαισχυνθῇται αυτον, ὅταν ελθῇ εν τη δόξῃ του

πατρος αυτου μετα των αγγελων των ἁγιων. ΚΕΦ. Θ'. 1. ¹ Και ελεγεν αυτοις· Αὐτην λεγω υμιν, ὅτι εἰσι τινες των ὧδε ἐστηκοτων, οἵτινες ου μὴ γευσονται θανάτου, ἕως αν ιδῶσι την βασιλειαν του Θεου εληλυθυιαν εν δυνάμει.

² Και μεθ' ἡμερας ἐξ παραλαμβανει ο Ιησους τον Πέτρον, και τον Ιακωβον, και Ιωαννην, και ἀναφέρει αυτους εις ορος ὑψηλον κατ' ἰδιαν

υμιν, ὅτι εἰσι τινες των ὧδε ἐστηκοτων, οἵτινες ου μὴ γευσονται θανάτου, ἕως αν ιδῶσι την βασιλειαν του Θεου εληλυθυιαν εν δυνάμει.

² Και μεθ' ἡμερας ἐξ παραλαμβανει ο Ιησους τον Πέτρον, και τον Ιακωβον, και Ιωαννην, και ἀναφέρει αυτους εις ορος ὑψηλον κατ' ἰδιαν

WORD SO PLAINLY, THAT PETER, TAKING HIM ASIDE, BEGAN TO REMONSTRATE WITH HIM.

³³ BUT HE, TURNING ROUND AND LOOKING ON HIS DISCIPLES, REBUKED * PETER, AND SAYS, "GET BEHIND ME, ADVERSARY; FOR THOU REGARDST NOT THE THINGS OF GOD, BUT THOSE

OF MEN."

³⁴ AND HAVING CALLED THE CROWD WITH HIS DISCIPLES, HE SAID, * "IF ANY ONE WISH TO COME AFTER ME, LET HIM RENOUNCE HIMSELF, AND TAKE UP HIS CROSS, AND FOLLOW ME.

³⁵ FOR † WHOEVER WOULD SAVE HIS LIFE SHALL LOSE IT; BUT WHOEVER MAY LOSE HIS LIFE ON MY ACCOUNT, AND THAT OF THE GLAD TIDINGS, SHALL SAVE IT.

³⁶ FOR WHAT * DOES IT PROFIT A MAN TO GAIN THE WHOLE WORLD, AND FORFEIT HIS LIFE?

³⁷ * FOR WHAT COULD A MAN GIVE TO REDEEM HIS LIFE?

³⁸ † IF, THEREFORE, ANY ONE SHALL BE ASHAMED OF ME, AND OF THESE MY WORDS, AMONG THIS ADULTEROUS AND SINFUL GENERATION; THE SON OF MAN WILL ALSO BE ASHAMED OF HIM, WHEN HE COMES IN THE GLORY OF HIS FATHER, WITH THE HOLY ANGELS."

CHAPTER IX.

¹ AND HE SAID TO THEM, † "INDEED I SAY TO YOU, THAT THERE ARE SOME OF THOSE STANDING HERE, WHO WILL NOT TASTE OF DEATH, TILL THEY SEE GOD'S ROYAL MAJESTY HAVING COME WITH POWER.

² † AND AFTER SIX DAYS, JESUS TAKES PETER, AND JAMES, AND JOHN, AND PRIVATELY CONDUCTS THEM, BY THEMSELVES, TO A LOFTY

* VATICAN MANUSCRIPT.—83. Peter, and says. † 83. John xii. 25. † 88. Matt. x. 63: Luke ix. 20. xii. 9. Rom. i. 16. 2 Tim. i. 8; ii. 12.

34. If any one wish.

30. does

1 34. Matt. x. 63. xii. 9. Rom. i. 16. 2 Tim. i. 8; ii. 12. 2 1. Matt. xvi. 28. Luke ix. 20. xii. 9. Rom. i. 16. 2 Tim. i. 8; ii. 12.

† 83. John xii. 25.

† 88. Matt. x. 63: Luke ix. 20. xii. 9. Rom. i. 16. 2 Tim. i. 8; ii. 12.

μονους· και μεταμορφωθη εμπροσθεν αυτων.
alone; and he was transformed in the presence of them.
*Και τα ιματια αυτου εγενετο στιλβοντα, λευκα
And the garments of him became glittering, white
λιαν * [ως χιων,] οια γναχευς επι της γης ου
extremely [as snow,] such as a fuller upon the earth not
δυναται λευκαναι. 4 Και ωφθη αυτοις Ηλιας
is able to make white. And appeared to them Elias
συν Μωσει· και ησαν συλλαλουντες τω Ιησου.
with Moses; and were talking with the Jesus.
5 Και αποκριθεις ο Πητρος λεγει τω Ιησου·
And answering the Peter says to the Jesus·
‘Ραββι, καλον εστιν ημας ωδε· ειναι· και ποιη-
Rabbi, good it is us here to be; and we may
σωμεν σκηνας τρεις, σοι μίαι, και Μωσει μίαν,
make tents three, to thee one, and Moses one,
και Ηλιας μίαν. 6 Ου γαρ ηδει τι λαλησει·
and Elias one. Not for he knew any thing he might say.
ησαν γαρ εκφοβοι. 7 Και εγενετο νεφελη επι-
they were for fear. And there came a cloud over-
σκιαζουσα αυτοις· και ηλθεφωνη εκ της νεφελης·
shadowing them; and came a voice out of the cloud;
Ουτος εστιν ο υιος μου ο αγαπητος· αυτου
This is the son of me the beloved him
ακουετε. 8 Και εξαπινα περιβλεψαμενοι, ουκετι
hear ye. And suddenly looking round, no longer
ουδενα ειδον, αλλα τον Ιησουν· μονον μεθ’ αυ-
no one the son but the Jesus alone with them.
των. 9 Κεταβαινοντων τε αυτων απο του ορους,
As they were coming down and of them from the mountain,
διεστείλατο αυτοις, ινα μηδεν διηγησωνται α-
he charged them, that to no one they should relate what
ειδον· ε· μηδταν ο υιος του ανθρωπου εκ νεκρων
they saw except the son of the man out of dead ones
αναστη. 10 Και τον λογον εκρατησεν προς
should be raised. And the word he kept to
εαυτοις, συζητουντες, τι εστι το εκ νεκρων
themselves, arguing, what is that out of dead
αναστηναι. 11 Και ετηρωτων αυτον, λεγοντες·
to be raised. And they asked him, saying;
† ‘Οτι λεγουσιν οι γραμματεεις, οτι Ηλιας
They say the scribes, that Elias must
ελθειν πρωτον; 12· Ο δε αποκριθεις ειπεν αυτοις·
come first; He and answering said to them;
Ελιας μεν ελθων πρωτον, αποκαθιστα παντα·
Elias indeed coming first, restores all things;
και πως γεγραπται επι τον υιον του ανθρωπου,
and how it is written about the son of the man,

Mountain; and he was transformed in their presence.

3 And his GARMENTS became glittering, exceedingly white; such as no fuller on the EARTH is able * thus to make white.

4 And there appeared to them Elijah, with Moses; and they were conversing with JESUS.

5 And PETER answering says to JESUS. “Rabbi, it is good for us to be here; and let us make * three Booths; one for thee, and one for Moses, and one for Elijah.”

6 For he knew not what to * say; for they were terrified.

7 And there came a Cloud, covering them; and * there was a Voice came out of the CLOUD. “This is my BELOVED SON; hear him.”

8 And suddenly looking round, they saw no one any longer with themselves, except Jesus only.

9 And as they were descending from the MOUNTAIN, he commanded them that they should relate to no one what they had seen, till the SON of MAN should have risen from the Dead.

10 And they kept the MATTER to themselves, anxiously inquiring, what THE RISING FROM THE DEAD could mean.

11 And they asked him saying, “Why do the SCRIBES say, That Elijah must first come?”

12 And HE * said to them, “Elijah, indeed, is coming first * to restore all things; † and (as it is written of the SON OF

* VATICAN MANUSCRIPT.—3, as above—omit.

Booths. 8. answer; for.

elves, except Jesus only

5, thus to make white.

12. said to them.

5. Three

8. any longer with them-

12. to restore.

† 11. It is conjectured by Bloomfield that *αὐτοὶ* ought to be separated, and to read *αὐτὶ* He has thus edited his text. † 12. There is considerable ambiguity about the reading of this and following verse, as it stands in the Greek. The critics have all been puzzled, and some have suggested an amendment of the text. If read, however, with the parenthetical clauses, and the transposition of the last clause of verse 13, the passage makes good sense, and agrees with the account in Matthew xvi.

• 9 &c. l. vii. 1

ἵνα πολλὰ παθῇ, καὶ ἐξουδενωθῇ. ¹³ Ἀλλὰ
that many things he should suffer, and should be despised. But
λέγω ὑμῖν, ὅτι καὶ Ἠλίας ἐληλυθε, καὶ ἐποίησαν
I say to you, that both Elias has come, and they have done
αὐτῷ ὅσα θηλεῖσαν, καθὼς γέγραπται ἐπ'
to him whatever they wished, even as it is written about
αὐτον. ¹⁴ Καὶ ἐλθὼν πρὸς τοὺς μαθητάς, εἶδεν
him. And coming to the disciples, he saw
ὄχλον πολὺν περὶ αὐτούς, καὶ γραμματεῖς συζη-
a crowd great about them, and scribes dis-
τούντας αὐτοῖς. ¹⁵ Καὶ εὐθὺς πᾶς ὁ ὄχλος,
putting with them; And immediately all the crowd,
ἰδὼν αὐτον, ἐξεθαμβήθη, καὶ προστρέχοντες
seeing him, were awe-struck, and running to
ἡσπάζοντο αὐτον. ¹⁶ Καὶ ἐπηρώτησεν αὐτούς·
assailed him. And he asked them;
Τί συζητεῖτε πρὸς αὐτούς; ¹⁷ Καὶ ἀποκριθεὶς εἰς
What dispute you with them? And answering one
εἰ· τοῦ ὄχλου εἶπε· Διδασκαλε, ἤνεγκα τον
out of the crowd said; O Teacher, I brought the
υἱόν μου πρὸς σε, ἐχόντα πνεῦμα ἀλαλόν. ¹⁸ Καὶ
son of me to thee, having a spirit dumb. And
ὁπὺν αὐτὸν καταλαβὼν, ῥῆσσει αὐτόν· καὶ
whenever him it may seize, I convulse him; and
ἀφ' ἱεῖ, καὶ τρίχει τοὺς ὀδόντας αὐτοῦ, καὶ
he foams, and grinds the teeth of him, and
ξηραίνεται. Καὶ εἶπον τοῖς μαθηταῖς σου, ἵνα
dries away. And I spoke to the disciples of thee, that
αὐτοὶ ἐκβαλῶσι, καὶ οὐκ ἰσχύσαν. ¹⁹ Ὁ δὲ
it they might cast out, and it could not. He an-
ἀποκριθεὶς αὐτοῖς λέγει· Ὁ γένεα ἀπίστος, ἕως
answering them says; O generation without faith, till
ποτε πρὸς ὑμᾶς ἐσομαι; ἕως ποτε ἀνέξαι
when with you shall I be? till when shall I bear
ὑμῶν; φέρετε αὐτον πρὸς με. ²⁰ Καὶ ἤνεγκαν
you? Bring you him to me. And they brought
αὐτον πρὸς αὐτον. Καὶ ἰδὼν αὐτον, εὐθὺς τὸ
him to him. And seeing him, immediately the
πνεῦμα εὐσπάρῃεν αὐτόν· καὶ πεσὼν ἐπὶ τῆς
spirit convulsed him; and falling upon the
γῆς, ἐκυλίετο, ἀφρίζων. ²¹ Καὶ ἐπηρώτησεν τον
ground, he rolled, foaming. And he asked the
πατέρα αὐτοῦ· Πόσος χρόνος ἐστὶν, ὥς τοῦτο
father of him; How long a time, till, since this
γεγονεν αὐτῷ; Ὁ δὲ ἐπεῖ· Παιδιοθεν· καὶ
happened to him? He said; From a child; and
πολλὰκις αὐτον καὶ εἰς πυρ ἐβάλε καὶ εἰς ὕδατα,
often him both into fire has cast and into waters,
ἵνα ἀπολεσθῇ αὐτόν· ἀλλ', εἰ τι δύνασαι,
that it might destroy him, but if any thing thou canst do,
βοήθησον ἡμῖν, σπλαγχνισθεὶς ἐφ' ἡμᾶς.

MAN,) that he must suffer
mucc, and be despised.
¹³ But I say to you,
† That Elijah has even
come, (as it is written of
him,) and they have done
to him whatever they
pleased."
¹⁴ † And * coming to
the DISCIPLES, * they saw
a great Crowd about them,
and the Scribes disputing
with them.
¹⁵ And immediately All
the crowd seeing him,
were struck with awe, and
running to him, saluted
him.
¹⁶ And he asked them,
"About what are you dis-
puting with them?"
¹⁷ And one of the
crowd * answered him,
"Teacher, I have brought
to thee my son, who has
† a dumb Spirit.
¹⁸ And wherever it
seizes him it convulses
him; and he foams, and
grinds * his TEETH, and
becomes emaciated. And
I spoke to thy DISCIPLES
to expel it, and they could
not."
¹⁹ And HE answering,
says to them, "O unbe-
lieving Generation! how
long must I be with you?
how long must I endure
you? bring him to me."
²⁰ And they brought
him to him; and seeing
him, † the SPIRIT immedi-
ately convulsed him; and
falling on the GROUND, he
rolled about, foaming.
²¹ And he asked his
FATHER, "How long a
time is it since this befall
him?" And HE said,
"From childhood.
²² And often it has
thrown him into Fire and
into Waters to destroy
him; but if thou canst do
any thing, have pity on us,
and help us."

* VATICAN MANUSCRIPT.—14. they came.
"Teacher."

14. they saw.

17. answered him.

† 17. The child was subject to epileptic fits, which were supposed to be brought on by the power of demons.—See *Farmer on Demonology*, p. 107. The particulars described in verses 18, 20 and 22 are, indeed, all symptoms of *epilepsy*. But if we even should suppose the man was an epileptic; it would not follow that the disorder was not induced by demoniacal influence.—*Bloomfield*.

† 14. Matt. xvii 14; Luke ix. 37.

† 20. Luke ix. 43.

23 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Το, εἰ δυνατοὶ πιστεῦσαι· πάντα δυνατόα τῷ πιστευόντι.

24 * [Καὶ] εὐθὺς κρᾶζας ὁ πατὴρ τοῦ παιδίου, * [μετὰ δακρυῶν] ἔλεγε· Πιστεύω· βοήθει μου

τῇ ἀπιστίᾳ. 25 Ἰδὼν δὲ ὁ Ἰησοῦς, ὅτι ἐπισυν-

τρέχει ὄχλος, ἐπετίμησε τῷ πνεύματι τῷ ἀκα-

θατῷ, λέγων αὐτῷ· Το πνεῦμα το ἀλαλον καὶ

κῶφον, ἐγὼ σοι ἐπιτάσσω· Ἐξέλθε ἐξ αὐτοῦ,

καὶ μηκέτι εἰσελθῇ εἰς αὐτόν. 26 Καὶ κρᾶζαν,

καὶ πολλὰ σπαραζας, ἐξῆλθε. Καὶ ἐγενετο

ὥστε νεκρός, ὥστε πολλοὺς λέγειν, ὅτι ἀπέθανεν.

27 Ὁ δὲ Ἰησοῦς κρατήσας αὐτὸν τῆς χειρός,

ἤγειρεν αὐτόν· καὶ ἀνέστη.

28 Καὶ εἰσελθὼντα αὐτὸν εἰς οἶκον, οἱ μαθηταὶ

αὐτοῦ ἐπῆρωτων αὐτὸν κατ' ἰδίαν· Ὅτι ἡμεῖς

οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτόν; 29 Καὶ εἶπεν

αὐτοῖς· Τοῦτο το γένος ἐν οὐδενὶ δυνατόα ἐξε-

λεῖν, εἰ μὴ ἐν προσευχῇ * [καὶ νηστείᾳ.]

30 Καὶ ἐκείθεν ἐξελθόντες, παρεπορεύοντο διὰ

τῆς Γαλιλαίας· καὶ οὐκ ᾔθελεν, ἵνα τις γνῷ.

31 Ἐδίδασκε γὰρ τοὺς μαθητάς αὐτοῦ, καὶ ἐλεγ-

εν * [αὐτοῖς]· Ὅτι ὁ υἱὸς τοῦ ἀνθρώπου παρα-

διδόται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν

αὐτόν· καὶ ἀποκτανθεὶς, τῇ τρίτῃ ἡμέρᾳ ἀνα-

στήσεται. 32 Οἱ δὲ ἠγροῦν το ῥῆμα, καὶ

ἐφοβούντο αὐτὸν ἐπερωτᾶσαι.

33 Καὶ ἦλθεν εἰς Καπερναοὺμ· καὶ ἐν τῇ οἰκίᾳ

καὶ ἐν τῇ οἰκίᾳ· καὶ ἐν τῇ οἰκίᾳ· καὶ ἐν τῇ οἰκίᾳ·

23 And JESUS said to him, * "IF THOU CANST? All things can for the BELIEVING."

24 The FATHER of the CHILD immediately exclaiming, said, "I do believe; help My UNBELIEF."

25 And JESUS perceiving That the CROWD was running together, he rebuked the IMPURE SPIRIT, saying to it, "I AMB and * DEAF SPIRIT, I command thee; come out of him, and enter him no more."

26 And crying out, and greatly convulsing him, it came out; and he became like one dead, so that many said, "He is dead."

27 But JESUS taking * his HAND, raised him, and he stood up.

28 † And having entered a house, his DISCIPLES asked him privately, "Why could not we cast it out?"

29 And he said to them, "THIS KIND can go out by nothing, except by Prayer."

30 And departing from that place, they passed through GALILEE, and he desired that no one should know it;

31 for he taught his DISCIPLES; and he said to them, † "The SON of MAN is † being delivered into the Hands of Men, and they will kill him; and having been put to death, * after Three Days he will rise."

32 But THEY did not understand the WORD and were afraid to ask him.

33 And he came to Capernaum; and being in the

* VATICAN MANUSCRIPT.—23. "IF THOU CANST? All things."

24. with tears—omit.

31. to him—omit.

25. and pray.

31. after Three Days he will rise.

24. And—omit.

29. and Fasting—omit.

† 31. The parallel passage in Matt. xvii. 22, reads—"The SON of MAN is about to be delivered into the Hands of Men."

† 23. Matt. xvii. 20; Mark vi. 23. Luke xvii. 6; John xi. 60.

† 28. Matt. xvii. 19.

† 31. Matt. xvii. 22; Luke ix. 44.

γενομενος, επηρωτα αυτους· Τι εν τη οδω
being, he asked them; What on the way
* [προς ταυτους] διελογισθε; 34 ΟΙ δε εσιω-
[among yourselves] were you disputing? They but were
πων· προς αλληλους γαρ διελεχθησαν εν τη
silent; with one another for they had disputed on the
οδω, τις μειζων. 35 Και καθισας, εφωνησε
way, who greater. And sitting down, he called
τους δωδεκα, και λεγει αυτοις· Ει τις θελει
the twelve, and says to them; If any one desires
πρωτος ειναι, εσται παντων εσχατος, και παν-
that to be, he will be of all last, and of
των διακονος. 36 Και λαβων παιδιον, εστησεν
all a servant. And taking a little child, he placed
αυτο εν μεσω αυτων, και εναγκαλισαμενος
it in midst of them, and embracing in his arms
αυτο, ειπεν αυτοις· 37 Ος εαν εν των τοιoutων
it, he said to them; Whoever one of the such
παιδιων δεζηται επι τω ονοματι μου, εμε δεχε-
little children may receive in the name of me, me receive-
ται· και ος εαν εμε δεζηται, ουκ εμε δεχεται,
and whoever me may receive, not me receives,
αλλα τον αποστειλαντα με. 38 Απεκριθη δε
but the having sent me. Answered and
αυτω Ιωαννης, λεγων· Διδασκαλε, ειδομεν τινα
to him John, saying; O teacher, I saw one
τω ονοματι σου εκβαλλοντα δαιμονια· και εκω-
to the name of thee casting out demons; and we
λυσαμεν αυτον, οτι ουκ ακολουθει ημιν. 39 Ο
forbad him, because not he follows us. He
δε Ιησους ειπε· Μη κωλυετε αυτον. Ουδεις γαρ
but Jesus said; Not do you forbid him. No one for
εστιν, ος ποιησει δυναμιν επι τω ονοματι μου,
is, who will do a mighty work in the name of me,
και δυνασεται ταχυ κακολογησαι με. 40 Ος
and will be able readily to speak evil of me. Who
γαρ ουκ εστι καθ' υμων, υπερ υμων εστιν. 41 Ος
for not is against you, for you is. Who
γαρ αν ποτιση υμας ποτηριον υδατος, εν
for eve, may give drink to you a cup of water, in
ονοματι, οτι χριστου εστε, αμην λεγω υμιν, ου
name, because of Anointed you are, indeed I say to you, not
μη απολεση τον μισθον αυτου. 42 Και ος εαν
not he may lose the reward of himself. And whoever
σκανδαλιση ένα των μικρων, των πιστευοντων
may scandalize one of the little ones, of the believing
εις εμε, καλον εστιν αυτω μαλλον, ει περικειται
into me, good it is to him rather, if hangs
λιθος μυλικος περι τον τραχηλον αυτου, και
a stone of a mill around the neck of him, and
βεβληται εις την θαλασσαν. 43 Και εαν σκαν-
has been cast into the sea. And if may
δαλιση σε η χειρ σου, αποκοψον αυτην· καλον
insure thee the hand of thee, cut thou off her; good

HOUSE, he asked them,
‡ "What did you dispute
about on the ROAD?"

34 But THEY were si-
lent; for they had disputed
with each other, on the
ROAD, as to who would be
greatest.

35 And sitting down, he
called the TWELVE, and
says to them; ‡ If any one
desires to be first, he will
be last of all, and a Ser-
vant of all."

36 And ‡ taking a little
Child, he placed it in the
Midst of them, and em-
bracing it in his arms, he
said to them,

37 "Whoever may re-
ceive one SUCH little
Child in my NAME, re-
ceives Me; ‡ and whoever
* receives Me, receives not
Me, but HIM who SENT
me."

38 ‡ And John * spoke
to him, saying, "Teacher,
we saw one expelling De-
mons in thy NAME, and
we forbid him, Because
he does not follow us."

39 But JESUS said, "Do
not forbid him; ‡ for there
is no one who will do a
Miracle in my NAME, and
be able rashly to reproach
me.

40 For he who is not
against you, is for you.

41 ‡ For whoever may
give you a Cup of Water
to drink in * the NAME,
That you are CHRIST'S,
indeed I say to you, He
shall by no means lose his
REWARD.

43 ‡ And whoever may
inshare one of * THESE
LITTLE-ONES BELIEVING
in me, it would be better
for him if a Millstone
should be fastened to his
NECK, and he should be
thrown into the SEA.

43 ‡ And if thy HAND
insure thee, cut it off; it

* VATICAN MANUSCRIPT.—33. among themselves—οπισθ.
38. spoke to him, 41. the NAME, That you are CHRIST'S.

37. receives Me
42. THESE LITTLE-ONES

‡ 33. Matt. xviii. 1; Luke ix. 40; xii. 24. ‡ 35. Matt. xi. 20, 27; Mark x. 43.
‡ 36. Matt. xviii. 2; Mark x. 10. ‡ 37. Matt. x. 40; Luke ix. 48. ‡ 38. Luke ix. 49.
‡ 39. 1 Cor. xii. 8. ‡ 41. Matt. x. 42. ‡ 42. Matt. xviii. 6; Luke xviii. 1
‡ 43. Deut. xii. 6; Matt. v. 29; xviii. 8.

σοι ἐστὶ κωλῶν εἰς τὴν ζῶην εἰσελθεῖν, ἢ τὰς
to thee it is crippled into the life to enter, than the
δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν,
two hands having to go into the Gehenna,
εἰς τὸ πῦρ τὸ ἀσβεστόν, ⁴⁴* [οὐδὲ σκωλήξ
into the fire the inextinguishable, [where the worm
αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβεννύται.]
of them not dies, and the fire not is quenched.]
⁴⁵ Καὶ εἰάν τις ποῦς σου σκανδαλίσῃ σε, ἀποκοψόν
And if the foot of thee may ensnare thee, cut thou off
αὐτόν· καλὸν ἐστὶ σοὶ εἰσελθεῖν εἰς τὴν ζῶην
him; good it is to thee to enter into the life
ἥλωτον, ἢ τοὺς δύο ποδας ἔχοντα βληθῆναι εἰς
lame, than the two feet having to be cast into
τὴν γέενναν, * [εἰς τὸ πῦρ τὸ ἀσβεστόν, ⁴⁶ οὐδὲ
the Gehenna, [into the fire the inextinguishable, where
ὁ σκωλήξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ
the worm of them not dies, and the fire not
σβεννύται.] ⁴⁷ Καὶ εἰάν τις ὀφθαλμὸς σου σκαν-
is quenched.] And if the eye of thee may
δαλίσῃ σε, ἐκβάλε αὐτόν· καλὸν σοὶ ἐστὶ μονο-
ensnare thee, cast thou out him; good to thee it is one-
φθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ,
eyed to enter into the kingdom of the God,
ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γε-
than two eyes having to be cast into the Ge-
ένναν * [τοῦ πυρός,] ⁴⁸ οὐδὲ σκωλήξ αὐτῶν
henna [of the fire,] where the worm of them
οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβεννύται. ⁴⁹ Πᾶς
not dies, and the fire not is quenched. Every one
γὰρ πῦρ ἀλισθησεται· * [καὶ πᾶσα θυσία
for with fire shall be salted; and every sacrifice
ἀλίσθησεται.] ⁵⁰ Καλὸν τὸ ἅλας· εἰάν τις
with salt shall be salted.] Good the salt; if but
τὸ ἅλας ἀναλὸν γενηται, ἐν τίνι αὐτο ἀρ-
the salt without task may become, with what it will you
στετε; Ἐχετε ἐν ἑαυτοῖς ἅλας, καὶ εἰρηνεύετε
season? Have you in yourselves salt, and be you at peace
ἐν ἀλλήλοις.
with one another.

ΚΕΦ. 10.

¹ Καὶ ἐκεῖθεν ἀναστὰς ἐρχεται εἰς τὰ ὅρια
And from thence arising he comes into the borders
τῆς Ἰουδαίας, δια τοῦ περὶν τοῦ Ἰορδάνου· καὶ
of the Judea, by the other side of the Jordan; and
συνμπορεῦνται πάλιν ὄχλοι πρὸς αὐτόν· καὶ,
come together again crowds to him; and,
ὡς ἑωθελί, πάλιν ἐδίδασκεν αὐτοὺς. ² Καὶ
as he had been accustomed, again he taught them. And
προσελθόντες Φαρισαῖοι ἐπηρώτησαν αὐτόν· Εἰ
approaching Pharisees asked him; If
ἐξεστὶν ἀνδρὶ γυναῖκα ἀπολῦσαι; πείραζοντες
it is lawful for a man a wife to release? trying

is better for thee to enter
LIFE crippled, than having
two hands to depart to
† GEHENNA, into THAT IN-
EXTINGUISHABLE FIRE;

⁴⁴ † where the WORM
dies not, and the FIRE is
not quenched.]

⁴⁵ And if thy FOOT in-
snare thee, cut it off; it is
better for thee to enter
lame into LIFE, than hav-
ing two Feet, to be cast
into GEHENNA, †[into the
UNQUENCHABLE FIRE;

⁴⁶ where the WORM dies
not, and the FIRE is not
quenched.]

⁴⁷ And if thine EYE in-
snare thee, pluck it out;
it is better for thee to en-
ter one-eyed into the
KINGDOM of GOD, than
having two Eyes to be cast
into † Gehenna;

⁴⁸ † where their WORM
dies not, and the FIRE is
not quenched.

⁴⁹ For every one shall
be salted with fire; †[and
every Sacrifice shall be
seasoned with Salt.]

⁵⁰ † SALT is good; but
if the SALT become taste-
less, how will you restore
its saltiness? Have Salt in
yourselves, and be at
peace with one another."

CHAPTER X.

¹ † And arising from
thence, he comes into the
CONFINES of JUDEA,* even
beyond the JORDAN; and
again Crowds come to-
gether to him, and again, as
he had been accustomed,
he taught them.

² † And Pharisees ap-
proaching, asked him, to
try him, "Is it lawful for
a Man to dismiss his
Wife?"

* VATICAN MANUSCRIPT.—44. where the worm dies not, and the FIRE is not quenched—
omit. 45 & 46. into the INEXTINGUISHABLE FIRE; where their WORM dies not, and the
FIRE is not quenched—omit. 47. GEHENNA. 47. OFFIRE—omit. 40. and
every Sacrifice shall be seasoned with Salt—omit. 1. even beyond the JORDAN.

† 43. A Hebrew term, meaning the valley of the son of Hinnom. For further remarks see
Appendix. † 44, 45, 46, 47. The clauses bracketed in these verses, are not found in the
African. They are marked as doubtful by Griesbach, and as expunged by Tischendorf.

† 48. Isa. lxi. 24. † 50. Matt. v. 13; Luke xiv. 34.

† 1. Matt. xix. 1; John i. 40;

i. 7. † 2. Matt. xix.

αυτον. ³ Ο δε αποκριθεις ειπεν αυτοις· Τι
him. He and answering said to them; What
υμιν ενετειλατο Μωσης; ⁴ Οι δε ειπον· Μωσης
to you did enjoin Moses? They and said; Moses
επετρεψε βιβλιον αποστασιου γραφαι, και απο-
allowed a scroll of separation to be written, and to re-
λυσαι. ⁵ Και * [αποκριθεις] ο Ιησους ειπεν
leave. And [answering] the Jesus said
αυτοις· Προς την σκληροκαρδιαν υμων εγραψεν
to them; For the hardness of heart of you he wrote
υμιν την εντολην ταυτην. ⁶ Απο δε αρχης
to you the commandment this. From but a beginning
κτισεως αρσεν και θηλυ εποιησεν αυτους ο θεος·
of creation a male and a female he made them the God.
⁷ "Ενεκεν τούτου καταλειψει ανθρωπος τον
"On account of this shall leave a man the
πατερα αυτου και την μητερα, * [και προσκολλη-
father of himself and the mother, [and shall be closely
ληθησεται προς την γυναικα αυτου." ⁸ Και
united to the wife of himself,] and
επονται οι δυο εις σαρκα μιαν." "Ωστε ουκετι
shall be the two in flesh one." So that no longer
εισι δυο, αλλα μια σαρξ. ⁹ Ο ουν ο θεος συνε-
they are two, but one flesh. What then the God has join-
ζευξεν, ανθρωπος μη χωριζεται. ¹⁰ Και εν τη
ed together, a man not daunteth. And in the
οικια παλιν οι μαθηται αυτου περι του
house again the disciples of him concerning of the
αυτου εφηρωτησαν αυτον. ¹¹ Και λεγει
him asked him. And he say-
αυτοις· "Ος εαν απολυση την γυναικα αυτου,
to them; Whoever may release the wife of a man
και γαμηση αλλην, μοιχεται επ' αυτην.
and may marry another, commits adultery with her.
¹² Και εαν γυνη απολυση τον ανδρα αυτης, και
And if a woman may release the husband of herself, and
γαμηθη αλλω, μοιχεται. ¹³ Και προσεφερον
may be married to another, commits adultery. And they brought
αυτω παιδια, ινα αψηται αυτων· οι δε μαθηται
to him little children that he might touch them; the but disciples
επετιμων τοις προσφεροσιν. ¹⁴ Ιδων δε ο
rebuked these bringing. Seeing but the
Ιησους ηγανακτησε, και ειπεν αυτοις· Αφετε
Jesus was displeased, and said to them; Allow
τα παιδια ερχεσθαι προς με, μη κωλυετε αυτα·
the little children to come to me, not hinder them;
των γαρ τοιούτων εστιν η βασιλεια του θεου.
of the for suchlike is the kingdom of the God.
¹⁵ Αμην λεγω υμιν, ος εαν η δεχεται την βασι-
Indeed I say to you, whoever not may receive the king-

3 And HE answering said to them, "What did Moses command You?"

4 And THEY said, "Moses permitted a Writ of Divorce to be written, and to dismiss her."

5 And JESUS said to them, "Because of your STUBBORN DISPOSITION he wrote you this COMMAND."

6 But from the Beginning of Creation,* he made them Male and Female.

7 † On account of this a Man shall leave his FATHER and MOTHER,* and adhere to his WIFE;

8 and the two shall become one Flesh; so that they are no longer Two, but One Flesh.

9 What God, then, has united, let no Man sever."

10 And, in the HOUSE,* the DISCIPLES again asked him * concerning this.

11 And he says to them, † "Whoever shall dismiss his WIFE, and marry another, commits adultery with her."

12 And if * she who † dismisses her HUSBAND, shall marry another, she commits adultery.

13 † And they brought little Children to him; that he might touch them; and the DISCIPLES rebuked * them.

14 But JESUS seeing it, was displeased, and said to them, "Allow the LITTLE CHILDREN to come to me, and forbid them not; for to SUCH LIKE belongs the KINGDOM of God."

15 Indeed I say to you, Whoever does not receive the KINGDOM of God, like

* VATICAN MANUSCRIPT.—0. answering—omit.
adhere to his wife—omit.
† 12. Strictly speaking, a Jewish wife could not divorce her husband: therefore, *apologues* may be considered as used with some license, and perhaps, too, with reference to the customs of the Gentiles rather than the Jews, and intended as a rule to the Apostles for general application, and which should put both sexes on the same footing.

0. he made them.
10. the disciples.
10. concerning this.
13. them. But.

7. and
12. 5)†

† 4. Deut. xiv. 1; Matt. v. 31; xix. 7.
† 11. Matt. v. 32; xix. 9; Luke xvi. 18; Rom. vii. 3; 1 Cor. vii. 10, 11.
† 12. Matt. xix.

† 7. Gen. i. 24; 1 Cor. vi. 16; Eph. v. 31.

† 11. Matt. v. 32; xix. 9; Luke xvi. 18; Rom. vii. 3; 1 Cor. vii. 10, 11.

† 12. Matt. xix.

λειαν του θεου ὡς παιδιον, ου μη εισελθῇ εἰς
dom of the God like a little child, not not may enter into
αυτην: ¹⁶ Καὶ ἐναγκαλισάμενος αὐτὰ, τιθεῖς
her. And embracing in his arms them, having placed
τας χεῖρας ἐπ' αὐτὰ, ὑπολογεῖ αὐτὰ.
the hands upon them, he blessed them.

¹⁷ Καὶ ἐκπορευομένου αὐτου εἰς ὁδον, προσ-
And going out of him into a way, run-
δραμὸν εἰς, καὶ γονυπετήσας αὐτον, ἐπηρώτα
ning up one, and kneeling before him, he asked
αὐτον· Διδασκαλε ἀγαθε, τι ποιήσω, ἵνα (ζῶν
him, O teacher good, what must I do, that I
αἰώνιον κληρονομήσω; ¹⁸ Ὁ δὲ Ἰησοῦς εἶπεν
age-lasting I may inherit? The and Jesus said
αὐτῷ· Τι με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ
to him: Why me callest thou good? no one good, if
μη εἰς, ὁ θεός. ¹⁹ Τὰς ἐντολάς οἶδας· “Μὴ
not one, the God. The commandments thou knowest; “Not
μοιχεύσῃς· Μὴ φονεύσῃς· Μὴ κλεψῇς· “Νὺτ
thou must commit adultery; Not thou must kill; Not thou must steal;
Μὴ ψευδομαρτυρήσῃς· * [Μὴ ἀποστερήσῃς·]
Not thou must testify falsely; [Not thou must defraud·]
Τίμα τὸν πατέρα σου, καὶ τὴν μητέρα.” ²⁰ Ὁ
Honor the father of thee, and the mother.” He
δὲ * [ἀποκριθεὶς] εἶπεν αὐτῷ· Διδασκαλε, ταῦτα
but [answering] said to him, O teacher, these
πάντα ἐφυλάξαμην ἐκ νεότητος μου. ²¹ Ὁ δὲ
all I kept from childhood of me. He but

Ἰησοῦς ἐμβλέψας αὐτῷ, ἠγάπησεν αὐτον, καὶ
Jesus looking on him, loved him, and
εἶπεν αὐτῷ· Ἐν σοὶ ὕστερεῖ ὕπαγε, ὅσα
said to him: One to thee lacks: go, whatever
ἔχεις πωλήσον, καὶ δός τοις πτωχοῖς· καὶ
thou hast sell, and give to the poor, and
ἔξεις θησαυρον ἐν οὐρανῷ· καὶ δεῦρο, ἀκολ-
thou shalt have treasure in heaven: and hither, fol-
οῦθι μοι, * [ἀρας τὸν σταυρον.] ²² Ὁ δὲ στυ-
low me, [taking up the cross.] He but looking
νας ἐπὶ τῷ λόγῳ, ἀπῆλθε λυποῦντος· ἦν
sad at the word, went away sorrowing: he was
γὰρ ἔχων κτήματα πολλὰ. ²³ Καὶ περιβλεψά-
for having possessions many. And looking
μενος ὁ Ἰησοῦς, λέγει τοῖς μαθηταῖς αὐτοῦ·
round the Jesus, says to the disciples of himself-
Πῶς δυσκόλως οἱ τα χρεῖματα ἐχόντες εἰς τὴν
How hardly those the riches having into the
βασιλείαν τοῦ θεοῦ εἰσελεύσονται. ²⁴ Οἱ δὲ
kingdom of the God shall enter. They and
μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτου. Ὁ
disciples were astonished at the words of him. The

δε Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς· Τεκνὰ,
Jesua again answering say to them: Children,
ὁ δὲ δυσκόλως ἐστὶ * [τοὺς πεποιθότας ἐπὶ τοῖς
how difficult it is [those having confidence in the
χρεμασιν,] εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.
riches,] into the kingdom of the God to enter.

a little Child, he will by no means enter it.”

¹⁶ And taking them in his arms, and placing his HANDS on them, he blessed them.

¹⁷ † And going out into the Road, one running up, and kneeling before him, asked him, “Good Teacher! what must I do, that I may inherit aionian Life.”

¹⁸ And Jesus said to him, Why dost thou call Me good? No one is good, except one, God.

¹⁹ Thou knowest the COMMANDMENTS; † * Do not commit murder; Do not commit adultery; Do not steal. Do not testify falsely. Honor thy FATHER and MOTHER.”

²⁰ And HE said to him, “Teacher, all these have I kept from my Childhood.”

²¹ And JESUS looking on him, loved him, and said to him, “One thing thou lackest; go, sell whatever thou hast, and give to the * Poor, and thou shalt have † Treasure in Heaven; and come, follow me.”

²² But HE was grieved at the word, and went away sorrowing; for he had great Possessions.”

²³ Then JESUS looking round, says to his DISCIPLES, † * “With what difficulty will THOSE HAVING RICHES enter the KINGDOM of God.”

²⁴ And the DISCIPLES were astonished at his words. But JESUS again answering, says to them, † * “Children, how difficult it is to enter the KINGDOM of God.

* VATICAN MANUSCRIPT.—10. Do not commit murder; Do not commit adultery. 18. Do not defraud—omit. 20. answering—omit. 21. Poor. 22. taking up the cross—omit. 24. those having confidence in riches—omit.

17. Matt. xix. 10; Luke xviii. 18. 18. Exod. xx. 13. Rom. xiii. 9. 19. Matt. vi. 17, 20; xix. 21; Luke xii. 33, xvi. 0. 20. Matt. xix. 23; Luke xvii. 24. 21. Matt. xxi. 24-25; Psal. lii. 7; xlii. 10. • Tim. vi. 17.

²⁵ Ευκοπωτερον εστι καμηλον δια της τρυμα-
Easier it is a camel through the hole
 λιας της ραφιδος διελθειν, η πλουσιον εις την
of the needle to pass, than a rich man into the
 βασιλειαν του θεου εισελθειν. ²⁶ ΟΙ δε περισ-
kingdom of the God to enter. They and greatly
 σως εξεπλησσαντο, λεγοντες προς εαυτους·
were amazed, saying among themselves:
 Και τις δυναται σωθηναι; ²⁷ Εμβλεψας δε
And who is able to be saved? Looking on and
 αυτοις ο Ιησους, λεγει· Παρα ανθρωποις αδυνα-
them the Jesus, says: With men impossi-
 τυν αλλ' ου παρα τω θεω· παντα γαρ δυνατα
ble but not with the God: all for possible
 εστι παρα τω θεω. ²⁸ Ηρξατο ο Πητρος λεγειν
as with the God. Began the Peter to say
 αυτω· Ιδου ημει αφηκαμεν παντα, και ηκολο-
to him: Lo, we left all, and fol-
 ουθησαμεν σοι. ²⁹ * [Αποκριθεις] ο Ιησους
loved there. [Answering] the Jesus
 ειπεν· Αμην λεγω υμιν, ουδεις εστιν, ος αφη-
said: Indeed I say to you, no one is, who has
 κεν οικιαν, η αδελφος, η αδελφας, η πατερα, η
left houses, or brothers, or sisters, or father, or
 μητερα, * [η γυναικα,] η τεκνα, η αγρους, ³⁰ εαν
mother, [or wife,] or children, or fields, if
 ενεκεν εμου και ενεκεν του ευγγελιου, ³¹ ου
on account of me and on account of the glad tidings, if
 μη λαβη εκατονταπλασιονα, νυν εν τω
not he may receive a hundred fold, now in the
 καιρω τουτω, οικιας, και αδελφους, και αδελ-
season this, houses, and brothers, and sis-
 φας, και μητερας, και τεκνα, και αγρους, μετα
ters, and mothers, and children, and fields, with
 διωγων, και εν τω αιωνι τω ερχομενω ζων
persecutions, and in the age to come, life
 αιωνιον. ³² Πολλοι δε εσονται πρωτοι, εσχά-
age-lasting. Many but shall be first, last;
 τοι· και εσχάτοι, πρωτοι. ³³ Ησαν δε εν τη
and last, first. They were and in the
 οδω αναβαινοντες εις Ιερουσαλμα· και ην
way going up to Jerusalem: and was
 προαγων αυτους ο Ιησους· και εθαμβουντο,
going before them the Jesus: and they were amazed,
 και ακολουθοντες εφοβουντο. Και παραλαβων
and following they were afraid. And taking aside
 παλιν τους δωδεκα, ηρξατο αυτοις λεγειν τα
again the twelve, he began to them to tell the things
 μελλοντα αυτω συμβαιειν· ³⁴ * Οτι ιδου, ανα-
being about to him to happen: For lo, we
 βαινομεν εις Ιερουσαλμα, και ο υιος του ανθρω-
go up to Jerusalem, and the son of the man
 που παραδοθησεται τοις αρχιερευσι και τοις
will be delivered up to the high-priests and to the
 γραμματευσι· και κατακρινουσιν αυτον θανατω,
scribes: and they will condemn him to death,
 και παραδωσουσιν αυτον τοις εθνεσι, ³⁵ και
and they will deliver up him to the Gentiles, and

²⁵ It is easier for a Camel to pass through the NEEDLE'S EYE, than for a Rich man to enter the KINGDOM of GOD."

²⁶ And they were exceedingly astonished, saying * to him, "Who then can be saved?"

²⁷ And JESUS looking on them, says, "With Men it may be impossible, but not with GOD; for with * God everything is possible."

²⁸ * PETER began to say to him, "Behold, we have forsaken all, and followed thee."

²⁹ Jesus said, "Indeed I say to you, There is no one who has left House, or Brothers, or Sisters, or Father, or Mother, * or Wife, or Children, or Lands, on my account, and on account of the GLAD TIDINGS,

³⁰ who will not receive † a hundred-fold, now, in this TIME,—Houses, and Brothers, and Sisters, and Mothers, and Children, and Lands,—but with Persecutions; and in the AGE to COME, aionian Life.

³¹ † But many will be first, who are last; and last, who are first."

³² ‡ And they were on the ROAD going up to Jerusalem; and JESUS was preceding them; and they were * amazed. And THEY who FOLLOWED him were afraid as † he took aside again the TWELVE, and began to tell them the THINGS BEING ABOUT to befall him.

³³ "Behold, we are going up to Jerusalem, and the SON of MAN will be delivered up to the HIGH-PRIESTS, and to the SCRIBES; and they will condemn him to death, and will deliver him up to the GENTILES;

* VATICAN MANUSCRIPT.—26. to him. "Who." 27. God. 29. answering—omit.
 29. or With—omit. 32. amazed. And THEY who FOLLOWED him were afraid, as he took
 † 28. Matt. xix. 27; Luke xviii. 28. † 30. Luke xviii. 30. † 31. Matt. xix. 30;
 Luke xiii. 30. † 32. Matt. xx. 17; Luke xviii. 30. † 33. Mark viii. 31; ix. 31;
 Luke ix. 22; xviii. 31.

ἐμπαιξουσιν αὐτῷ, καὶ μαστιγώσουσιν αὐτόν,
they will mock him, and they will scourge him,
καὶ ἐμπύσουσιν αὐτῷ, καὶ ἀποκτενύουσιν αὐτόν·
and they will spit upon him, and they will kill him;
καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται. ³⁵ Καὶ ὁ οὐρανός
and the third day he will stand up. And the

πορεύονται αὐτῷ Ἰακώβος καὶ Ἰωάννης, οἱ υἱοὶ
to him James and John, the sons
Ζεβεδαίου, λέγοντες· Διδάσκαλε, θέλομεν, ὥστε
of Zebedee. O teacher, we wish, that

ὅ ἐάν αἰτήσωμεν, ποῦ σὺ θέλεις ἵνα ᾖ· ³⁶ Ὁ δὲ εἶπεν
whatever we may ask, thou wilt do for us. He but said

αὐτοῖς· Τι θέλετε ποιῆσαι με ὑμῖν; Οἱ δὲ
to them; What do you wish to do me for? They said

εἶπον αὐτῷ· Δός ἡμῖν, ἵνα εἰς ἐκ δεξιῶν σου,
said to him; Give to us, that one at right of thee,

καὶ εἰς ἐξ ἐναντιῶν σου καθίσωμεν ἐν τῇ δόξῃ
and one at left of thee we may sit in thy glory

σου. ³⁷ Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐκ οἰδατε,
of thee. The and Jesus said to them; Not you know,

τί αἰτεῖσθε. Δυνασθε πίνειν τὸ ποτήριον, ὃ
what you ask. Are you able to drink the cup, which

ἐγὼ πίνω, καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι,
I drink, and the dipping which I am dipped,

βαπτισθῆναι; ³⁸ Οἱ δὲ εἶπον αὐτῷ· Δυναμέθα.
to be dipped? They and said to him; We are able.

Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Το ^[μεν] ποτή-
The and Jesus said to them; The [indeed] cup,

ριον, ὃ ἐγὼ πίνω, πῖσθε· καὶ τὸ βάπτισμα,
which I drink, you will drink; and the dipping,

ὃ ἐγὼ βαπτίζομαι, βαπτισθήσεσθε· ⁴⁰ τὸ δὲ
which I am dipped, you will be dipped; but

καθίσαι ἐκ δεξιῶν μου καὶ ἐξ ἐναντιῶν, οὐκ ἐστι
to sit at right of mine and at left, it is

τινὲς ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται.
to give, but to whom it has been prepared.

⁴¹ Καὶ ἀκούσαντες οἱ δέκα, ᾤοντο ἀγανακτεῖν
And having heard the ten, they began to be angry

περὶ Ἰακώβου καὶ Ἰωάννου· ⁴² Ὁ δὲ Ἰησοῦς
about James and John. The but Jesus

προσκαλεσάμενος αὐτούς, λέγει αὐτοῖς· Οἰδα-
having called them, he says to them; You know,

τε, ὅτι οἱ δοκοντες ἀρχεῖν τῶν ἐθνῶν, κατακυ-
that those presuming to rule the nations, lord it

ριενοῦσιν αὐτῶν, καὶ οἱ μεγάλοι αὐτῶν κατεξου-
over them, and the great of them exercise

σιαζοῦσιν αὐτῶν. ⁴³ Οὐχ οὕτω δεῖ εἶναι ἐν
authority over them. Not so but it shall be among

ὑμῶν· ἀλλ' ὅς ἐαν θέλη γενεσθαι μέγας ἐν
you; but whoever may wish to become great among

ὑμῖν, ἐσται ὑμῶν διακόνος· ⁴⁴ καὶ ὅς ἐαν θέλῃ
you, shall be of you a servant; and whoever may wish

34 and they will mock him, and *spit on him and scourge him, and put him to death, and *after Three Days he will rise."

35 And James and John, the two Sons of Zebedee, come to him, *saying to him, "O Teacher, we wish that thou wouldst do for us whatever we may *ask thee."

36 And he said to them, "What do you desire me to do for you?"

37 And they said to him, "Grant to us that we may sit, one at *thy Right hand, and the other at *thy Left, in thy glory."

38 But Jesus said to them, "You know not what you ask. Can you drink the cup which I drink? *or undergo the immersion with which I am being overwhelmed!"

39 And they said to him, "We can." And Jesus said to them, "You will drink the cup which I drink, and undergo the immersion with which I am being overwhelmed;

40 but to sit at my Right hand, or at the Left, is not mine to give, except for whom it is prepared."

41 † And the TEN, having heard, were indignant against James and John.

42 * And Jesus, having called them, he says to them, † "You know That those presuming to rule the NATIONS domineer over them, and their GREAT ones exercise authority over them.

43 † But *it is not so among you; but whoever may desire to become great among you, shall be Your Servant;

44 and whoever *among you may desire to become

* VATICAN MANUSCRIPT.—34. spit on him, and scourge him.

he. 35. two Sons.

35. saying to him, "O Teacher."

34. after Three Days

35. ask thee. 37. the

Right.

37. the Left.

38. or.

39. indeed—omit.

40. or at the Left.

42. And Jesus.

43. it is not so among you.

44. among you.

† 25. Matt. xx. 20.

† 41. Matt. xx. 24.

† 42. Luke xxii. 25.

† 43. Matt

xx. 20; 23; Mark ix. 35; Luke ix. 48.

ἰμῶν γενεσθαι πρῶτος, ἐστὶ παντῶν δούλος·
of you to become first, shall be of all a slave.
45 καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακον-
and for the son of the man not came to be
ῆθαι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν
served, but to serve, and to give the life
αὐτοῦ λύτρον ἀντι πολλῶν.
of himself a ransom for many.

46 Καὶ ἐρχονται εἰς Ἱεριχὼ καὶ ἐκπορευόμενοι
And they come into Jericho; and going out
αὐτοῦ ἀπὸ Ἱεριχὼ, καὶ τῶν μαθητῶν αὐτοῦ, καὶ
of him from Jericho, and the disciples of him, and
οὗλου ἰκανοῦ, υἱὸς Τιμαίου, Βαρτιμαῖος ὁ τυφ-
a crowd great, a son of Timeus, Bartimeus the blind,
λος, ἐκαθῆτο παρὰ τὴν ὁδὸν προσαιτῶν. 47 Καὶ
sat by the way begging. And
ἀκούσας, ὅτι Ἰησοῦς ὁ Ναζωραῖος ἐστίν, ᾤξετο
hearing, that Jesus the Nazarene is, he began
κραγεῖν καὶ λέγειν· Ὁ υἱὸς Δαυὶδ, Ἰησοῦ, ἐλέη-
to cry out and to say: The son of David, Jesus, have pity
σον με. 48 Καὶ ἐπετιμῶν αὐτῷ πολλοί, ἵνα
on me. And rebuking him many, so that
σιῶπῃσιν· ὁ δὲ πολλὰ μᾶλλον ἐκραγεῖν· Τί
be might be silent; he but much more cried out; O son
Δαυὶδ, ἐλέησον με. 49 Καὶ στας ὁ Ἰησοῦς,
of David, have pity on me. And stopping the Jesus,
εἶπεν αὐτῷ φωνῆσθαι· καὶ φωνοῦσι τὸν τυφ-
told him to be called; and they called the blind,
λόν, λέγοντες αὐτῷ· Θάρσει, ἐγείρε· φωνεῖ
saying to him; Take courage, rise up; he calls
σε. 50 Ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ, ἀνασ-
thee. He and throwing off the mantle of himself, arising
τας ἦλθε πρὸς τὸν Ἰησοῦν. 51 Καὶ ἀποκριθεὶς
came to the Jesus. And answering
λέγει αὐτῷ ὁ Ἰησοῦς· Τί θέλεις ποιῶσω σοί;
says to him the Jesus; What dost thou wish I may do to thee?
Ὁ δὲ τυφλὸς εἶπεν αὐτῷ· Ῥαββουνι, ἵνα ἀνα-
The and blind said to him; Rabbouni, that I may
βλεψῶ. 52 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ὑπάγε· ἡ
see again. The and Jesus said to him; Go; the
πίστις σου σέσωκε σε. Καὶ εὐθεὺς ἀνεβλέψε,
faith of thee has saved thee. And immediately he saw again,
καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.
and followed him in the way.

ΚΕΦ. ια'. 11.

1 Καὶ ὅτε ἐγγιζοῦσιν εἰς Ἱερουσαλὴμ, εἰς
And when they drew near to Jerusalem, to
Βηθφαγὴ καὶ Βηθανίαν, πρὸς τὸ ὄρος τῶν ἐλαι-
Bethphage and Bethany, to the mountain of the olive
ων, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ
trees, he sends two of the disciples of himself, and

Chief, shall be the Slave of All.

45 † For even the SON of MAN came not to be served, but to serve, and to give his LIFE a Ransom for many."

46 † And they came to Jericho. And as he was departing from Jericho with his DISCIPLES, and a great Crowd, * a Blind Beggar, † Bartimeus, (the son of Timeus,) sat by the ROAD.

47 And hearing That it was Jesus the Nazarene, he began to cry out, and say, * "Jesus, SON of David, have pity on me!"

48 And many charged him to be silent; but he cried out much more, "Son of David, have pity on me!"

49 And Jesus stopping, * said, "Call him." And they called the BLIND man, saying to him, "Take courage, arise; he calls thee."

50 And HE, throwing off his † MANTLE, * leaping up, came to JESUS.

51 And JESUS addressing him, said, "What dost thou wish I may do for thee?" The BLIND man said to him, † "Rabbouni! that I may receive my sight."

52 And JESUS said to him, † "Go; thy FAITH has restored thee." And he immediately received sight, and followed * him on the ROAD.

CHAPTER XI.

1 And † when they drew near to Jerusalem, to Bethphage, and Bethany, near * the MOUNT of OLIVES, he sends Two of his DISCIPLES,

* VATICAN MANUSCRIPT.—46. Bartimeus, a Blind Beggar, the son of Timeus, sat by the ROAD. And. 47. Son of David, Jesus, have. 49. said, "Call him." And. 50. leaping up came. 52. him on the ROAD. 1. THAT MOUNT which is.

† 46. Bartimeus, is considered by many to be a real name, and not an explication of his name Timaeus. † 50. Or upper garment. This was of considerable dimensions, and enveloped the whole body. In those hot countries, they threw it aside when they were at work, or ploughing in the field.—Wakefield. † 51. Rabbouni, an intensified signification of Rabbi, meaning My Master; the highest title of honor in the Jewish schools. It is only used in one other passage in the New Testament—John xx. 16.

† 46. Matt. ix. 28. † 40. Matt. xx. 20; Luke xviii. 55. † 52. Matt. ix. 29. Mark v. 34. † 1. Matt. xxi. 1; Luke xii. 39; John xii. 14.

λεγει αυτοις· ¹ Ὑπαγετε εἰς τὴν κωμὴν τὴν
says to them: Go you into the town that
κατεναντι ὑμῶν· και εὐθεὺς εἰσπορευόμενοι
opposite you; and immediately entering
εἰς αὐτήν, εὕρηστέ πῶλον δεδεμένον, ἐφ' ὃν
into her, you will find a colt having been tied, upon which
οὐδεὶς ἀνθρώπων κεκαθίκε· λύσαντες αὐτὸν
no one of men has sat; having loosed him
ἀγαγετέ. ³ Καὶ εἰαν τις ὑμῖν εἴπῃ· Το ποί-
lead you. And if any one to you should say; Why do
εἶτε τούτου; εἰπατέ· * [Ὅτι] ὁ κύριος αὐτοῦ
you say; [That] the master of him
χρεῖαν· χεῖ· και εὐθεὺς αὐτὸν ἀποστελλέι
need he; and immediately him he will send
ᾧδε. ⁴ ἤ ληθον δε, και εὗρον πῶλον δεδεμένον
here. They went and, and found a colt having been tied
πρὸς μὲν ἐξω ἐπὶ τοῦ ἀμφοδου· και
near the door without in the street; and
λυοῦσιν αὐτὸν. ⁵ Καὶ τινες τῶν ἐκεῖ ἐστήκο-
they loose him. And some of those there stand-
των ἐλεγον αυτοῖς· Τι ποιεῖτε λυόντες τὸν
ing said to them; What do you loosing the
πῶλον; ⁶ Οἱ δε εἶπον αυτοῖς καθὼς ἐνετείλατο
colt? They and said to them even as commanded
ὁ Ἰησοῦς· και ἀφῆκαν αὐτοῦς. ⁷ Καὶ ἤγαγον
the Jesus; and they suffered them. And they led
τὸν πῶλον πρὸς τὸν Ἰησοῦν, και ἐπιβαλλοῦσιν
the colt to the Jesus, and they threw upon
αὐτῷ τὰ ἱμάτια αὐτῶν· και ἐκαθίσεν ἐπ' αὐτῷ.
him the mantles of themselves; and he sat upon him.
⁸ Πολλοὶ δε τὰ ἱμάτια αὐτῶν ἐστρώσαν εἰς τὴν
Many and the mantles of themselves spread in the
ὁδόν· ἄλλοι δε στοιβαδας ἐκοπτον ἐκ τῶν
way, others and branches cut off from the
δενδρῶν, * [και ἐστρωννυνον εἰς τὴν ὁδόν.]
trees, [and scattered in the way.]
⁹ Καὶ οἱ προαγοντες και οἱ ἀκολουθουντες
And those going before and those following
ἐκραζον, * [λέγοντες.] Ὁσαννα· εὐλογημένος
did cry, [saying, Hosanna, worthy of blessing
ὁ ἐρχόμενος * [ἐν ὀνοματι κυρίου.] ¹⁰ εὐλογη-
he coming [in name of Lord,] worthy of
μενῇ ἢ ἐρχομένη βασιλεῖα τοῦ πατρὸς ἡμῶν
blessing the coming kingdom of the father of us
Δαυὶδ· ὡσαννα ἐν τοῖς ὑψίστοις. ¹¹ Καὶ εἰσηλ-
David, Hosanna in the highest. And en-
θεν εἰς Ἱεροσόλυμα ὁ Ἰησοῦς, * [και] εἰς τὸ
tered into Jerusalem the Jesus, [and] into the
ἱερόν· και περιβλεψάμενος πάντα, οὐκ ᾔσθη
temple, and having looked round on all, evening now
ουσης τῆς ὥρας, ἐξῆλθεν εἰς Βηθανίαν μετὰ
being the hour, he went out to Bethany with
τῶν δώδεκα.
the twelve.

¹² Καὶ τῇ παυρίῳν ἐξελθόντων αὐτῶν ἀπο-
And the next day coming out of them from

2 and says to them, "Go to THAT VILLAGE which is OVER AGAINST you, and as soon as you enter it, you will find a Colt tied, on which no Man has *yet sat: loose him, and bring him.

3 And if any one should say to you, 'Why do you this?' say, The MASTER needs it; and he will instantly send it hither."

4 And they went and found a Colt fastened at the door outside, in the STREET; and they loosed it.

5 And some of those standing there, said to them, "Why do you untie the colt?"

6 And they said to them as Jesus had *directed; and they allowed them.

7 And they *led the colt to Jesus, and threw on it their MANTLES; and he sat on it.

8 † And many spread their GARMENTS on the road; and others cut *Branches, from the TREES, and scattered them on the road.

9 And THOSE PRECEDING and THOSE FOLLOWING, shouted, "Hosanna!" † "Blessed be HE who comes in the Name of *Jehovah!"

10 "Blessed be the coming KINGDOM of our FATHER David!" † "Hosanna in the HIGHEST heaven!"

11 † And *Jesus went into Jerusalem, and into the TEMPLE. And having looked round on all things, it now being Evening, he went out to Bethany, with the TWELVE.

12 † And the NEXT DAY, as they were coming from Bethany, he was hungry.

* VATICAN MANUSCRIPT.—2. yet sat.

bring. 8. Branches, cut down out of the fields. In the way—omit. 9. saying—omit. 11. he entered. 11. and—omit.

2. That—omit.

6. said; and. 8. and scattered. 9. in the name of the Lord—omit.

6. said; and.

8. and scattered. 11. he entered.

† 8. Matt. xxi. 8. xii. 12.

† 9. Psa. cxlviii. 60. † 12. Matt. xxi. 12.

† 10. Psa. cxlviii. 7.

† 11. Matt.

Βηθανίας, ἐπεινάσε· ¹³ **καὶ ἰδὼν σκὴν μακρο-**
Bethany, he was hungry; and seeing a fig-tree at a dis-
θεν, ἐχούσιν φύλλα, ἦλθεν, εἰ ἀρα εὕρησει
tance, having leaves, he went, If perhaps he will find
τι ἐν αὐτῇ· καὶ ἔλθων ἐπ' αὐτὴν, οὐδὲν
any thing on her; and coming to her nothing
εὔρεν· εἰ ἡ φύλλα· οὐ γὰρ ἦν καιρὸς συκῶν.
he found except leaves: not for it was season of figs.

¹⁴ **Καὶ ἀποκρίθεις εἶπεν αὐτῇ· Μῆκετι ἐκ σου**
And answering he said to her: No more of thee
εἰς τὸν αἰῶνα μὴδὲς καρπὸν φάγοι. Καὶ
to the a, no one fruit may eat. And

ἤκουον οἱ μαθηταὶ αὐτοῦ. ¹⁵ **Καὶ ἐρχόμενοι εἰς**
heard the disciples of him, And they come to
Ἱερουσόλυμα· καὶ εἰσελθὼν εἰς τὸ ἱερὸν ᾤξητο
Jerusalem: and going into the temple he began
ἐκβάλλειν τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν
to cast out those selling and buying in
τῷ ἱερῷ· καὶ τὰς τραπέζας τῶν κολλυβιστῶν,
the temple; and the tables the money-changers,
καὶ τὰς καθέδρας τῶν πωλοῦντων τὰς περιστέ-
and the seats of those selling the dove-
ρας κατέστρεψε· ¹⁶ **καὶ οὐκ ᾔφειεν, ἵνα τις**
he overturned: and not suffered, that any one

διενεγκῇ σκευὸς δια τοῦ ἱεροῦ. ¹⁷ **αὶ ἐδίδασ-**
should carry an article through the temple. And he taught,
κε, λέγων· [αὐτοῖς]· Οὐ γεγραπταὶ· ¹⁸ **“Ὅτι**
saying [to them]: Not is it written: “That

ὁ οἶκος μου, οἶκος προσευχῆς κληθήσεται
the house of me, a house of prayer shall be called
πᾶσι τοῖς ἔθνεσιν· ὑμεῖς δὲ ἐποίησατε αὐτὸν
for all the nations: you but have made it

σπηλαῖον ληστῶν.” ¹⁹ **Καὶ ἤκουσαν οἱ γραμ-**
a den of robbers.” and heard the scribes
ματεῖς καὶ οἱ ᾠδῆται, καὶ ἐζήτουν πῶς αὐτὸν
and the high-priests, and they sought how him

ἀπολεσουσιν· ἐφοβῶντο γὰρ αὐτὸν, ὅτι πᾶς ὁ
they might destroy: they feared for him, because all the
ὄχλος ἐξεπλήσιστο ἐπὶ τῇ διδαχῇ αὐτοῦ. ²⁰ **Καὶ**
crowd was amazed at the teaching of him. And

ὅτε ὡς ἐγένετο, ἐξέπορευετο ἐξω τῆς πόλεως.
when evening it became, he went out of the city.

²¹ **Καὶ πρῶι παραπορευόμενοι, εἶδον τὴν**
And in the morning passing along, they saw the

¹³ and observing a Fig-tree, at a distance, having Leaves, he went to search for fruit on it, (for it was not yet the season for Figs.) And having come to it, he found nothing but Leaves.

¹⁴ Then he said to it: “Let no one eat Fruit of thee to the age!” And his disciples heard him.

¹⁵ And they came to Jerusalem; and going into the temple, he drove out those selling and buying, and overturned the tables of the bankers, and the seats of those selling doves;

¹⁶ and would not permit any one to carry an Article through the temple.

¹⁷ He also taught and said: “Is it not written, ‘My house shall be called a house of Prayer for all Nations?’ but you have made it a Den of Robbers.”

¹⁸ And the high-priests and the scribes heard, and sought how they might destroy him; for they feared him, because all the crowd was astonished at his teaching.

¹⁹ And when it was Evening, he went out of the city.

²⁰ And passing along in the Morning, they saw

* VATICAN MANUSCRIPT.—13. season.

—omif.

15. HIGH-PRIESTS and the SCRIBES.

17. and said, “Is it not.”

17. to them

† 13. That Jesus had a right to gather figs from this tree, if there had been any upon it, appears from the law of Moses, mentioned in Deut. xxiii. 24, 25. Josephus alluding to this law, mentions ripe fruits in general, not grapes and corn only. His words are:—“Let not passengers, (whether natives or strangers,) be hindered from touching the ripe fruits. Let them be permitted to fill themselves with them, but not to carry any away.” That some ripe figs might be expected on fig-trees at that time of the year will appear, says Pearce, from the following considerations:—“Jesus went up to this fig-tree on the 11th day of the month Nisan, i. e. three days before the Passover, which was always on the 14th day of it. “On the morning after the Sabbath” which followed the Passover, the first-fruits were to be offered to God in the temple.” Lev. xxiii. 11. The leaves on the tree indicated that summer was nigh, Matt. xxi. 8, 2, and that fruit might be reasonably expected, especially as the fig-tree should forth its fruit before the leaves. If, therefore, the tree bore figs, now was the period to find and eat them.

† 13. That is, the season for gathering them. † 14. Some cavilers object to this miracle of our Savior, and ask, What right had he to destroy this fig-tree? In answer, observe, that the tree was evidently barren, and therefore of no use to any one; that it could hardly be private property, for it was on the public road; and that it was made the means of inculcating a great moral truth on the minds of his disciples.

† 15. Matt. xxi. 10.

† 15. Matt. xxi. 12.

† Luke xix. 45.

† 17. Isa.

lvi. 7

† 18. Matt. xxi. 45, 46.

† Luke xix. 47.

† 20. Matt. xxi. 19.

συκην ἐξηραμμενην ἐκ ριζων· ²¹ Καὶ ἀναμ-
 ῖνσθεὶς ὁ Πέτρος, λέγει αὐτῷ· Ῥαββί, ἰδε, ἡ
 συκη, ἣν κατηρασά, ἐξηραται. ²² Καὶ
 ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς· Ἐχετε πισ-
 τιν θεοῦ. ²³ Ἀμην γὰρ λέγω ὑμῖν, ὅτι ὅς αν-
 εἶπῃ τῷ ὄρει τούτῳ· Ἀρθῆτι, καὶ βληθή-
 εἰς τὴν θάλασσαν· καὶ μὴ διακρίθῃ ἐν τῇ
 καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύσῃ ὅτι αὐτὸς
 λέγει· πάντα ὅσα ἀν προσευχόμενοι αἰτεσ-
 θε, πιστεύετε ὅτι λαμβανετε, καὶ ἔσται ὑμῖν.
²⁴ Καὶ ὅταν στηκῆτε προσευχόμενοι, ἀφίετε, εἰ
 τι ἔχετε κατὰ τινος· ἵνα καὶ ὁ πατὴρ
 ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς, ἀφ' ὑμῖν τὰ παραπ-
 τώματα ὑμῶν. ²⁵ Εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ
 ὁ πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς, ἀφήσει τὰ
 παραπτώματα ὑμῶν. ²⁶ Καὶ ἐρχονται ταλιν
 εἰς Ἱερουσόλυμα. Καὶ ἐν τῷ ἱερῷ περιπατοῦν-
 τος αὐτοῦ, ἐρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς
 καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι, ²⁷ καὶ
 λέγουσιν αὐτῷ· Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς·
 καὶ τίς σοι τὴν ἐξουσίαν ταυτὴν ἔδωκεν, ἵνα
 ταῦτα ποιῇς; ²⁸ Ὁ δὲ Ἰησοῦς * [ἀποκριθεὶς]
 εἶπεν αὐτοῖς· Ἐπερωτήσω ὑμᾶς * [καθῶ] ἓνα
 λόγον· καὶ ἀποκριθῆτε μοι, καὶ ἐρῶ ὑμῖν, ἐν
 ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. ²⁹ Τὸ βάπτισμα

the FIG-TREE withered away from the Roots.
 21 And PETER remembering, says to him, "Rabbi, behold, the FIG-TREE which thou didst curse, is withered away."
 22 And JESUS answering says to them, "Have Faith in God.
 23 For indeed I say to you, † That whoever should say to this MOUNTAIN, 'Be raised up, and thrown into the SEA'; and should not doubt in his HEART, but believe that what he says is being done; he shall have it.
 24 For this reason I say to you, † All things whatever you † pray for, and desire, believe That you will receive, and you shall have them.
 25 † And when you stand praying, forgive, if you have any thing against any one; that also THAT FATHER of yours in the HEAVENS may forgive you your OFFENCES.
 26 † [But if you don't forgive, neither will THAT FATHER of yours in the HEAVENS forgive your OFFENCES.]
 27 † And they came again to Jerusalem. And as he was walking about in the TEMPLE, the HIGH-PRIESTS, and the SCRIBES, and the ELDERS, came to him,
 28 and * they said to him, "By What Authority doest thou these things? * or who EMPOWERED thee to do them?"
 29 And JESUS said to them, "I will ask you One Question; and if you answer me, I also will inform you by What Authority I do these things.

* VATICAN MANUSCRIPT.—23. what he says is being done; he shall have it. For this. 24. pray for, and desire, believe you That you did receive. 25. they said. 26. or who. 29. answering—omit. 29. also I—omit.

† 26. This verse is wanting in Dr. Birch's collation of the Vat. MS., and is omitted by several MSS. and Versions.
 † 23. Matt. xvii. 20; xxi. 21: Luke xvii. 6. † 24. Matt. vii. 7; Luke xi. 9; James i. 5. 6. † 25. Matt. vi. 14; Col. iii. 13. † 26. Matt. xvii. 26.
 † 27. Matt. xxi. 23; Luke xx. 4.

Ιωαννου ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων· ἀποκ-
of John from heaven or, or from men?
 ρίσητε μοι. ³¹ Καὶ ἐλογίζοντο πρὸς ἑαυτοὺς,
you to me. And they reasoned among themselves,
 λεγόντες· Ἐὰν εἰπώμεν· Ἐξ οὐρανοῦ, ἐρεῖ·
saying: If we should say: From heaven, he will say:
 Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ; ³² Ἀλλ' εἰ
Why then not did you believe him? But if
 εἰπώμεν· Ἐξ ἀνθρώπων· ἐφοβούντα τὸν λαόν·
we should say: From men, they feared the people.
 ἅπαντες γὰρ ἔχουν τὸν Ἰωάννην, ὅτι ὄντως
all for held the John, that really
 προφήτης ἦν. ³³ Καὶ ἀποκριθέντες λεγούσι τῷ
a prophet was. And answering they say to the
 Ἰησοῦ. Οὐκ οἶδαμεν. Καὶ ὁ Ἰησοῦς * [ἀποκρι-
Jesus. Not we know. And the Jesus [answer-
 θεις] λέγει αὐτοῖς· Οὐδὲ ἐγὼ λέγω ὑμῖν, ἐν
ing he says to them; Neither I say to you, by
 ποίᾳ ἐξουσίᾳ ταῦτα ποίω.
what authority these things I do.

ΚΕΦ. ΙΒ'. 12.

¹ Καὶ ᾤρξατο αὐτὸς ἐν παραβολαῖς λέγειν·
And he began to them in parables to talk;
 Ἀμπελῶνα ἐφύτευσαν ἄνθρωπος, καὶ περιέθηκε
A vineyard planted a man, and placed around
 φραγμον, καὶ ὠρυξεν ὑπολήνιον, καὶ φκοδομήσε
a hedge, and dug a wine-vat, and built
 πύργον· καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπέθη-
a tower; and let out it to husbandmen and went
 μασε. ² Καὶ ἀπέστειλε πρὸς τοὺς γεωργούς τῷ
abroad. And he sent to the husbandmen in the
 καιρῷ δούλον, ἵνα παρα τῶν γεωργῶν λαβῇ
a slave, that from the husbandmen, he might receive
 ἀπὸ τοῦ παρπύου τοῦ ἀμπελῶνος. ³ Οἱ δὲ λαβόν-
of the fruits of the vineyard. They but taking
 τες αὐτὸν, ἐδείραν, καὶ ἀπέστειλαν κενόν. ⁴ Καὶ
him, they thayed, and sent away empty. And
 παλιν ἀπέστειλε πρὸς αὐτοὺς ἄλλον δούλον·
again he sent to them another slave,
 κακείνον λιθοβολήσαντες ἐκεφαλαιώσιν, καὶ
and this pelting with stone they wounded on the head, and
 * [ἀπέστειλαν] ἡτιμωμένον. ⁵ Καὶ ἄλλον ἀπέ-
[sent away] having dishonored. And another he
 στειλε· κακείνον ἀπέκτειναν· καὶ πολλοὺς
sent, he is they killed; and many
 ἄλλους, τοὺς μὲν δύναντες, τοὺς δὲ ἀποκτεν-
others, some in led saying, some but killing
 νοντες. ⁶ Ἐτι * [οὖν] ἓνα υἱὸν ἔχων, ἀγαπητὸν
yet [therefore] one son having, beloved
 * [αὐτοῦ], ἀπέστειλε * [καί] αὐτὸν πρὸς αὐτοὺς
[of himself,] he sent [and] him to them
 ἐσχατὰν, λέγων· Ὅτι ἐντραπήσονται τὸν υἱόν
last, saying: That they will regard the son
 μου. ⁷ Ἐννοοῦν δὲ ἱ γεωργοὶ εἶπον πρὸς ἑαυτοὺς·
of me. those but the husbandmen said to themselves:

³⁰ Was the IMMERSION
 of *JOHN from Heaven,
 or from Men? Answer
 me."

³¹ And they reasoned
 among themselves, saying,
 "If we should say, From
 Heaven; he will say, Why
 then did you not believe
 him?"

³² But *should we say,
 From Men;—they feared
 the PEOPLE; for all main-
 tain that †JOHN was really
 a Prophet.

³³ And answering they
 say to JESUS, "We do not
 know." And JESUS says
 to them, "neither do I tell
 you by What Authority I
 do these things."

CHAPTER XII

¹ † And he began to ad-
 dress them in Parables.
 A Man planted a Vine-
 yard, and placed a Hedge
 about it, and dug a Wine-
 vat, and built a Tower, and
 leased it to CULTIVATORS,
 and left the country.

² And he sent a Servant
 to the CULTIVATORS, at
 the SEASON, that he might
 receive from the CULTIVA-
 TORS of the *FRUITS of
 the VINEYARD.

³ But *seizing him, they
 beat Him, and sent him
 away empty.

⁴ And again he sent to
 them another Servant;
 and *him they wounded
 in the head, and disgrace-
 fully treated.

⁵ And he sent Another,
 and him they killed; and
 Many Others, beating
 *some, and killing *some.

⁶ * Having yet One be-
 loved Son, he sent him last
 to them, saying, "They
 will respect my SON."

⁷ But Those CULTIVA-
 TORS said among them-

* VATICAN MANUSCRIPT.—30. JOHN.

omit. 2. FRUITS OF. 4. him they wounded in the head. 5. some. 6. some. 6. therefore—omit. 6. of himself—omit.

† 1. See Note on Matt. xxi. 33.

† 32. Matt. lili. 5; xiv. 5; Mark vi. 20.
 Isa. vi. 1—7.

32. should we say.

33. answering—

4. sent away— 5. He had yet one Son, beloved; he sent 6. also—omit.

† 1. Matt. xxi. 23; Luke xxii. 9; See

Οὗτοι οὗτος ἐστὶν ὁ κληρονομος· δευτε, αποκ-
that this is the heir; come, we may
 τεινόμενον αὐτον, καὶ ἡμῶν ἐστὶ ἡ κληρονομία.
kill him and of us shall be the inheritance
 * Καὶ λαβόντες αὐτον, ἀπέκτειναν, καὶ ἐξεβα-
And having taken him, they killed, and cast
 λον ἐξω τοῦ ἀμπελωνος. ⁹ Τί * [οὖν] ποιήσει
out of the vineyard. What [therefore] will do
 ὁ κύριος τοῦ ἀμπελωνος; ⁹ Εὐσέεται καὶ ἀπολε-
he lord of the vineyard? He will come and destroy
 σει τοὺς γεωργούς, καὶ δώσει τὸν ἀμπελῶνα
the husbandmen, and will give the vineyard
 ἄλλοις. ¹⁰ Οὐδε τὴν γραφὴν ταύτην ἀνεγνώστε·
to others. Not even the writing this have you read;
 * Λίθον δὲ ἀπεδοκιμασάν οἱ οἰκοδομοῦντες, οὗτος
A stone which rejected those building. this
 ἐγενήθη εἰς κεφαλὴν γωνίας· ¹¹ παρὰ κυρίου
was made into a head of a corner. by a Lord
 ἐγενετο αὕτη, καὶ ἐστὶ θαυμαστή ἐν ὀφθαλμοῖς
was done this, and it is wonderful in eyes
 ἡμῶν· ¹² Καὶ ἐζητοῦν αὐτὸν κρατῆσαι, καὶ
of us? And they sought him to seize, but
 ἐφοβήθησαν τὸν ὄχλον· ἐγνώσαν γὰρ, ὅτι πρὸς
they feared the crowd; they knew for, that to
 αὐτοὺς τὴν παραβολὴν εἶπε. Καὶ ἀφέντες
them the parable he spoke. And leaving
 αὐτον, ἀπῆλθον.
him, they went away.

¹³ Καὶ ἀποστελλοῦσι πρὸς αὐτὸν τινὰς τῶν
And they send to him some of the
 Φαρισαίων καὶ τῶν Ἑρῳδιανῶν, ἵνα αὐτ. ν· ἔγρου-
Pharisees and of the Herodians, that him they might
 τῶσι λόγῳ. ¹⁴ Οἱ δὲ ἐλθόντες λεγούσιν αὐτῷ·
him in word. They and having come they say to him:
 Διδασκαλε, οἶδαμεν, ὅτι ἀληθὴς εἰ, καὶ οὐ
O teacher, we know: that true thou art, and not
 μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς
carest thee about no one: not for thou lookest into
 πρόσωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν
face of men, but in truth the way
 τοῦ θεοῦ διδάσκεις· ἐξεστὶ κησὼν Καίσαρι
of the God thou teachest: is it lawful tribute to Caesar
 δύναι, ἢ οὐ; δῶμεν, ἢ μὴ δῶμεν; ¹⁵ Ὁ
to give, or not? should we give, or not should we give? He
 δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν, εἶπεν αὐτοῖς· Τί
but knowing of them the hypocrisy, said to them: by
 με πειράζετε; φέρετε μοι δηνάριον, ἵνα ἰδῶ.
me do ye tempt? bring you to me a denarius, that I may see.
¹⁶ Οἱ δὲ πνεύσαν. Καὶ λέγει αὐτοῖς· Τίνας ἢ
They and brought. And he says to them: Of whom the

selves; * This is the HEIR; come, let us kill him; and the INHERITANCE will be ours.

⁸ Then seizing him, they killed him, and cast him out of the VINEYARD

What will the LORD of the VINEYARD do? He will come and destroy those CULTIVATORS, and give the VINEYARD to others.

¹⁰ Have you not even read this SCRIPTURE?— * A Stone which the BUILDERS rejected, has become the Head of the Corner;

¹¹ This was performed by Jehovah, and it is wonderful in our Eyes."

¹² † And they sought to apprehend Him, but they feared the CROWD; for they knew that he had spoken the PARABLE respecting them; and leaving him, they went away.

¹³ † Then they send to him some of the PHARISEES, and of the HERODIANS, that they might ensnare Him in Conversation.

¹⁴ And having come, THEY say to him, "Teacher, we know that thou art sincere, and carest for no one; for thou lookest not to the Appearance of Men, but teachest the WAY of GOD in Truth. † Is it lawful to pay Tax to Caesar, or not?

¹⁵ Should we pay, or should we not pay?" But HE, knowing their HYPOCRISY, said to them, "Why do you try Me? Bring me a DENARIUS, that I may see it."

¹⁶ And THEY brought one. And he says to them,

* LITICAN MANUSCRIPT.—2. therefore—omit.

† 12. The Jews, whose religious system was theocracy, were of opinion, that they could not, consistently with their allegiance to God their king, comply with paying an acknowledgment of subordination to an earthly sovereign. Judas of Galilee was the first who endeavored to persuade the Jews of the unlawfulness of paying tribute to a foreign potentate. See Josephus Ant. xviii. 1. and B. J. ii. 12. The primitive Christians also held a similar opinion, and fondly thought, that their subjection to Jesus Christ exempted them from all allegiance to the power of the magistrate. This idea is the proper clue to lead us to a right understanding of all those passages in the epistolary writings of the New Testament, which relate to civil government.—Wakefield.

† 10. Psa. cxviii. 22.

† 12. Matt. xxi. 45, 46; Mark xi. 18; John vii. 26, 30, 46

† 15. Matt. xxii. 15; Luke xx. 20.

εικὼν αὐτῆς, καὶ ἡ ἐπιγραφή· Οἱ δὲ εἶπον αὐτῷ·
likeness this, and the inscription? They and said to him;
Καίσαρος. 17 Καὶ * [ἀποκριθεὶς] ὁ Ἰησοῦς εἶπεν
Of Cesar. And [answering] the Jesus said

* [αὐτοῖς]· Ἀποδοτε τὰ Καίσαρος Καίσαρι,
[to them:] Give you back the things of Cesar to Cesar,

καὶ τὰ τοῦ θεοῦ, τῷ θεῷ. Καὶ ἐθαύμασεν
and the things of the God, to the God. And they wondered
ἐπ' αὐτῷ. 18 Καὶ ἐρχονται Σαδδουκαῖοι πρὸς
at him. And come Sadducees to

αὐτὸν, οἳ τινες λεγούσιν ἀναστάσιν μὴ εἶναι·
him, who say a resurrection not to be;

καὶ ἐκηρωτῶσαν αὐτὸν, λέγοντες· 19 Διδασκαλε,
and they asked him, saying; O teacher,

Μωσὴς ἐγράψεν ἡμῖν, "ὅτι εἰαν τινος ἀδελφός
Moses wrote for us, "that if any brother

ἀποθάνῃ, καὶ καταλιπῇ γυναῖκα, καὶ τέκνα μὴ
should die, and should leave behind a wife, and children not

ᾄῃ, ἵνα λαβῇ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα
should leave, that should take the brother of him the wife

καὶ αὐτοῦ, καὶ ἐξαναστήσῃ σπέρμα, τῷ ἀδελφῷ
of him, and should raise up seed, to the brother

αὐτοῦ." 20 Ἐπτά ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος
of himself." Seven brothers were; and the first

ἐλάβε γυναῖκα, καὶ ἀποθνήσκων οὐκ ἀφῆκε
took a wife, and dying not left

σπέρμα. 21 Καὶ ὁ δευτέρος ἐλάβεν αὐτὴν,
seed And the second took her,

καὶ ἀπέθανε, καὶ οὐδὲ αὐτὸς ἀφῆκε σπέρμα· καὶ
and died, and neither left seed; and

ὁ τρίτος ὡσαύτως. 22 Καὶ * [ἐλάβον αὐτὴν]
the third in like manner. And [took her]

οἱ ἑπτά, καὶ οὐκ ἀφῆκαν σπέρμα. Ἐσχάτη
the seven, and not left seed. Last

παντῶν ᾤθνε καὶ ἡ γυνὴ. 23 Ἐν τῇ * [οὖν]
of all died also the woman. In the [therefore]

ἀναστάσει, * [ὅταν ἀναστῶσι,] τίνος αὐτῶν
resurrection, [when they shall rise,] of whom of them

ἔσται γυνὴ; οἱ γὰρ ἑπτά ἀσχον αὐτὴν γυναῖκα·
shall be a wife? the for seven had her a wife.

κα. 24 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς·
And answering the Jesus said to them;

Οὐ δια τούτου πλανασθε, μὴ εἰδότες τὰς γραφάς,
Not through this do you err, not knowing the writings,

μηδὲ τὴν δυνάμιν τοῦ θεοῦ; 25 Ὅταν γὰρ ἐκ
neither the power of the God? When for out of

νεκρῶν ἀναστῶσιν, οὐτὲ γαμουσὶν, οὐτὲ
dead (ones) they may rise, neither they marry, nor

γαμίσκονται, ἀλλ' εἰσιν ὡς ἀγγελοὶ ἐν τοῖς
are given in marriage, but are as messengers in the

οὐρανοῖς. 26 Περὶ δὲ τῶν νεκρῶν, ὅτι ἐγείρονται,
heavens. Concerning but the dead (ones), that they rise

ταί, οὐκ ἀνεγνώτε ἐν τῇ βιβλίῳ Μωσέως, ἐπὶ
they, not have you read in the book of Moses, at

τοῦ βᾶτου ὡς εἶπεν αὐτῷ ὁ θεός, λέγων·
the book as said to him the God, saying;

44 Ἐγὼ ὁ θεὸς Ἀβραάμ, καὶ ὁ θεὸς Ἰσαὰκ, καὶ
I the God of Abraham, and the God of Isaac, and

"Whose LIKENESS and INSCRIPTION is this?" And
THEY said to him, "Cesar's."

17 And JESUS said;
"Render the THINGS of

Cesar, to Cesar; and the
THINGS of God, to God."

And they *wondered at
him.

18 †Then the Sadducees,
who say there is no Resur-

rection, came to him, and
asked him, saying,

19 "Teacher, Moses
wrote for us, 'That if one's

'Brother should die, and
'leave a Wife behind, and

'leave no Children, that his
BROTHER should take his

WIFE, and raise up Off-
'spring for his BROTHER.'

20 There were Seven
Brothers; and the FIRST

took a Wife, and dying,
left no Child.

21 And the SECOND took
her, and died, *leaving no

Child; and the THIRD in
like manner.

22 And the SEVEN left
no Offspring. Last of all

the WOMAN also died.

23 At the RESURREC-
TION, Whose Wife will she

be of them? for the SEVEN
had her for a Wife."

24 And JESUS answering
said to them, "Do you not

err through this,—not
knowing the SCRIPTURES,

nor the POWER of GOD?

25 For when they shall
rise from the Dead, they

will neither marry, nor be
given in marriage; †but

be as *THOSE ANGELS in
the HEAVENS.

26 But concerning the
DEAD, that they will rise,

have you not read in the
BOOK of Moses, at the

BURN, how GOD spoke to
him, saying, †'I am the

'God of Abraham, and the
'* God of Isaac, and the
'* God of Jacob?'

* VATICAN MANUSCRIPT.— 17. answering—omit.

17. to them—omit.

17. greatly

wondered at him.

21. leaving no Child.

23. therefore—

omit.

25. THOSE ANGELS.

26. God.

26. God

† 18. Matt. xxi. 23; Luke xxi. 27.

† 25. † Cor. xv. 42, 43, 52.

† 26. Exod. iii. 6.

γραμματεῖς, ὅτι ὁ Χριστὸς υἱὸς ἐστὶ Δαυὶδ·
scribes, that the Anointed a son is of David?
 * Ὁ αὐτὸς γὰρ Δαυὶδ εἶπεν ἐν πνεύματι ἁγίῳ·
Itself for David said by a spirit holy;
 "Λέγει ὁ κυρίως τῷ κυρίῳ μου· Καθού ἐκ δεξι-
Says the Lord to the Lord of me; Sit thou at right
 ων μου, ἕως ἀνθῶ τοὺς ἐχθρούς σου ὑποπόδιον
of me, till I may place the enemies of thee a footstool
 τῶν ποδῶν σου." * Ὁ αὐτὸς οὖν Δαυὶδ λέγει
of the feet of thee, Himself therefore David calls
 αὐτὸν κυρίον· καὶ ποθεν υἱὸς αὐτοῦ ἐστὶ; Καί
him Lord; and whence a son of him is he? And
 ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδύως. * Καί
the great crowd heard him gladly. And
 εἶπεν * [αὐτοῖς] ἐν τῇ διδασκαλίᾳ αὐτοῦ· Βλέπετε
he said [to them] in the teaching of himself; Beware you
 ἀπὸ τῶν γραμματέων, τῶν θέλοντων ἐν στολαῖς
of the scribes, those desiring in long robes
 περιπατεῖν, καὶ ἀσπασμούς ἐν ταῖς ἀγοραῖς,
to walk about, and salutations in the markets,
 * καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ
and first-seats in the synagogues, and
 πρωτοκλισίας ἐν τοῖς δεσποῖς. * οἱ κατασθιόνοντες
upper couches at the feasts those devouring
 τὰς οἰκίας τῶν χηρῶν, καὶ προφασίαι μακρὰ προσ-
the houses of the widows, and for a how long are
 εὐχομένοι· οὗτοι ληφύονται περισσώτερον κρίμα.
praying these will receive heavier judgment
 * Καὶ καθίστας * [ὁ Ἰησοῦς] κατεναντίου τοῦ
And sitting [the Jesus] over against the
 γαζοφυλακίου, εἰσέωρε πῶς ὁ ὄχλος βάλλει
treasury, he beheld how the crowd casts
 γαλκὸν εἰς τὸ γαζοφυλάκιον. Καὶ πολλοὶ
copper into the treasury. And many
 πλουσιοὶ ἐβαλλον πολλὰ. * Καὶ ἐλθούσα μία
rich cast much. And coming one
 χηρὰ πτωχή, ἐβαλε λεπτά δύο, ὃ ἐστὶ κοδ-
a poor, cast mites two, which is a
 ραντῆς. * Καὶ προσκαλεσάμενος τοὺς μαθητάς
calling. And having called the disciples
 αὐτοῦ, εἶπεν αὐτοῖς· Ἀμὲν λέγω ὑμῖν, ὅτι ἡ
of himself, he said to them; Indeed I say to you, that the
 χηρὰ αὕτη ἢ πτωχὴ πλείων πάντων βεβλήκε
widow this the poor more of all has cast
 τῶν βαλόντων εἰς τὸ γαζοφυλάκιον. * Πάν-
of those casting into the treasury. All
 τες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἐβαλον·
for out of the abounding fulness to them have cast;
 αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα
this but out of the poverty of herself all as much as
 εἶχεν ἐβαλεν, ὅλον τὸν βίον αὐτῆς.
she had cast, whole the living of herself,

say, That the MESSIAH is a Son of David?

38 For David himself said, by the Holy Spirit, † "Jehovah said to my 'LORD, Sit thou at my 'Right hand, till I put 'thine ENEMIES under- 'neath thy FEET.'

37 David himself, there- fore, calls him Lord, and how then is he * His Son? And the GREAT Crowd heard him with pleasure.

38 And he said in his TEACHING, † "Beware of THOSE SCRIBES who DESIRE to walk about in † Long robes, and † love Salutations in the MAR- KETS,

39 and the Principal seats in the SYNAGOGUES, and the Upper couch at FEASTS;

40 † Those PLUNDERING the FAMILIES of WIDOWS, and for a Show make long Prayers; these will receive a heavier Judgment."

41 † And sitting opposite to the TREASURY, he be- held how the CROWD cast Money into † the TREAS- URY; and Many Rich men cast in much.

42 And a poor Widow approaching, cast in two Lepta, that is, a † Farthing.

43 And having called to him his DISCIPLES, he said to them, "Indeed I say to you, † That this poor wid- ow has cast in more than All of THOSE CASTING into the TREASURY;

44 for they All cast in out of their SUPERFLUITY, but SHE out of her POV- erty cast in all that she had,—her Whole LIVING."

* VATICAN MANUSCRIPT.—37. His Son.

38. to them—omit.

41. Jesus—omit.

† 38. In the original (Psa. cx. 1) it is Jehovah. But the Evangelist has adopted the version of the LXX, who, I suppose, could not venture to translate that word which every Jew regarded with the profoundest reverence, and could not pronounce it without danger of forfeiting his claim to a future state.—Wakefield.

† 38. The stote was an Oriental garment descending to the ankles, and worn by persons of distinction, as Kings, Priests and honorable persons, and was affected by the Jurists of the Pharisaical sect.—Bloomfield.

† 42. Or rather three-fourths of a farthing, or four mills. A kodranthee (Lat. quadrans,) was a Roman copper coin equivalent to the fourth part of an assarion, or two Lepta.

† 38. Psa. cx. 1. † 39. Matt. xxiii. 14. † 40. Luke xi. 40. † 41. 2 Kings xvi. 9. † 42. Cor. vii. 12

ΚΕΦ. ιγ'. 13.

¹ Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ,
And departing of him out of the temple,
λέγει αὐτῷ εἰς τῶν μαθητῶν αὐτοῦ· Διδασκαλε,
says to him one of the disciples of him, O teacher,
ἰδε, ποταποὶ λίθοι καὶ ποταποὶ οἰκοδομαὶ.
see, what stones and what buildings.

² Καὶ ὁ Ἰησοῦς *^[ἀποκριθεὶς] εἶπεν αὐτῷ·
And the Jesus ^[answering] said to him;
Βλέπεις ταῦτας τὰς μεγάλας οἰκοδομὰς; οὐ μὴ
Seest thou these the great buildings? not not
ἀπφειλῇ λίθος ἐπὶ λίθῳ, ὅς οὐ μὴ καταλυθῇ.
may be left a stone upon a stone, which not not may be thrown down.

³ Καὶ κυθήμενον αὐτοῦ εἰς τὸ ὄρος τῶν ἐλαιῶν,
And sitting of him on the mountain of the olive trees,
κατεναντὶ τοῦ ἱεροῦ, ἐπῆρωτων αὐτὸν κατ' ἰδίαν
over against the temple, asked him privately
Πέτρος, καὶ Ἰακώβος, καὶ Ἰωάννης, καὶ Ἀνδρέας·
Peter, and James, and John, and Andrew;

⁴ Εἰπε ἡμῖν, ποτε ταῦτα ἔσται, καὶ τί το
Say to us, when these things shall be, and what the
σημεῖον, ὅταν μελλῇ πάντα τὰ ὑτά συντελεσθῆναι.
sign, when are about all these things to be ended?

⁵ Ὁ δὲ Ἰησοῦς *^[ἀποκριθεὶς αὐτοῖς,] ᾤρξατο
The and Jesus ^[answering - em,] began
λεγεῖν· Βλέπετε μὴ τίς ὑμᾶς πλανήσῃ.
to say; Take heed not a.y one you may deceive.

⁶ Πολλοὶ *^[γὰρ] ἐλεύσονται ἐν τῷ ὀνόματι μου,
Many ^[for] shall come in the name of me,
λέγοντες· Ὅτι ἐγὼ εἰμὶ καὶ πολλοὺς πλανή-
saying; That I am; and many they will
σοῦν. ⁷ Ὅταν δὲ ἀκούσῃτε πολέμους καὶ
deceive. When and ye all hear wars and
ἀκὰς πολέμων, μὴ θροεῖσθε· δεῖ *^[γὰρ]
reports of wars, not be disturbed; it behooves ^[for]

γενεσθαι ἀλλ' οὕτω τὸ τέλος. ⁸ Ἐγερθήσεται
to take place; but not yet the and. Shall b. raised up
γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεῖα ἐπὶ βασι-
for nation against nation, and kingdom against king-
λειαν· *^[καὶ] ἔσονται σεισμοὶ κατὰ τοποῦς,
dom; ^[and] shall be earthquakes in places,

*^[καὶ] ἔσονται λιμοὶ *^[καὶ] παραχαῖαι. Ἀρχαὶ
^[and] shall be famines ^[and] commotions. Beginnings

CHAPTER XIII.

¹ † And as he was going out of the temple, one of his DISCIPLES says to him, "Teacher, see; † What Stones! and What Buildings!"

² And JESUS said to him, "Seest thou these GREAT Buildings? † there shall not be * left here a Stone upon a Stone; fall will be overthrown."

³ And as he was sitting on † the MOUNT of OLIVES opposite the TEMPLE, Peter, and James, and John, and Andrew asked him privately,

⁴ "Tell us, when these things will be?" and "What will be the SIGN when all these things are about to be accomplished?"

⁵ And JESUS began to * say to them, † "Beware that no one deceive You."

⁶ Many will come in my NAME, saying, "I am he; he" will deceive Many.

⁷ And when you shall hear of Conflicts, and Reports of Battles, be not alarmed; for these things must occur, but the END is not yet.

⁸ For Nation will rise against Nation, and Kingdom against Kingdom; there will be Earthquakes in various places, and there will be Famines; these are the * Beginnings of Sorrows.

* VATICAN MANUSCRIPT.—2. answering—omit. them—omit.
8. and—omit.

5. say to them, "Beware."

8. and—omit.

2. left here.

6. for—omit.

8. and commotions—omit.

5. answering

7. for—omit.

8. a Beginning of.

† 1. Josephus says that the stones with which Herod built the temple, were "of a white and firm substance," and that "every one of them was about twenty-five cubits in length, eight in height, and twelve in breadth." A cubit was nearly twenty-two inches of our measure.

† 2. How exactly this prediction was fulfilled may be known from Josephus. —He says, Caesar ordered the soldiers to dig up the whole city and the temple; but to leave three of the highest towers standing; and a part of the wall, as a security to the garrison. But they so entirely dug up and levelled all the rest of the city, that none who saw it, would think it to have ever been inhabited." Eleazar, in his animated speech to his countrymen, thus exclaims: "Where is that great city, the metropolis of the Jewish people, defended by such walls and such mighty towers? Where is that city, which was thought to be inhabited by God? It is torn up from its foundations; and the only memorial that remains of it, is the camp of its destroyers, which is stationed in the ruins." It is also related in the Talmud of Maimonides, that according to Roman custom, the very foundations of the temple were dug up, and that T. Rufus, a Roman commander, carried a plough over them.

† 3. From this spot the whole of Jerusalem was spread before the eye; and its situation, form, buildings, boundaries, and different parts, distinctly and individually seen; more especially Mount Moriah and Solomon's Temple, together with its spacious area.

† 1. See Matt. 23: 1; Luke xxi. 5.

† 2. Luke xix. 44.

† 3. Jer. xxix. 8.

ἰδὼν ταῦτα. ⁹ Ἐλεπετε δε ὑμεῖς ἑαυτοὺς·
of sorrow these: Take heed but you yourselves:
παράδωσού· * [γὰρ] ὑμᾶς εἰς συνέδρια, καὶ εἰς
they will deliver up [for] you to sahedrims, and into
συναγωγὰς δαρησεσθε, καὶ ἐπὶ ἡγεμονῶν καὶ
synagogues you will be beaten, and before governors and
βασιλέων σταθῆσεσθε, ἐνεκεν ἐμοῦ, εἰς μαρτυρίον
kings you will stand, on account of me, for a testimony
αὐτοῖς. ¹⁰ Καὶ εἰς πάντα τὰ ἔθνη δεῖ,
to them. And among all the nations it behoveth,
πρῶτον κηρυχθῆναι το εὐαγγέλιον. ¹¹ Ὅταν δε
first to be published the glad tidings. When but

αἰσῶν ὑμᾶς παραδιδόντες, μὴ προμεριμνᾶτε
they may lead you delivering up, not be anxious beforehand
τι λαλήσετε, * [μὴδε μελετάτε·] ἀλλ' ὃ ἑαν
what you should speak, [nor be concerned:] but whatever

δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τοῦτο λαλεῖτε·
may be given to you in that the hour, this speak you:
οὐ γὰρ ἐστε ὑμεῖς οἱ λαλῶντες, ἀλλὰ τὸ πνεῦμα
not for are you the speaking, but the spirit

τὸ ἅγιον. ¹² Παράδωσει δε ἀδελφὸς ἀδελφὸν
the holy. Will deliver up and a brother a brother
εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐπαναστή-
to death, and father a child; and they shall

σονται τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν·
rise up children against parents, and deliver to death
αὐτοὺς. ¹³ Καὶ ἐσεσθε μισούμενοι ὑπὸ πάντων,
them. And you will be being hated by all,

διὰ τὸ ὄνομα μου. Ὁ δε ὑπομείνας εἰς τέλος,
through the name of me. He but persevering to end,
οὗτος σωθήσεται. ¹⁴ Ὅταν δε ἴδῃτε τὸ βδέ-
this will be saved. When but you may see the abomi-

λυγμα τῆς ἐρημώσεως ἑστὼς ὅπου οὐ δεῖ·
nation of the desolation having stood where not ought; (the
ἀναγινώσκων νοεῖτω) τότε οἱ ἐν τῇ Ἰουδαίᾳ,
reading let him think:) then those in the Judea,

φευγέτωσαν εἰς τὰ ὄρη. ¹⁵ ὁ * [δε] ἐπὶ τοῦ
let them flee to the mountains; he [and] on the
δωματος, μὴ κατωβατῶ * [εἰς τὴν οἰκίαν,] μὴδε
roof, not let him go down (into the house,) nor

εἰσελθῶ, ἀραι τι ἐκ τῆς οἰκίας αὐτοῦ·
enter, to take anything out of the house of himself;
¹⁶ καὶ ὁ εἰς τὸν ἀγρὸν ὢν, μὴ ἐπιστρέψατω εἰς
and he in the field being, not let him turn back

τὰ ὀπίσω, ἀραι τὸ ἱμάτιον αὐτοῦ. ¹⁷ Ὁ αἰ δε
the back, to take the mantle of him. Woe but
ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις
to the in womb having and to the giving suck.

ἐν ἐκείναις ταῖς ἡμέραις. ¹⁸ Προσευχέσθε δε,
in those the days. Pray you but,
ἵνα μὴ γενῇται ἡ φυλὴ ὑμῶν χειμῶνος.
that not may be the sight of you of winter.

⁹ But take heed to yourselves. They will deliver you up to High Councils and to Synagogues; and you will be beaten, and will stand before Governors and Kings on my account, for a Testimony to them.

¹⁰ And the glad tidings must first be published among All the NATIONS.

¹¹ But when they conduct you to deliver you up, be not anxious beforehand what you should speak; but whatever may be given you in That hour, this speak; for it is not you who will speak, but the HOLY SPIRIT.

¹² And Brother will deliver up Brother to Death, and a Father his Child; and Children will rise up against Parents, and cause them to die.

¹³ And you will be hated by all on account of my NAME; but HE, who PATIENTLY ENDURES to the End, he will be saved.

¹⁴ But when you shall see THAT DESTRUCTIVE ABOMINATION, standing where it ought not"—(READER, attend!)—then let THOSE IN JUDEA ESCAPE to the MOUNTAINS;

¹⁵ let not HIM who is on the ROOF descend, nor enter his HOUSE, to take Anything out of it:

¹⁶ and let not HIM who is in the FIELD return BACK to take his MANTLE.

¹⁷ But alas for the PREGNANT and NURSING WOMEN in THOSE DAYS!

¹⁸ But pray that * it may not be in Winter;

* VATICAN MANUSCRIPT.—0. for—omit, omit.

15. into the house—omit.
† 15. The peculiar construction of Eastern houses is here referred to. They were all of the same height, so that a person could walk at the top of a range of buildings, without inconvenience, from one end to the other. In Palestine they are still built on this plan. A staircase is carried on the outside from the top of the house to the bottom. The injunction in this verse is delivered in a figure, expressive of great eagerness and expedition; so that if a man was walking on the roof, he was directed to go straight forwards, till he got out of the city; and not to delay even to go down into the house to take the most necessary articles of food and raiment for his flight.

† 9. Matt. x. 17, 18; xxiv. 9; Rev. 11. 10.
10; Luke xii. 11; xxi. 14.

9; Luke xxi. 17

† 10. Luke xxiv. 14.
† 12. Matt. x. 21; xxiv. 10; Luke xxi. 16.

† 14. Dan. ix. 27; Matt. xxiv. 15; Luke xxi. 20.

† 11. Matt. x.
† 13. Matt.

† 17. Luke xxi. 20

¹⁹ Εσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλίψις, οἷα
Shall be for the days those affliction, such as
 οὐ γέγονε ταύτη ἀπ' ἀρχῆς κτίσεως, ἧς
not has been so great from a beginning of creation, which
 ἐκτίσεν ὁ θεός, ἕως τοῦ νῦν, καὶ οὐ μὴ γενήται.
created the God, till the now, and not may be.

²⁰ Καὶ εἰ μὴ κύριος ἐκόλοβωσε τὰς ἡμέρας, οὐκ
And if not a Lord shortened the days, not
 ἀν εἰσῶθη πᾶσα σὰρξ· ἀλλὰ διὰ τοὺς ἐκ-
should be saved all flesh; but on account of the cho-
 λεκτοὺς, οὓς ἐξελέξατο, ἐκόλοβωσε τὰς ἡμέρας.
sen (ones), whom he has chosen, he has shortened the days.

²¹ Καὶ τότε ἐὰν τις ὑμῖν εἰπῇ· Ἴδου, ὧδε ὁ
And then if any one to you should say; Lo, here the
 χριστός· ἢ· Ἴδου, ἐκεῖ· μὴ πιστεύετε. ²² Ἐγερ-
Anointed; or; Lo, here; not believe you. Shall

θησονται γὰρ ψευδοχριστοὶ καὶ ψευδοπροφῆται,
be raised for false anointed ones and false prophets
 καὶ δώσουσι σημεῖα καὶ τεράτα, πρὸς τὸ ἀπο-
and shall give signs and wonders, to the to de-
 πλανᾶν, εἰ δυνατόν, * [καὶ] τοὺς ἐκλεκτοὺς.
ceive, if possible, [even] the chosen.

²³ Ὑμεῖς δὲ βλέπετε· * [ἰδού,] προειρηκα ὑμῖν
You but take heed; [lo,] I have foretold to you
 πάντα. ²⁴ Ἀλλ' ἐν ἐκεῖναις ταῖς ἡμέραις, μετὰ
all. But in those the days, after

τὴν θλίψιν ἐκεῖνην, ὁ ἥλιος σκοτισθῆσεται,
the affliction that, the sun shall be darkened,
 καὶ ἡ σελήνη οὐ δώσει τοφέγγος αὐτῆς·
and the moon not shall give the light of herself;

²⁵ καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἐσονται ἐκπιπτο-
and the stars of the heaven shall be fall-
 ντες, καὶ αἱ δυνάμεις, αἱ ἐν τοῖς οὐρανοῖς,
ties, and the powers, those in the heavens,
 σαλευθήσονται. ²⁶ Καὶ τότε ὀφνύται τὸν νῆον
shall be shaken. And then they shall see the son

τοῦ ἀνθρώπου ἐρχομένον ἐν νεφέλαις, μετὰ
of the man coming on clouds, with
 δυνάμεως πολλῆς καὶ δόξης. ²⁷ Καὶ τότε ἀποσ-
power much and glory. And then he will

τελεῖ τοὺς ἀγγέλους αὐτοῦ, καὶ ἐπισυναξέει τοὺς
send the messengers of himself, and he will gather the
 ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνεμῶν,
chosen (ones) of himself from the four winds,

ἀπ' ἀκροῦ γῆς ἕως ἀκροῦ οὐρανοῦ. ²⁸ Ἀπὸ
from an extremity of earth to an extremity of heaven. From
 δὲ τῆς συκῆς μαθεῖτε τὴν παραβολὴν· ὅταν
but the fig-tree learn you the parable: when

αὐτῆς ᾗδῃ ὁ κλάδος ἁπαλὸς γενήται, καὶ
of her now the branch tender may become, and
 ἐκφύῃ τὰ φύλλα, γινώσκετε, ὅτι ἐγγὺς τὸ
may put forth the leaves, you know, that near the

καὶ ἐκφύῃ τὰ φύλλα, γινώσκετε, ὅτι ἐγγὺς τὸ
may put forth the leaves, you know, that near the

19 for in those days will be distress, † such as has not been from the Beginning of the Creation, which God created, till now, nor ever will be.

20 And except the Lord cut short the days, No Person could survive; but on account of the CHOSEN whom he has selected, he has cut short the days.

21 And then if any one should say to you, 'Behold, the MESSIAH is here!' or 'Behold,—there!' believe it not;

22 because False Messiahs and False Prophets will arise, and exhibit Signs and Wonders, to DECEIVE, if possible, the CHOSEN.

23 † But be you on your guard; I have forewarned you.

24 † But in Those DAYS, after that AFFLICTION, the SUN will be obscured, and the MOON will withhold her light,

25 and * the STARS will fall out of HEAVEN, and THOSE POWERS in the HEAVENS will be shaken.

26 † And then they will see the SON of MAN coming in Clouds, with great Power and Glory.

27 And then he will send forth * the MESSENGERS, and assemble his CHOSEN from the FOUR Winds, from the Extremity of Earth to the utmost bound of Heaven.

28 Now learn a PARABLE from the FIG-TREE. When its BRANCH now becomes tender, and puts forth LEAVES, * it is known That SUMMER is near.

* VATICAN MANUSCRIPT.—22. even—omit. 23. lo—omit. 25. the STARS will fall out of HEAVEN, and those POWERS. 27. the MESSENGERS. 28. it is known That.

† 24. In Isaiah xlii. 9, 10, 13, when the destruction of Babylon is threatened, it is thus expressed, "the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. I will shake the heavens, &c." And the reader may find the same eastern manner of speaking in the following places of scripture.—Job xxx. 28; Eccl. xii. 1, 2; Isa. xiv. 23; xxiv. 4; lx. 20; Jer. iv. 23; xv. 9; Ezek. xxxii. 7, 6; Dan. viii. 10; Joel ii. 10, 30, 31; iii. 15; Amos v. 20; viii. 9, 2 Pet. iii. 10, 13; Rev. vi. 12—14.

† 10. Dan. xii. 1; Matt. xxiv. 21. † 23. 2 Pet. iii. 17. † 24. Matt. xxiv. 29; Luke xxi. 25. † 26. Dan. vii. 13, 14; Matt. xxvi. 64; Mark xiv. 62; Rev. i. 7.

θερος εστιν. ²⁹ Οὕτω και υμεις, όταν ταυτα
 summer is. So also you, when these things
 αδητε γινόμενα, γινώσκετε, ότι εγγυς εστιν
 you may see coming to pass, know you, that near be is
 εις θυρας. ³⁰ Αμην λεγω υμιν, ότι ου μη
 at doors. Indeed I say to you, that not will
 παρελθῃ ἡ γενεα αὕτη, μεχρις οὗ παντα
 may pass away the generation this, till of whom all
 ταυτα γενηται. ³¹ Ο ουρανος και ἡ γη παρε-
 these may be done. The heaven and the earth shall
 λευσεται· οἱ δε λογοι μου ου μη παρελθωσι.
 pass away; the but words of me not not will pass away.

³² Περὶ δε της ἡμερας ἐκείνης ἢ της ὥρας
 Concerning but the day that or the hour
 οὐδεῖς οἶδεν, οὐδε οἱ ἀγγελοι, οἱ ἐν ουρανῳ,
 no one knows, nor the messengers, those in heaven,
 οὐδε ὁ υἱος, εἰ μη ὁ πατήρ. ³³ Βλεπετε, ἀγ-
 nor the son, if not the father. Take heed, watch
 ρυπνεῖτε * [και προσευχεσθε]· ουκ οἰδατε γαρ
 you [and pray you.] not you know for
 ποτε ὁ καιρος εστιν. ³⁴ Ὃς ἀνθρώπος ἀποδη-
 when the season is. As a man going
 μος ἀφείλῃ τὴν οἰκίαν αὐτοῦ, και δους τοῖς
 abroad leaving the house of himself, and having given to the
 δουλοῖς αὐτοῦ τὴν ἐξουσίαν, * [και] ἕκαστῳ
 slaves of himself the authority, [and] to each one
 τὸ ἔργον αὐτοῦ και τῷ θυρωρῷ ἐνετειλάτω ἵνα
 the work of himself and to the porter he commanded that
 γρηγορῇ. ³⁵ Γρηγορεῖτε οὖν· ουκ οἰδατε γαρ,
 he should watch. Watch you therefore; not you know for,
 ποτε ὁ κυριος της οἰκίας ἐρχεται, οὔτε, ἢ
 when the lord of the house comes, evening, or
 μεσονυκτιου, ἢ ἀλεκτοροφωναίς, ἢ πρωί· ³⁶ μὴ
 midnight, or cock-crowing, or morning: lest
 ἔλθῳ ἑξαφνης, εὕρῃ ὑμᾶς καθευδοντας.
 coming suddenly, he may find you sleeping.
³⁷ Ἄ δε ὑμιν λεγω, πασι λεγω· Γρηγορεῖτε.
 What and to you I say, to all I say: Watch you.

ΚΕΦ. αδ'. 14.

¹ Ἦν δε το πασχα και τα αζυμα μετα δυο
 Was now the passover and the unleavened cakes after two
 ἡμερας· και ἐζητουν οἱ ἀρχιερεῖς και οἱ γραμ-
 days; and sought the high-priests and the scribes.
 ματεῖς, πως αὐτον ἐν δολῳ κρατησαντες αποκ-
 how him by deceit seizing they
 τεινωσιν. ² Ἐλεγον δε· Μὴ ἐν τῇ ἑορτῇ,
 might kill. They said but; Not in the feast,
 μὴποτε θυρῶς ἐπταὶ τοῦ λαοῦ.
 lest a tumult shall be of the people.

³ Και οντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ
 And being of him in Bethany in the house
 Σιμωνος τοῦ λεπροῦ, κατακειμένου αὐτοῦ, πλθε
 of Simon the leper, reclining of him, came

²⁹ Thus also, when you shall see these things transpiring, know That he is near at the doors.

³⁰ Indeed, I say to you, That this GENERATION will not pass away, till All these things be accomplished.

³¹ The HEAVEN and EARTH will fail; but my WORDS cannot fail.

³² But concerning that DAY, * or HOUR, knows no man; not even an Angel in Heaven, nor the SON, but the FATHER.

³³ † Take heed, watch; for you know not when the SEASON is.

³⁴ † As a Man going abroad, leaving his HOUSE, and having given the AUTHORITY to his SERVANTS, to each his WORK, he also commanded the PORTER to watch.

³⁵ Watch, therefore; for you know not when the MASTER of the HOUSE comes; * whether at Evening, or at Midnight, or at Cock-crowing, or in the Morning;

³⁶ lest coming unexpectedly he should find you sleeping.

³⁷ And what I say to you, I say to all, Watch.*

CHAPTER XIV.

¹ † Now after Two Days was the PASSOVER and the feast of UNLEAVENED BREAD; and the HIGH-PRIESTS and SCRIBES sought him how they might take him by Deception, and kill him.

² * For they said, "Not during the FEAST, lest there should be a Tumult of the PEOPLE."

³ † And he being at Bethany, in the HOUSE of Simon the LEPER, while he was reclining at table, a

* VATICAN MANUSCRIPT.—82. or HOUR knows no man; not even an Angel in Heaven 33. and pray—omit. 34. and—omit. 35. whether at Evening. 2. For they

† 31. (see ch. 8. † 35. Matt. xxiv. 42; xxv. 13; Luke xii. 40; xxi. 31; Rom. xiii. 11; 1 Thess. v. 6. † 34. Matt. xxiv. 42; xxv. 14. † 1. Matt. xxvi. 2; Luke xxii. 1; John xi. 55; xiii. 1. † 3. Matt. xvi. 8; John xii. 1, 3; See Luke vii. 37.

γυνή έχουσα αλαβαστρον μυρου, ναρδου
a woman having an alabaster box of balsam, of spikenard,
πιστικῆς πολυτελους· * [και] συντριψασα το
genuine very costly: [and] breaking the
αλαβαστρον, κατεχεεν αυτου κατα της κεφαλῃς.
alabaster box, she poured of it down on the head.

4 Ησαν δε τινες αγανακτοντες προς εαυτους,
Were and some being angry to themselves,

* [και λεγοντες·] Εις τι ἡ απωλεια αὐτῃ του
[and saying:] For what the loss this of the
μυρου γεγονεν; 5 Ἦδυνατο γαρ τουτο το μυρον
balsam has been made? Could for this the balsam

πραθῆναι επανω τριακοσιων δηναριων, και
to be sold more three hundred denarii, and
δοθῆναι τοις πτωχοις. Και ενεβριμωντο αυτην.
to be given to the poor. And they censured her.

6 Ὁ δε Ἰησους ειπεν· Αφετε αυτην· τι αυτη
The but Jesus said; Let alone her; why to her
κοπους παρεχετε; καλον εργον ειργασατο εν
troubles present you? good a work she has wrought in
εμοι. 7 Παντοτε γαρ τους πτωχους εχετε μεθ'

me. Always for the poor you have with
εαυτων, και, όταν θελητε, δυνασθε αυτους εν
yourselves, and, when you will, you can them good

ποιησαι· εμε δε ου παντοτε εχετε. 8 Ὁ εσχεν
to do; me but not always you have. (9) εσῶν
αὕτη, εποιησε· προελαβε μυρισαι μου τὸ σῶμα
this, she has done; beforehand to anoint of me the body

εις τον ενταφιασμον. 9 Αμην λεγω υμιν, οπου
for the burial. Indeed I say to you, wherever
αν κηρυχθῃ το ευαγγελιον τουτο εις ολον τον
may be published the glad tidings this in whole the

κοσμον, και ὁ εποιησεν αὕτη λαληθησεται, εις
world, also what she did this shall be spoken, for
μνημοσυνον αυτης.

a memorial of her.

10 Και ὁ Ἰουδας ὁ Ἰσκαριωτης, εις των
And the Judas the Iscariot, one of the

δωδεκα, απηλθε προς τους αρχιερεις, ινα
twelve, went to the high-priests, that

παρῴσῃ αυτον αυτοις· 11 Οἱ δε ακουσαντες
he might deliver up him to them: They and hearing

εχαρησαν· και επηγγειλαντο αυτω αργυριον
were glad; and promised him silver

δουнай. Και εζητει, πως ευκαιρως αυτον
to give. And he sought, how conveniently him

παρῴσῃ. 12 Και τη πρωτῃ ἡμερᾳ των
he might deliver up. And the first day of the

αζυμων, ὅτε το πασχα εθνον, λεγου-
unleavened cakes, when the paschal lamb were sacrificed, they

σιν αυτω οἱ μαθηται αυτου· Που θελεις απελ-
say to him the disciples of him; where wilt thou have

θοντες ετοιμασωμεν, ινα φαγῃς το πασχα;
going we make ready, that thou mayest eat the passover?

woman came, having an Alabaster box of Balsam of genuine Spikenard, very costly; and breaking the box, she poured it on his head.

4 And some were displeased, saying among themselves, "Why has this loss of the BALSAM taken place?"

5 For * This BALSAM could have been sold for more than † Three hundred Denarii, and given to the poor." And they censured her.

6 But Jesus said, "Let her alone; why do you trouble the WOMAN? She has done a Good Work for me."

7 † For you have the poor always among you, and when you will, you can * do Them good; but Me you have not always.

8 POSSESSING This Balsam, she has done it, to anoint my BODY beforehand for the BURIAL.

9 * And indeed I say to you, Wherever these GLAD TIDINGS may be proclaimed in the Whole WORLD, this also which she has done shall be spoken of in Memory of her."

10 † And * THAT Judas Iscariot, who was one of the TWELVE, went to the HIGH-PRIESTS, to deliver Him up to them.

11 And hearing it they rejoiced, and promised to give him Money. And he sought how he might conveniently deliver Him up.

12 † Now on the FIRST Day of UNLEAVENED BREAD, when the PASCHAL LAMBS were sacrificed, his DISCIPLES say to him, "Where dost thou wish that we go and prepare that thou mayest eat the PASSOVER?"

* VATICAN MANUSCRIPT.—3. and—omit. could.

7. always do them.

4. and saying—omit.

9. And indeed.

5. This BALSAM

10. THAT Judas Iscariot.

† 5. A Denarius being in value about 14 cents, or 7d. English, the value of the box of balsam would be forty-two dollars, or £8. 15s.

‡ 7. Deut. xv. 11.

‡ 10. Matt. xxvi. 14; Luke xxii. 3, 4.

‡ 12. Matt. xxvi. 14;

Luke xxi. 7.

13 Καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς· Τηγάτε εἰς τὴν πόλιν· καὶ ἀπαντήσει ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ. 14 καὶ ὅπου ἐν εἰσελθῇ, εἰπατέ τῷ οἰκοδεσποτῇ· Ὅτι ὁ διδασκαλὸς λέγει· Πού ἐστι τὸ κατὰλυμα, ὅπου τοῦ πάσχα μετὰ τῶν μαθητῶν μου φαγῶ; 15 Καὶ αὐτὸς ὑμῖν δείξει ἀναγαιὸν μέγα ἐστρωμένον· ἐτοιμὸν· ὅκεῖ ἐτοιμάσατε ἡμῖν. 16 Καὶ ἐξελθὼν οἱ μαθηταὶ αὐτοῦ, καὶ ἦλθον εἰς τὴν πόλιν, καὶ εὗρον καθὼς εἶπεν αὐτοῖς· καὶ ἠτοίμασαν τὸ πάσχα. 17 Ἰαὶ ὀψίας γενομένης, ἐρχεται μετὰ τῶν δώδεκα. 18 Καὶ ἀσκειμένον αὐτῶν καὶ ἐσθionτων, εἶπεν ὁ Ἰησοῦς· Ἀμὲν λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει με, ὃ ἐσθion μετ' ἐμοῦ. 19 Οἱ * [δε] ἤρξαντο λυπεῖσθαι, καὶ λέγειν αὐτῷ εἰς καθ' εἷς· Μῆτι ἐγώ; * [καὶ ἄλλος· Μῆτι ἐγώ;] 20 Ὁ δὲ * [ἀποκριθεὶς] εἶπεν αὐτοῖς· Εἷς ἐκ τῶν δώδεκα, ὃ ἐμβαπτομένος μετ' ἐμοῦ εἰς τὸ τρυβλίον. 21 Ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γεγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκεῖνῳ, δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται· καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἀνθρώπος ἐκεῖνος. 22 Καὶ ἐσθionτων αὐτῶν, λαβὼν ὁ Ἰησοῦς ἄρτον, εὐλογήσας ἐκλάσε, καὶ ἔδωκεν αὐτοῖς, καὶ εἶπε· Λαβετε· τούτο ἐστὶ τὸ σῶμα τοῦ αἵματος.

13 And he sends two of his DISCIPLES, and says to them, "Go into the CITY, and a Man carrying a Pitcher of Water will meet you; follow him;

14 and wherever he may enter, say to the HOUSEHOLDERS, The TEACHER says, Where is the GUEST-CHAMBER, where I may eat the PASSOVER with my DISCIPLES?

15 And he will show you a large Upper-room † furnished ready; * there prepare for us."

16 And * the DISCIPLES went forth, and came into the CITY, and found every thing even as he had said to them; and they prepared the PASSOVER.

17 † And Evening being come, he comes with the TWELVE.

18 And as they were reclining at table, and eating, JESUS said, "Indeed I say to you, That * one of you who are EATING with me will deliver me up."

19 And * they began to be sorrowful, and to say to him, one by one, "Is it I?"

20 And he said to them, "It is THAT ONE of the TWELVE dipping in with me into the DISH."

21 * The SON of MAN indeed † goes away [to death.] even as it has been written concerning him; but woe to that MAN through whom the SON of MAN is delivered up! Good were it for that MAN if he had not been born."

22 † And as they were eating, * he took a Loaf, and having given praise, he broke it, and gave to them, and said, "Take; this is my BODY."

* VATICAN MANUSCRIPT.—14. MY GUEST-CHAMBER. 15. and there prepare. 16. the DISCIPLES. 18. one of you who are EATING with me. 19. and—omit. 19. they. 20. and another; not 17—omit. 20. answering—omit. 21. Dismiss the son. 22. he took.

† 15. Furnished ready, probably alludes to the manner of making the room ready for the celebration of the passover; which was examined in every hole and corner by the light of wax candles, and cleared from the smallest crumb of leaven with a scrupulous nicety.—† 17. Matt. xxvi. 19.

† 21. Matt. xxvi. 24; Luke xxii. 22; John vii. 33.

μου. ²³ Καὶ λαβὼν τὸ ποτήριον, εὐχαριστήσας
of me. And taking the cup, having given thanks
ἔδωκεν αὐτοῖς· καὶ ἐπιον ἐξ αὐτοῦ πάντες.
he gave to them; and they drank out of it all
²⁴ Καὶ ἔειπεν * [αὐτοῖς.] Τοῦτο ἐστὶ τὸ αἷμα μου,
And he said [to them.] This is the blood of me,
τοῦ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν
that of the new covenant, that concerning many
ἐκχυνόμενον. ²⁵ Ἀμὴν λέγω ὑμῖν, ὅτι οὐκετι
being shed. Indeed I say to you, that no more
οὐ μὴ πινῶ ἐκ τοῦ γεννηματος τῆς ἀμπέλου, ἕως
not not I will drink of the product the vine, till
τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πινῶ καιρὸν ἐν
the day that, when I drink new so
τῇ βασιλείᾳ τοῦ θεοῦ. ³⁶ Καὶ ὑμνήσαντες,
the kingdom of the God. And having sung a hymn,
ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν.
they departed to the mountain of the olive trees.

²⁷ Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Ὅτι πάντες
And says to them the Jesus; That all
σκανδαλισθήσεσθε * [ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ·]
will be stumbled [at me in the night this·]
ὅτι γεγραπταί· “Παταξὼ τὸν ποιμένα, καὶ
for it is written· I will smite the shepherd, and
διασκορπισθήσεται τὰ πρόβατα.” ²⁸ Ἀλλὰ
will be scattered the sheep.” But
μετὰ τοῦ ἐγερθῆναι με, προᾶξω ὑμᾶς εἰς τὴν
after the to be raised me, I will go before you into the
Γαλιλαίαν. ²⁹ Ὁ δὲ Πέτρος εἶπεν αὐτῷ· Καὶ ἐγὼ
Galilee. The he Peter said to him; Even I
πάντες σκανδαλισθήσονται, ἀλλ’ οὐκ ἐγώ.
all will be stumbled, yet not I
³⁰ Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω σοί,
And says to him the Jesus; Indeed I say to thee,
ὅτι σὺ σήμερον ἐν τῇ νυκτὶ ταύτῃ, πρὶν ἢ
that thou this-day in the night this, before
δύς ἀλεκτορὰ φωνῆσαι, τρίς ἀπαρνήσῃ με.
twice a cock to have crowed, thrice thou wilt deny me.
³¹ Ὁ δὲ ἐκ περισσοῦ ἐλέγετο μᾶλλον· Ἐάν με
He but with vehemence spoke more; If me
δὲν συναποθάνειν σοί, οὐ μὴ σε ἀπαρνήσομαι.
must to die with thee, not not thee I will deny.
Ἵσταντως δὲ καὶ πάντες ἐλέγον. ³² Καὶ ἐρχο-
In like manner and also all they said. And they
ται εἰς χωρίον, οὗ τὸ ὄνομα Γεθσημανῆ· καὶ
came to a place, of which the name Gethsamane; and
λέγει τοῖς μαθηταῖς αὐτοῦ· Καθίστατε ὧδε,
he says to the disciples of himself; Sit ye here,
ἕως προσευξώμαι. ³³ Καὶ παραλαμβάνει τὸν
till I shall pray. And he takes the
Πέτρον καὶ Ἰακώβον καὶ Ἰωάννην μεθ’ ἑαυτοῦ·
Peter and James and John with himself;
καὶ ᾤχετο ἐκθαμβηθεὶς καὶ ἀδημονεῖν. ³⁴ Καὶ
and began to be greatly amazed and to be in anguish. And
λέγει αὐτοῖς· Περὶλυπὸς ἐστὶν ἡ ψυχὴ μου ἕως
he says to them; Extremely sorrowful is the soul of me even to

²³ And taking * a Cup, having given thanks, he gave it to them; and they all drank out of it.

²⁴ And he said, † “This is THAT BLOOD of mine which is of the COVENANT, THAT which is FORTHED OUT for many.”

²⁵ Indeed I say to you, * That I will drink of the PRODUCT of the VINE no more, till that DAY when I drink it new in the KINGDOM of GOD.”

²⁶ † And having sung, they went out to this MOUNT of OLIVES.

²⁷ And JESUS says to them, “You will all be stumbled; because it is written, † I will smite the SHEPHERD, and the SKEEP will be dispersed.”

²⁸ † But after I am RAISED, I will precede you to GALILEE.”

²⁹ † And PETER said to him, “Even if all shall be stumbled, yet I will not.”

³⁰ And JESUS says to him, “Indeed I say to thee, That thou This-day, in This NIGHT, before a Cock crows twice, wilt disown Me thrice.”

³¹ But HE spoke with more vehemence, “If I must die with thee, I will by no means disown Thee.” And they all said the same.

³² † And they came to a Place named Gethsamane, and he says to his DISCIPLES, “Sit here, while I * go away and pray.”

³³ And he takes with him PETER, and * JAMES, and JOHN, and began to be greatly amazed and full of Anguish.

³⁴ And he says to them, † “My SOUL is encompassed with a deadly An-

* VATICAN MANUSCRIPT.—22. a Cup. 24. to them—omit. 26. THAT BLOOD of mine, which is of the COVENANT, THAT which is FORTHED OUT. 27. at me in this night—omit. 32. go away and pray. 33. JAMES, and JOHN.

† 24. Luke xxii. 20; 1 Cor. xi. 25. † 26. Matt. xxvi. 30. † 27. Zeck. xiii. 7. † 28. Matt. xvi. 7. † 29. Matt. xxvi. 33, 34; Luke xxii. 33, 34; John xiii. 37, 38. † 32. Matt. xxvi. 36; Luke xxii. 30; John xviii. 1. † 34. John xii. 27.

θανάτου· μείνατε ὧδε, καὶ γρηγορεῖτε. ³⁵ Καὶ
 death, remain you here, and watch. And
 προελθὼν μικρὸν, ἐπέσεν ἐπὶ τῆς γῆς· καὶ
 going forward a little, he fell on the ground; and
 προσπύχετο, ἵνα, εἰ δυνατόν ἐστι, παρελθῇ ἀπ'
 prayed, that, if possible it is, might pass from
 αὐτοῦ ἡ ὥρα. ³⁶ Καὶ ἐλέγεν· Ἀββὰ ὁ πατήρ,
 I am the hour. And he said; Abba the father,
 πάντα δυνάτα σοὶ παρενεγκε το ποτήριον ἀπ'
 all (things) possible to thee; take the cup from
 ἐμοῦ τούτου. Ἀλλ' οὐ, τί ἐγὼ θελω, ἀλλὰ τι
 me this. But not, what I will, but what
 συ. ³⁷ Καὶ ἐρχεται, καὶ εὑρίσκει αὐτοὺς καθευ-
 thou. And he comes, and finds them sleep-
 δοντας· καὶ λέγει τῷ Πέτρῳ· Σίμων, καθευδεῖς;
 ing; and he says to the Peter: Simon, sleepest thou?
 οὐκ ἰσχύσας μίαν ὥραν γρηγορῆσαι; ³⁸ Γρηγορ-
 not couldst thou one hour to watch? Watch
 εἰτε καὶ προσευχέσθε, ἵνα μὴ εἰσελθῇτε εἰς
 you and pray you, that not you enter into
 πειρασμόν· το μὲν πνεῦμα προθυμον, ἡ δὲ
 temptation: the indeed spirit ready, the but
 σαρκὸς ἀσθενής. ³⁹ Καὶ πάλιν ἀπελθὼν πρὸς τὸν
 flesh weak. And again going away he prayed,
 ξάτο, τὸν αὐτὸν λόγον εἰπὼν. ⁴⁰ Καὶ ὑποστρε-
 the same words saying. And having returned
 ψας, εὑρεν αὐτοὺς πάλιν καθευδοντας· ἦσαν
 he found them again sleeping: were
 γὰρ οἱ ὀφθαλμοὶ αὐτῶν βεβαρημένοι καὶ οὐκ
 for the eyes of them weighed down and not
 ᾔδεισαν, τί αὐτῷ ἀποκριθῶσι. ⁴¹ Καὶ ἐρχεται
 they knew, what to him they might answer. And he comes
 τὸ τρίτον, καὶ λέγει αὐτοῖς· Καθευδετε το
 the third, and he says to them: Do you sleep the
 λοιπὸν καὶ ἀναπαυέσθε; ἀπεχεῖ, ἦλθεν ἡ ὥρα·
 now and rest you? It is enough, is come the hour:
 ἰδοὺ, παραδίδεται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς
 lo, is delivered up the son of the man into the
 χεῖρας τῶν ἁμαρτωλῶν. ⁴² Ἐγείρεσθε, ἀγόμεν-
 hands of the sinners. Arise, let us go;
 ἰδοὺ, ὁ παραδίδους με ἤγγικε.
 lo, he delivering up me has come near.
⁴³ Καὶ ευθὺς, ἐτι αὐτοῦ λαλουντος, παραγι-
 And immediately, y, while of him speaking, comes
 νεται Ἰουδᾶς, εἰς ἓν τῶν δώδεκα, καὶ μετ' αὐτοῦ
 Judas, one being of the twelve, and with him
 ὄχλος * [πολὺς] μετὰ μαχαίρων καὶ ξυλῶν,
 crowd [great] with swords and clubs,
 παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ
 from the high-priests and the scribes and
 τῶν πρεσβυτέρων. ⁴⁴ Δεδώκει δὲ ὁ παραδίδους
 the elders. Had given and he delivering up
 αὐτὸν σὺςσημον αὐτοῖς, λέγων· Ὅν ἂν φι-
 him a signal to them, saying: Whoever
 λήσω, αὐτὸς ἐστὶ· κρατήσατε αὐτὸν καὶ
 may kiss, he is: seize him and
 ἀπαγαγετε ἀσφαλῶς. ⁴⁵ Καὶ ἐλθὼν, ευθὺς
 lead away safely. And coming, immediately

guish; stay here and watch."

35 And going forward a little, he fell on the GROUND, and prayed, that if possible the HOUR might pass from him.

36 And he said, "Abba, FATHER, all things are possible with thee; remove this CUP from me; I yet not what I will, but what thou wilt."

37 And he comes and finds them sleeping; and he says to PETER, "Simon, sleepest thou? couldst thou not keep awake a single hour?"

38 Watch and pray, that you * enter not into TRIAL; the SPIRIT indeed is willing, but the FLESH is weak."

39 And going again, he prayed, speaking the SAME Words.

40 And * again he came and found them sleeping; (for Their EYES were overpowered;) and they knew not what to answer him.

41 And he comes the THIRD time, and says to them, "Do you sleep now, and take your rest? It is enough, the HOUR is come; behold the SON of MAN is delivered up into the HANDS of SINNERS."

42 I Arise, let us go; behold! HE, who DELIVERS me up, has come."

43 I And immediately, while he was yet speaking, comes * JUDAS, being one of the TWELVE, and with him a Crowd, armed with Swords and Clubs, from the HIGH-PRIESTS, and the SCRIBES, and the ELDERS.

44 And the BETRAYER had given them a Signal, saying, "He it is, whom I may kiss; seize him, and lead him away safely."

45 And coming, and immediately approaching

* VATICAN MANUSCRIPT.—38. come into. one of the twelve.

40. again he came.

43. JUDAS, being

36. John v. 30; vi. 38. 41. John xiii. 1.

1. 2.

43. Matt. xxvi. 47; Luke xii. 47; John xviii. 1.

42. Matt. xxvi. 46; John xviii.

προσελθων αὐτῷ, λεγὼν· ⁴⁶ 'Ραββί, * [ραββί·
approaching to him, he says: Rabbi.
καὶ κατεφίλησεν αὐτοῦ. ⁴⁶ Οἱ δὲ ἐπεβαλον ἐπ'
and kissed him. They then laid on
αὐτὸν τὰς χεῖρας * [αὐτῶν,] καὶ ἐκρατήσαν
him the hands [of them,] and seized
αὐτόν. ⁴⁷ Εἰς δὲ τις τῶν παρεστήκοτων,
him. One and a certain of those
σπασάμενος τὴν μαχαίραν, ἐπαῖσε τὸν δούλον
drawing the sword, struck the slave
τοῦ ἀρχιερεως, καὶ ἀφείλεν αὐτοῦ τὸ ὅτιον.
of the high-priest, and cut off of him the ear.
⁴⁸ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· 'Ὡς
And answering the cause said to them: As
ἐπὶ ἡγέρτην ἐξηλθετε μετὰ μαχαίρων καὶ
upon a robber came you out with swords and
ξυλῶν, συλλαβεῖν με. ⁴⁹ Καθ' ἡμέραν ἦμην
clubs, to take me. Every day I was
πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων, καὶ οὐκ
with you in the temple teaching, and not
ἐκρατήσατέ με· ἀλλ', ἵνα πληρωθῶσιν αἱ γρά-
you seized me; but, that must be fulfilled the writ-
φαι. ⁵⁰ Καὶ ἀφῆντες αὐτὸν πάντες ἐφυγον.
ings. And leaving him all they fled.
⁵¹ Καὶ εἰς τις νεανίσκος ἠκολούθει αὐτῷ, περι-
And one a certain young man followed him, wrap-
βεβλημένος σινδῶνα καὶ γυμνὸν· καὶ κρατοῦσιν
ped about a linen cloth naked, and they seized
αὐτόν * [οἱ νεανίσκοι.] ⁵² Ὁ δὲ καταλίπων τὴν
him [the young men.] He then leaving the
σινδῶνα, γυμνὸς ἐχύεν * [ἐπ' αὐτῶν.]
linen cloth, naked he fled [from them.]
⁵³ Καὶ ἀπηγγέλλοντο τῷ Ἰησοῦ πρὸς τὴν ἀρχιε-
And they led the Jesus to the high-
ρεᾶ· καὶ συνελθόντες αὐτῷ πάντες οἱ ἀρχιερεῖς,
priests, and came together to him all the high-priests,
καὶ οἱ πρεσβύτεροι, καὶ οἱ γραμματεῖς. ⁵⁴ Καὶ
and the elders, and the scribes. And
ὁ Πέτρος ἀπομακρυνθεὶς ἠκολούθησεν αὐτῷ ἕως
the Peter at a distance, followed him even
εἰς τὴν αὐλὴν τοῦ ἀρχιερεως· καὶ ἦν τυγ-
to into the palace of the high-priest, and was sit-
καθημένος μετὰ τῶν ὑπηρετῶν, καὶ θερμαίνον-
ting in company with the attendants, and warming
μενος πρὸς τὸ φῶς. ⁵⁵ Οἱ δὲ ὑποκριταὶ καὶ
himself to the light. The and high priests and
ὅλον τὸ συνέδριον ἐζητοῦν κατὰ τοῦ Ἰησοῦ
whole the high council sought against the Jesus
μαρτυρίαν· εἰς τὸ θανατώσει αὐτόν· καὶ οὐκ
testimony for the cause to death him; and not
εὗρισκον. ⁵⁶ Πολλοὶ γὰρ εὐψενδομαρτυροῦν
they found. Many for testified falsely
κατ' αὐτόν, καὶ ἵσαι αἱ μαρτυρίαι οὐκ ἦσαν·
against him, but consistent the testimonies not were.
⁵⁷ Καὶ πινὲς ἀσάσαντες, εὐψενδομαρτυροῦν
And some having drunk up, testified falsely against
αὐτόν, λεγόντες· ⁵⁸ Ὅτι ἤμεῖς ἠκούσαμεν αὐτοῦ
him, saying: That we heard him de-

him, he says, "Rabbi,"
and repeatedly kissed him.
⁴⁶ Then they laid
HANDS on him, and seized
him.
⁴⁷ And one of THOSE
STANDING by drew a
SWORD, and struck a SER-
VANT of the HIGH-PRIEST;
and cut off His * EAR-TIP.
⁴⁸ And Jesus answer-
ing said to them, "As in
pursuit of a Robber, have
you come with Swords and
Clubs to take me?"
⁴⁹ I was with you every
day in the TEMPLE teach-
ing, and you did not arrest
me. † But the SCRIPTURES
must be verified."
⁵⁰ And leaving him, they
all fled.
⁵¹ And a certain Youth
followed him, with a Linen
cloth wrapped about his
naked body; and they
seized him;
⁵² but leaving the LINEN
CLOTH, he fled naked.
⁵³ † And they conducted
Jesus to the HIGH-
PRIEST; and all the HIGH-
PRIESTS, and the ELDEERS,
and the SCRIBES, came to-
gether to him.
⁵⁴ And Peter followed
him at a distance, even
into the PALACE of the
HIGH-PRIEST; and sat in
company with the ATTEN-
DANTS, warming himself
before the FIRE.
⁵⁵ † And the HIGH-
PRIESTS and the Whole
SANHEDRIM sought testi-
mony against Jesus, in
order to KILL him; but
they found none.
⁵⁶ For many testified
falsely against him, but
their TESTIMONIES were
insufficient.
⁵⁷ And some standing
up, testified falsely against
him, saying,
⁵⁸ "We heard him de-

* VATICAN MARK SCRIBE.—46. rabbi—omit. 46. of them—omit.
51. the young men—omit. no. from them—omit.

47. EAR-TIP

† 49. Matt. xxvi. 65; Luke xxii. 62. † 40. Psa. cxlii. 4; Isa. liii. 7; Luke xxii. 67;
xxiv. 44. † 58. Matt. xxvi. 62; Luke xxii. 64; John xviii. 13. † 55. Matt. xxvi. 59

λεγοντος· Ὅτι ἐγὼ καταλυσῶ τὸν ναὸν τούτον
saying: That I will destroy the temple this
 τὸν χειροποίητον, καὶ δια τριῶν ἡμερῶν ἄλλον
the made with hands, and in three days another
 ἀχειρποίητον οἰκοδομήσω. ⁵⁹ Καὶ οὐδὲ οὕτως
made without hands I will build. And not even thus
 ἰσὴν ἢ μαρτυρίαν αὐτῶν. ⁶⁰ Καὶ ἀναστὰς
consistent was the testimony of them. And arising
 ὁ ἀρχιερεὺς εἰς μέσον, ἐπηρώτησε τὸν Ἰησοῦν,
the high priest in midst, he asked the Jesus,
 λέγων· Οὐκ ἀποκρίνη οὐδέν· τί οὗτοι σου
saying: Not answerest thou nothing? what these of thee
 καταμαρτυροῦσιν; ⁶¹ Ὁ δὲ ἐσιώπα, καὶ οὐδέν
testify against? He but was silent, and nothing
 ἀπεκρίνατο. Πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν
he answered. Again the high-priest asked him
 καὶ λέγει αὐτῷ· Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ
and says to him, Thou art the Anointed, the son of the
 εὐλογητοῦ; ⁶² Ὁ δὲ Ἰησοῦς εἶπεν· Ἐγὼ εἰμὶ
blessed? The and Jesus said, I am:
 καὶ ὁψεσθε τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν
and you shall see the son of the man at right
 καθήμενον τῆς δυνάμεως, καὶ ἐρχομένον μετὰ
sitting of the power, and coming with
 τῶν νεφελῶν τοῦ οὐρανοῦ. ⁶³ Ὁ δὲ ἀρχιερεὺς
the clouds of the heaven. The and high-priest.
 διάρρηξας τοὺς χιτῶνας αὐτοῦ, λέγει· Τί ἐτι
having rent the clothes of himself, says, What further
 χρειαὶ ἔχομεν μαρτυρῶν; ⁶⁴ Ἦκουσατε τῆς
need have we of witnesses? You have heard the
 βλασφημίας· τί ὑμῖν φαίνεται; Οἱ δὲ πάντες
blasphemy; what to you appears? They but all
 κατέκριναν αὐτὸν εἶναι ἐνοχὸν θανάτου. ⁶⁵ Καὶ
condemned him to be deserving of death. And
 ᾤκνησαν οἱ τινες ἐμπνεῖν αὐτῷ, καὶ περικαλυπτεῖν
began some to spit upon him, and to cover
 τὸ πρόσωπον αὐτοῦ, καὶ κολαφίζειν αὐτὸν,
the face of him, and to beat with the fist him,
 καὶ λέγειν αὐτῷ· Προφῆτευσον. Καὶ οἱ ὑπὸ
and to say to him; Prophecy. And the at-
 τῶντα βραχισμασίν αὐτὸν ἐβαλλον. ⁶⁶ Καὶ ὄντος
tendants with open hands him beat. And being
 τοῦ Πέτρου ἐν τῇ αὐλῇ κατω, ἐρχεται μία
the Peter in the court-yard below, comes one
 τῶν παιδίσκων τοῦ ἀρχιερεως· ⁶⁷ καὶ ἰδούσα
of the maid-servants of the high priest: and seeing
 τὸν Πέτρον θερμαινόμενον, ἐμβλεψασα αὐτῷ
the Peter warming himself, she looking to him
 λέγει· Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ Ἰησοῦ ἦσθα.
says: And thou with the Nazarene Jesus wast.
⁶⁸ Ὁ δὲ ᾤκνησεν, λέγων· Οὐκ οἶδα, οὐδὲ
he but denied, saying: Not I know, nor
 ἐπίσταμαι τί σὺ λέγεις. Καὶ ἐξῆλθεν ἐξω εἰς
comprehend what thou sayest. And he went out into
 τὸ προαυλίον· * [καὶ ἀλεκτὰρ ἐφώνησεν.]
the outer court: [and a cock crew.]

clare, † I will destroy
 THIS TEMPLE MADE WITH
 HANDS, and in Three Days,
 I will build Another made
 without hands."

59 But not even thus
 was their TESTIMONY suf-
 ficient.

60 And the HIGH-PRIEST
 standing up in the MIDST,
 asked JESUS, saying, "An-
 swerest thou nothing * 16
 what these testify against
 thee?"

61 † But HE was silent,
 and answered nothing.
 And the HIGH-PRIEST
 asked him, and says to
 him; "Art thou the MES-
 SIAH, the SON of the
 BLESSED One?"

62 And JESUS said, "I
 am; and you shall see the
 SON of MAN sitting at the
 Right hand of the MIGHTY
 One, and coming with the
 CLOUDS of HEAVEN."

63 And the HIGH-PRIEST
 having rent his GARMENTS,
 says, "What further need
 have we of Witnesses?"

64 You have heard the
 BLASPHEMY; What is your
 opinion?" And they ALL
 condemned him as worthy
 of Death.

65 And some began to
 spit upon him, and to
 cover HIS FACE, and to
 beat him with the fist, and
 to say to him, "Divine to
 us!" and the ATTENDANTS
 struck HIM on the cheek
 with the Open Hand.

66 † And PETER being
 below in the COURT-YARD,
 there comes one of the
 MAID-SERVANTS of the
 HIGH-PRIEST;

67 and seeing PETER
 warming himself, earnestly
 looking at him, she says,
 "Thou also wast with the
 NAZARENE, * JESUS."

68 But HE denied, say-
 ing, "I neither know nor
 understand what thou
 sayest." And he went out
 into the OUTER COURT;

* VATICAN MANUSCRIPT.—60. Because these.
 nor understood. 68. and a Cock crew.—omit.

67. JESUS.

67. neither know

† 55. Mark xv. 20; John ii. 19.
 Matt. xvi. 24. Luke xii. 32.

† 60. Matt. xxvi. 62.
 † 66. Matt. xxvi. 58, 60; Luke xii. 25. John xviii. 18

† 61. Matt. xxiv. 20

69 Καὶ ἡ παιδίσκη ἰδούσα αὐτὸν * [παλιν] ᾤχετο
And the maid-servant seeing him [again] began
λεγει τοῖς παρῃσθηκόσιν· Ὅτι οὗτος ἐξ αὐτῶν
to say to those having stood by; That this of them
ἐστιν. 70 Ὁ δὲ παλιν ᾤχετο. Καὶ μετὰ
is. He and again denied. And after
μικρὸν παλιν οἱ παρῃστώτες ἐλέγον τῷ Πέτρῳ·
a little again those having stood by said to the Peter;
Ἀληθῶς ἐξ αὐτῶν εἶ· καὶ γὰρ Γαλιλαῖος εἶ,
Truly of them thou art; also for a Galilean thou art.
*[καὶ ἡ λαλία σου ὁμοία ἐστι.] 71 Ὁ δὲ ᾤχετο
[and the speech of thee is like.] He then began
ἀναθεματίζειν καὶ ὀμνυναι· Ὅτι οὐκ οἶδα τὸν
to curse and swear; That not I know the
ἀνθρώπον τούτον, ὃν λέγετε. 72 Καὶ ἐκ δευ-
was this, of whom you say. And of sec-
τερου ἀλεκτῶρ ἐφώνησε. Καὶ ἀνεμνήσθη ὁ
ond cock crew. And remembered the
Πέτρος τὸν ῥήματος, οὗ εἶπεν αὐτῷ ὁ Ἰησοῦς·
Peter the word, of which said to him the Jesus·
Ὅτι πρὶν ἀλεκτορὰ φωνῆσαι δις, ἀπαρνήσῃ με
That before a cock to have crowed twice, thou wilt deny me
τρὶς. Καὶ ἐπιβαλὼν ἐκλαίει.
thrice. And reflecting he wept.

ΚΕΦ. ιε'. 15.

1 Καὶ εὐθεὺς ἐπὶ τὸ πρωὶ συμβούλιον ποιῶν
And immediately on the morning a council having
σαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ
been held the high-priests with the elders and
γραμματέων, καὶ ὅλον τὸ συνέδριον, ᾤσαντες
scribes, even whole the sanhedrim, binding
τὸν Ἰησοῦν, ἀπηνέγκαν καὶ παρέδωκαν τῷ Πι-
the Jesus, carried and delivered up to the Pi-
λάτῳ. 2 Καὶ ἐπηρώτησεν αὐτὸν ὁ Πίλατος·
late. And asked him the Pilate;
Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ ἀποκρι-
Thou art the king of the Jews? He and answer-
θεις εἶπεν αὐτῷ· Σὺ λέγεις. 3 Καὶ κατηγοροῦν
ing said to him; Thou sayest. And accused
αὐτὸν οἱ ἀρχιερεῖς πολλὰ. 4 Ὁ δὲ Πίλατος
him the high-priests many things. The and Pilate
παλιν ἐπηρώτησεν αὐτὸν, λέγων· Οὐκ ἀποκρίθη-
again asked him, saying; Not answerest thou
οὐδὲν· ἰδὲ, πόσα σου καταμάρτυρουσιν.
nothing? see, how many things of thee they testify against.
5 Ὁ δὲ Ἰησοῦς οὐκετι οὐδὲν ἀπεκρίθη· ὥστε
The but Jesus no longer nothing answered; so
θαυμάζειν τὸν Πίλατον. 6 Κατὰ δὲ ἑορτὴν
to surprise the Pilate. At now feast
ἀπέλυνεν αὐτοῖς ἓνα δεσμίον ὅνπερ ᾔουσιντο.
he used to release to them one prisoner whoever they asked.

69 † and the MAID-SERVANT seeing him, * said to THOSE STANDING BY, "This is one of them."

70 And HE denied it again. And after a little, THOSE STANDING BY said again to PETER, "Certainly, thou art one of them; for thou art also a Galilean."

71 Then HE began to curse and swear, "I know not this MAN of whom you speak."

72 † And * immediately for a second time † a Cock crew. And PETER recollected the word which JESUS spoke to him, "That before a Cock crows twice, thou wilt disown me thrice." And reflecting on it, he wept.

CHAPTER XV.

1 † And immediately in the * Morning, the HIGH-PRIESTS, with the ELDERS and Scribes, even the Whole SANHEDRIM, held a Council; and having bound JESUS, they carried and delivered him up to * Pilate.

2 † And PILATE asked him, "Art thou the KING of the JEWS?" And HE answering, * says to him, "Thou sayest it."

3 And the HIGH-PRIESTS accused him of many things.

4 † Then PILATE asked him again, saying, "Answerest thou nothing? See how many things they * accuse thee of."

5 † But JESUS answered no more, so that PILATE was astonished.

6 † Now at each Feast he used to release to them One Prisoner, whoever they asked.

* VATICAN MANUSCRIPT.—69. again—omit.

69. said to THOSE.

70. and

thy SPEECH is like it—omit.

72. immediately for a second.

1. Morning.

1. Pilate, 2. says to him.

4. accuse thee of.

† 72. or a watch-trumpet sounded. See Note on Matt. xvi. 34.

1 69. Matt. xxvi. 71, 73; Luke xxii. 69, 70; John xviii. 23, 26.

† 72. Matt. xxvi. 72

† 1. Psa. ii. 2; Matt. xxvii. 1; Luke xxii. 69; John xviii. 28; Acts iii. 13; iv. 26

† 2. Matt. xxvii. 11. † 4. Matt. xxvii. 13. † 5. Isa. liii. 7; John xiii. 9. † 6. Matt.

xviii. 28; Luke xxiii. 17; John xviii. 32.

Ἦν δὲ ὁ λεγόμενος Βαραββας μετὰ τῶν συστα-
Was and he being named Barabbas with the insur-
γιαστῶν δεδεμένος, οἵτινες ἐν τῇ στασει φόνον
gents having been bound, who in the sedition murder
πεποιήκεισαν. ⁸ Καὶ ἀναβοήσας ὁ ὄχλος
had committed. And crying out the crowd

ἤρξατο αἰτεῖσθαι, καθὼς αἰ ἐποίει αὐτοῖς.
began to demand, as always he did to them.

⁹ Ὁ δὲ Πιλάτος ἀπεκρίθη αὐτοῖς, λέγων· Θέλε-
The but Pilate answered them, saying, Do you

τε ἀπολῶν ὑμῖν τὸν βασιλεῖα τῶν Ἰουδαίων.
wish I shall release to you the king of the Jews.

¹⁰ Ἐγινώσκει γὰρ, ὅτι διαφθονὸν παραδεδωκεῖσαν
He knew for, that through envy had delivered up
αὐτὸν οἱ ἀρχιερεῖς. ¹¹ Οἱ δὲ ἀρχιερεῖς ἀνεσει-
him the high-priests. The and high-priests stirred

παν τὸν ὄχλον, ἵνα μᾶλλον τὸν Βαραββαν
up the crowd, that rather the Barabbas

ἀπολῶσιν αὐτοῖς. ¹² Ὁ δὲ Πιλάτος ἀποκρίθεις
he should release to them. The but Pilate answering

παλιν εἶπεν αὐτοῖς· Τί οὖν θέλετε ποιήσω ὃν
again said to them, What then do you wish I shall do whom

λέγετε βασιλεῖα τῶν Ἰουδαίων; ¹³ Οἱ δὲ παλιν
you call a king of the Jews? They but again

ἐκράζαν· Σταυρώσον αὐτὸν. ¹⁴ Ὁ δὲ Πιλάτος
cried out, Crucify him. The and Pilate

εἶπεν αὐτοῖς· Τί γὰρ κακὸν ἐποίησεν; Οἱ δὲ
said to them, What for evil has he done? They but

περισσῶς ἐκράζαν· Σταυρώσον αὐτὸν. ¹⁵ Ὁ
vehemently cried out, Crucify him. The

δὲ Πιλάτος, βουλομένος τῷ ὄχλῳ τὸ ἴκανον
then Pilate, being willing to the crowd the satisfaction

ποιῆσαι, ἀπέλευσεν αὐτοῖς τὸν Βαραββαν, καὶ
to make, released to them the Barabbas, and

παρέδωκε τὸν Ἰησοῦν, φραγελλώσα, ἵνα
delivered up the Jesus, having scourged, that

σταυρωθῇ.
he might be crucified.

¹⁶ Οἱ δὲ στρατιῶται ἀπηγάγον αὐτὸν ἐσὼ τῆς
The and soldiers led away him within the

αυλῆς, ὅ ἐστι πραιτωρίον· καὶ συγκαλοῦσιν
court, which is a judgment hall; and they call together

ὅλην τὴν σπεῖραν. ¹⁷ Καὶ ἐνδύουσιν αὐτὸν
while the company. And they clothed him

πορφύραν, καὶ περιτίθενσιν αὐτὸν πλεξάντες
purple, and placed it around him braiding

ἀκανθῖνον στεφάνον. ¹⁵ Καὶ ᾤκνουν ἀσπάζεσθαι
an acanthine wreath. And they began to salute

αὐτὸν· Χαῖρε ὁ βασιλεῦς τῶν Ἰουδαίων.
him. Hail the king of the Jews.

¹⁹ Καὶ ἐτυπτον αὐτοῦ τὴν κεφαλὴν καλάμῳ,
And they struck of him the head with a reed,

καὶ ἐνεπύον αὐτὸν, καὶ τίθεντες τὰ γόνατα
and spit upon him, and placing the knees

7 And there was HE who was NAMED Barabbas, having been imprisoned with the INSURGENTS, who had committed Murder in the INSURRECTION.

8 And the CROWD * going up began to demand what he was accustomed to grant them.

9 But PILATE answered them, saying, "Do you wish me to release to you the KING of the JEWS?"

10 For he knew That * they had delivered him up from Envy.

11 † But the HIGH-PRIESTS stirred up the CROWD, that he should rather release BARABBAS to them.

12 And PILATE answering again, said to them, "What * then shall I do to him you call the KING of the JEWS?"

13 And THEY again cried out, "Crucify him."

14 And PILATE said to them, "For what? Has he done Evil?" But they vehemently cried out, saying, "Crucify him."

15 † Then PILATE, being willing to GRATIFY the CROWD, released BARABBAS to them; and having scourged JESUS, delivered him up to be crucified.

16 † And the SOLDIERS led him away into the COURT, which is the PRÆTORIUM; and they called together the Whole COMPANY.

17 And they arrayed him in a Purple garment, and intertwining an ACANTHINE Wreath, placed it around his head,

18 And began to salute him,—"Hail, KING of the JEWS!"

19 And they struck his HEAD with a Reed, and spit on him, and KNEELING, did homage to him.

* VATICAN MANUSCRIPT.—8. going up began.

† do to him you call the KING of the JEWS?

10. they had:

12. then shall

† 11. Matt. xxvii. 20: Acts iii. 14. † 15. Matt. xxvii. 26: John xix. 1. 16. † 16. Matt. xxvii. 27.

προσεκύνουν αὐτῷ. ²⁰ Καὶ ὅτε ἐνεπαίξαν αὐτῷ, did homage to him. And when they mocked him, ἐξέδυσαν αὐτὸν τὴν πορφύραν, καὶ ἐνεδύσαν they took off him the purple, and put on αὐτὸν τὰ ἱμάτια ταῖα ἰδίᾳ καὶ ἐξαγούσιν αὐτὸν, him the clothes the own and they led out him, * [ἵνα σταυρωσῶσιν αὐτὸν.] ²¹ Καὶ ἀγγαρεύουσι (that they might cruelly him.) And they compel παραγόντα τινὰ Σίμωνα Κυρηναῖον, ἐρχομένον passing by one Simon a Cyrenian, coming ἀπ' ἀγροῦ, (τὸν πατέρα Ἀλεξάνδρου καὶ 'Ρουφου,) ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. ²² Καὶ φέρουσιν αὐτὸν ἐπὶ Γολγοθα τοπὸν ὃ ἐστὶ they bring him to Golgotha place; which is μεθερμηνευόμενον, κρανίου τοπος. ²³ Καὶ ἐδίδουν being translated, a skull a place. And they gave αὐτῷ * [πίειν] ἐσμυρνισμένον οἶνον ὃ δε him [to drink] having been mixed with myrrh wine; he but οὐκ ἔλαβε. not received.

²⁴ Καὶ σταυρωσάντες αὐτὸν, διαμερίζονται τὰ And crucifying him, they divide the ἱμάτια αὐτοῦ, βαλλόντες κληρὸν ἐπ' αὐτὰ, the clothes of him, casting lots on them, τίτις ἄρῃ. ²⁵ Ἦν δὲ ὥρα τρίτη, καὶ ἐσταύρωσαν what should take. It was and hour third, and they crucified αὐτὸν. ²⁶ Καὶ ἦν ἡ ἐπιγραφή τῆς αἰτίας αὐτοῦ him. And was the inscription of the accusation of him ἐπιγεγραμμένη. "Ὁ βασιλεὺς τῶν Ἰουδαίων." was written over: The king of the Jews. ²⁷ Καὶ σὺν αὐτῷ σταυροῦσι δύο ληστας· ἓνα ἐκ And with him they crucify two robbers; one at δεξιῶν, καὶ ἓνα ἐξ ἐναντιῶν αὐτοῦ. ²⁸ * [Καὶ right, and one at left of him. And] ἐπληρώθη ἡ γραφή ἣ λεγούσα· "Καὶ μετὰ was fulfilled the writing that saying: And with ἀνγμων ἐλογίσθη." ²⁹ Καὶ οἱ παραπορευόμενοι lawless ones he was numbered. And those passing along ἐβλασφημοῦν αὐτὸν, κινῶντες τὰς κεφαλὰς reviled him, shaking the heads αὐτῶν, καὶ λεγόντες· Οὐαὶ ὃ καταλὺν τὸν of them, and saying: Ah; he destroying the ναόν, καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν temple, and in three days building. ³⁰ ὁ σωσὼν σεαυτὸν, καὶ καταβα ἀπο τοῦ σταυροῦ. save thyself, and come down from the cross. ³¹ Ομοίως καὶ οἱ ἀρχιερεῖς, ἐμπαίζοντες πρὸς In like manner also the high-priests, mocking to ἀλλήλους μετὰ τῶν γραμματέων, ἔλεγον· one another with the scribes, said,

²⁰ And when they had mocked him, they stripped him of the PURPLE garment, and put on him * his own CLOTHES, and led him out.

²¹ † And One Simon, a Cyrenian, the FATHER of † Alexander and Rufus, coming from the Country, was passing by, and they compel him to carry his cross.

²² † And they bring him to * GOLGOTHA, which, being translated, is, a Place of a Skull.

²³ And they presented him Wine mingled with Myrrh; but * HE did not receive it.

²⁴ And * they nail him to the Cross, † and part his GARMENTS, casting Lots for them, what each should take.

²⁵ And it was the third Hour when they nailed him to the Cross.

²⁶ And the INSCRIPTION of his ACCUSATION was written over him, "The KING of the JEWS."

²⁷ And with him they * crucified Two Robbers; one at * his Right hand, and the other at his Left.

²⁸ * † [And THAT SCRIPTURE was verified, which SAYS, † "He was numbered "with LAW-BREAKERS."]

²⁹ And THOSE PASSING ALONG reviled him, † shaking their HEADS, and saying, "Ah! THOU DESTROYER of the TEMPLE, and Builder of it in Three Days,—

³⁰ save thyself, and come down from the CROSS!"

³¹ In like manner also, the HIGH-PRIESTS deriding him, with the Scribes, said

* VATICAN MANUSCRIPT.—20. his clothes. 20. that they might crucify him—omit. 22. GOLGOTHA. 23. to drink—omit. 23. n.r. 24 they nail him to the Cross, and part his garments. 27. crucified. 28.—omit.

† 21. Persons probably well known, and then living at Rome; since Paul. Rom. xvi. 13, salutes Rufus there. † 24. F. itz. and Tischendorf cancel this verse, and Griesbach marks it for omission; yet Bloomfield thinks injudiciously, as it is a remarkable fulfilment of prophecy, and is omitted only by a few MSS.

‡ 21. Matt. xxvii. 82; Luke xxiii. 26. ‡ 22. John xix. 17. ‡ 24. F. v. xxii. 18; Luke xliii. 84; John xix. 28. ‡ 25. 1. 19; Luke xxiii. 57. ‡ 20. F. v. xlii. 18; ‡ 20. F. v. xlii. 7.

Ἄλλους εἰσῶπεν, ἑαυτὸν οὐ δύναται σῶσαι;
Others he saved, himself not able to save?
* Ὁ Χριστός, ὁ βασιλεὺς τοῦ Ἰσραὴλ, κατα-
The Anointed, the king of the Israel, let him
βατὰ νῦν ἀπο τοῦ σταυροῦ, ἵνα ἰδῶμεν καὶ
descend now from the cross, that we may see and
πιστεύσωμεν. Καὶ οἱ συνεσταυρωμένοι αὐτῷ
may believe. And those having been crucified with him
ὤνειδιζον αὐτόν. ³³ Γενομένης δὲ ὥρας ἑκτῆς,
reproached him. Being come and hour sixth,
σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν, ἕως ὥρας
darkness was on whole the land, till hour
ἐννατῆς. ³⁴ Καὶ τῇ ὥρᾳ τῇ ἐννατῇ ἐβοήθηεν ὁ
ninth. And the hour the ninth cried the
Ἰησοῦς φωνῇ μεγάλῃ, * [λέγων·] Ἐλωι, ἐλωι·
Jesus with a voice loud, [saying·] Eloi, eloi·
λάμμα σαβαχθανι; ὁ ἐστὶ μεθερμηνευόμενος·
lamma sabachthani? which is being translated;
Ὁ θεὸς μου, * [ὁ θεὸς μου·] εἰς τί με ἐγκατε-
The God of me, [the God of me], to what me hast thou
λίπες; ³⁵ Καὶ τινες τῶν παρεστηκότων ἀκου-
left. And some of those standing by hear-
σαντες, ἐλέγον· Ἰδοὺ, Ἠλίας φωνεῖ. ³⁶ Δραμ-
ing, said: Lo, Elias he calls. Running
δε εἰς, καὶ γεμίσας σπογγὺν ὕδρου, πεοιθεῖς τε
and one, and filling a sponge of vinegar, attaching and
καλαμῶν, ἐποτίζεν αὐτόν, λέγων· Ἀφετε· ἰδῶμεν,
to a reed, gave to drink him, saying: Let alone: we may see,
εἰ ἐρχεται Ἠλίας καθελεῖν αὐτόν. ³⁷ Ὁ δὲ
if comes Elias to take down him. The then
Ἰησοῦς, ἀφείς φωνὴν μεγάλην, ἐξέπνευσε.
Jesus, uttering a voice loud: breathed out.

³⁸ Καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς
And the curtain of the temple was rent into
δυο, ἀπὸ ἀνωθεν ἕως κάτω. ³⁹ Ἰδὼν δὲ ὁ κεντυ-
two, from above to below. Seeing but the centu-
ριων, ὁ παρεστηκὼς ἐξ ἐναντίας αὐτοῦ, ὅτι
tion, that having stood by over against him, that
οὕτω * [κραξάς] ἐξέπνευσεν, εἶπεν· Ἀληθὼς ὁ
thus [having cried] he breathed out, said: Truly the
ἄνθρωπος οὗτος υἱὸς υἱοῦ θεοῦ. ⁴⁰ Ἦσαν δὲ καὶ
man this man was of a god. Were and also
γυναῖκες ἀπὸ μακροθεν θεωροῦσαι· ἐν αἷς ἦν καὶ
women from a distance beholding: among whom was also
Μαρία ἡ Μαγδαληνῇ, καὶ Μαρία ἡ τοῦ Ἰακώβου
Mary the Magdalene, and Mary the of the James
τοῦ μικροῦ καὶ Ἰωσὴφ μητῆρ, καὶ Σαλωμῇ. ⁴¹ αἱ
the little and Joseph mother, and Salome: who
* [καὶ,] ὅτε ἦν ἐν τῇ Γαλιλαίᾳ, ἠκολούθουν
[also,] when he was in the Galilee, followed
αὐτῷ, καὶ διηκόνουν αὐτῷ· καὶ ἄλλαι πολλαί,
him, and served him: and others many,
αἱ σὺναναβασαὶ αὐτῷ εἰς Ἱερουσόλυμα.
those having come up with him to Jerusalem.

to each other, "He saved others; cannot he save himself?"

³² The MESSIAH! the king of * Israel! let him come down now from the cross, that we may see and believe." Even those, who were crucified with him, reproached him.

³³ And the sixth Hour being come, there was Darkness over the Whole LAND, till the ninth Hour.

³⁴ And at the * NINTH Hour JESUS cried with a loud Voice, "Eloi, Eloi, lamma sabachthani!" which, being translated, is, "My GOD! to what hast thou surrendered me?"

³⁵ And some of those STANDING BY, hearing this, said, "Behold, he calls Elijah."

³⁶ And one ran, and filled a Sponge with Vinegar, and putting it on a Reed, gave him to drink, saying, "Let him alone; let us see whether Elijah will come to take him down."

³⁷ Then JESUS uttering a loud Voice, expired.

³⁸ And the VEIL of the TEMPLE was rent in Two from top to bottom.

³⁹ And THAT CENTURION who STOOD BY over against him, seeing that thus he expired, said, "Certainly, * This MAN was a Son of God."

⁴⁰ And Women also were beholding from a distance; among whom was Mary of MAGDALA, and Mary the MOTHER of JAMES the YOUNGER, and * of Joses, and Salome;

⁴¹ who when he was in GALILEE, followed him, and ministered to him; and MANY Others, who CAME UP with him to Jerusalem.

* VATICAN MANUSCRIPT.—32. Israel.

34. my God.—omit.

39. having cried.—omit.

39. This MAN.

34. saying.—omit.

40. the wo-

41. also.—omit.

† 32. Matt. xxvii. 44; Luke xxiii. 39.

† 34. Psa. xli. 1; Matt. xxvii. 40.

† 36. Psa.

lxix. 21. † 38. Matt. xxvii. 51; Luke xxiii. 43.

† 40. Psa. lxxviii. 11.

† 41. Luke

vii. 2, 3.

⁴² Καὶ ἡδὴ ὥρας γενομένης, (ἐπεὶ ἦν παρα-
And now evening being come, (since it was prep-
σκευή, ὅ ἐστι προσαββατον,) ⁴³ ἦλθεν Ἰωσήφ
eration, that is before sabbath,) came Joseph
ὁ ἀπὸ Ἀριμαθαίας, εὐσχημὼν βουλευτής, ὃς
that from Arimathea, of frank a senator, who
καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ
also himself was expecting the kingdom of the
θεοῦ, τολμήσας εἰσῆλθε πρὸς Πιλάτον, καὶ
God, assuming courage went in to Pilate, and
ῥητήσατο τὸ σῶμα τοῦ Ἰησοῦ. ⁴⁴ Ὁ δὲ Πιλάτος
asked for the body of the Jesus. The and Pilate
ἐθαύμασεν, εἰ ἡδὴ τεθνήκει· καὶ προσκαλεσα-
wondered, if already he was dead; and
μενος τὸν κεντυριῶνα, ἐπηρώτησεν αὐτόν, εἰ
called the centurion, he asked him, if
παλαι ἀπεθάρε. ⁴⁵ Καὶ γινώσκων ἀπὸ τοῦ κεντυ-
already he had died. And knowing from the centu-
ριῶνος, ἐδώρησάτ' οὗτὸ σῶμα τῷ Ἰωσήφ. ⁴⁶ Καὶ
one, he gave the body to Joseph. And
ἀγοράσας σινδονα, * [καὶ] καθελὼν αὐτόν,
having bought linen, (and) having taken down him,
ἐνείληψε τῇ σινδόνι· καὶ κατέθηκεν αὐτόν ἐν
he wrapped the linen; and laid him in
μνημείῳ, ὃ ἦν λελατομημένον ἐκ πέτρας· καὶ
a tomb, which was having been hewn out of a rock; and
προσεκύλισε λίθον ἐπὶ τὴν θύραν τοῦ μνημείου.
rolled a stone against the door of the tomb.
⁴⁷ Ἡ δὲ Μαρία ἡ Μαγδαλὴν καὶ Μαρία Ἰωσήφ
The but Mary the Magdalene and Mary of Jesus
ἔθεωρουν, πού τιθεταί.
believed, where he was laid.

ΚΕΦ. 16: 10.

¹ Καὶ διαγενομένου τοῦ σαββατοῦ, Μαρία ἡ
And being past the sabbath, Mary the
Μαγδαλὴν, καὶ Μαρία ἡ τοῦ Ἰακώβου, καὶ
Magdalene, and Mary that of the James, and
Σαλωμὴ ἀγοράσαν αρώματα, ἵνα ἐλθούσαι
Salome bought aromatics, that coming
ἀλειψώσιν αὐτόν. ² Καὶ λίαν πρῶι τῆς μίας
they might anoint him. And very early of the first
σαββατῶν ἐρχόνται ἐπὶ τὸ μνημεῖον, ἀνατεί-
of week they came to the tomb, having
λάντος τοῦ ἡλίου. ³ Καὶ ἐλέγον πρὸς ἑαυτάς·
even the sun. And they said to themselves,
Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ
Who will roll away for us the stone from the door of the
μνημείου; ⁴ Καὶ ἀναβλεψάσαι θεωροῦσιν, ὅτι
tomb; And looking up they saw, that
ἀποκεκλισται ὁ λίθος· ἦν γὰρ μέγας σφοδρά.
had been rolled away the stone; it was for great very.
⁵ Καὶ εἰσελθούσαι εἰς τὸ μνημεῖον, εἶδον νε-
And having entered into the tomb, they saw a

⁴² † And Evening being
now come, (since it was
the Preparation, that is,
the Day before the Sab-
bath.)

⁴³ THAT Joseph came,
who was of Arimathea, an
honorable Senator, who
himself also was † expect-
ing the KINGDOM of GOD,
taking courage, went in
to * PILATE, and asked for
the BODY of JESUS.

⁴⁴ And PILATE won-
dered that he was already
dead; and having called
the CENTURION, he in-
quired of him * if he was
already dead.

⁴⁵ And having ascer-
tained from the CENTU-
RION, he gave the * DEAD-
BODY to JOSEPH.

⁴⁶ And having bought
Linen, taking him down,
he wrapped him in the
LINEN, and * put him in a
Tomb which was hewn out
of the Rock, and rolled a
Stone to the ENTRANCE of
the TOMB.

⁴⁷ And Mary of MAG-
DALA, and * THAT Mary
the mother of Jesus, saw
where he was laid.

CHAPTER XVI.

¹ † And the sabbath
being past, Mary of MAG-
DALA, and THAT Mary the
mother of JAMES, and Sa-
lome, † bought Aromatics,
that they might come and
anoint him.

² And very early on the
* first day of the WEEK,
(about sunrise,) they came
to the TOMB.

³ And they said to them-
selves, "Who will roll
away the STONE for us
from the ENTRANCE of the
TOMB?"

⁴ (for it was very large;
And looking up, they saw
that the STONE had been
rolled away.)

⁵ † And * coming to the

VATICAN MANUSCRIPT.—42. PILATE, 44. if he was already dead. 45. DEAD BODY. 46. and—omit. 47. THAT Mary the mother.

2. first day of the week. 3. coming to. † 42. Matt. xxvii. 57; Luke xiii. 50; John xix. 39. † 43. Luke II. 25, 35. † 1. Matt. xxviii. 1; Luke xxiv. 1; John xx. 1. 2. Luke xiii. 50. † 2. Luke xiii. 23; John xx. 11, 12.

ανισκον καθήμενον εν τοις δεξιαις, περιβεβλη-
youth sitting on the right, having been
μενον στολην λευκην· και εξεθαμβησαν·
clothed a robe white; and they were awe-struck.
6 *Ο δε λεγει αυτοις· Μη εκθαμβεισθε· Ιησουν
He but says to them; Not do you amazed; Jesus
ζητεите τον Ναζαρηνον, τον εσταυρωμενον·
you seek the Nazarene, the having been crucified.
ηγεθη, ουκ εστιν ωδε· ιδε ο τοπος, όπου
he has been raised, not he is here; see the place, where
εθηκαν αυτον. 9 Αλλ' υπαγετε, ειπατε τοις
they laid him. But go, say to the
μαθηταις αυτου, και τω Πητρῳ, οτι προαγει
disciples of him, and to the Peter, that he goes before
υμεις εις την Γαλιλαιαν· εκει αυτον οψεσθε,
you into the Galilee; there him you will see,
καθως ειπεν υμιν. 8 Και εξελθουσαι, εφυγον
as he said to you. And having gone out, they fled
απο του μνημειου· ειχε δε αυτας τρομος και
from the tomb; had seized and them trembling and
εκστασις, και ουδενι ουδεν ειπον· εφουβουντο
astonishment, and to no one nothing they said; they were afraid
γαρ.
for.

9 * [Αναστας δε πρωι πρωτη σαββατου εφανη
[having risen and early first of week he appeared
πρωτον Μαρια τη Μαγδαληνη, αφ' ης εκβεβ-
first to Mary the Magdalene, from whom he had
ληκει επτα δαιμονια. 10 Εκεινη πορευθει· α
cast seven demons. She going
απηγγειλε τοις μετ' αυτου γενομενις, πεν-
brought back word to those with him having been, mourn-
θουσι και κλαιουσι. 11 Κακεινοι ακουσαντες
ing and weeping. And those having heard
οτι (η και εθεαθη υπ' αυτης, ηπιστησιν
that he was alive and had been seen by her, they did not believe.
12 Μετα δε ταυτα δυσιν εξ αυτων περιπατησιν
After but these things to two of them walking
εφανερωθη εν ετερα μορφη, πορευμενου εν
he appeared in another aspect, going into
αγρον. 13 Κακεινοι απελθοντες απηγγειλαν
country. And those having gone brought back word
τοις λοιποις· ουδε εκεινοις επιστευσαν.
to the rest; neither to them did they give credit.
14 *Υστερον, ανακειμενοις αυτοις τοις ενδεκα
Afterwards, reclining with the to the eleven
εφανερωθη· και ανηιδισε την απιστιαν αυτων
he appeared; and reproached the unbelief of them
και σκληροκαρδιαν, οτι τοις θασκειντοις αυτον
and hardness of heart, because to those having seen him
εγηγεμενον ουκ επιστευσαν. 16 Και ειπεν
having been raised not they gave credit. And said

TOM, they saw a Youth sitting at the right side, clothed with a white Robe; and they were awe-struck.

6 † And he says to them; "Be not alarmed; you seek Jesus, THAT NAZARENE who was CRUCIFIED. He has been raised; he is not here. See the PLACE where they laid him!

7 But go, say to his DISCIPLES, and to PETER, That he precedes you to GALILEE; there you will see Him, † as he said to you."

And coming out, they fled from the TOMB; for trembling and astonishment had seized them; and they said nothing to any one, for they were afraid.

9 * [And having risen early on the first day of the Week, † he appeared first to Mary of MAGDALA, from whom he had expelled Seven Demons.

10 † She went and told THOSE who had BEEN with him, as they were mourning and weeping.

11 And then, having heard that he was alive, and had been seen by her, did not believe it.

12 And after THESE things, he appeared in Another Aspect † to two of them, as they were walking, going into the country.

13 And then returning announced it to the OTHER disciples; neither to THEM did they give credit.

14 † Afterwards he appeared to the ELEVEN, as they were reclining, and censured their UNBELIEF and OBSTINACY, Because they believed not THOSE who had SEEN him after his resurrection,

* VATICAN MANUSCRIPT.—3—20—omit.

† 9. From this verse to the end of the chapter is wanting in the Vat. MS., and in many other ancient copies. Griesbach marks the whole passage of very doubtful authenticity, but retains it in the text. Tischendorf rejects the whole clause. But judging from the evidence with regard to this passage, it is probably an authentic fragment, placed as a completion of the Gospel in very early times; and therefore coming to us with strong claims on our reception and reverence.

† 6. Matt. xxviii. 5—7.

† 7. Matt. xxvi. 82; Mark xiv. 28.

† 9. John xx. 14

† 10. Luke xxiv. 10. John xx. 18. John xx. 19. 1 Cor. xv. 5.

† 13. Luke xxiv. 13.

† 14. Luke xxi. 10.

αυτοις· Πορευθεντες εις τον κοσμον απαντα,
to them; Having gone into the world all.
κηρυξατε το ευαγγελιον παση τη κτισει. 16 'Ο
publish the glad tidings to all the creation. He
πιστευσας και βαπτισθεις, σωθησεται· ο δε
having believed and having been dipped, shall be saved; he but
απιστησας, κατακριθησεται. 17 Σημεια δε τοις
not having believed, shall be condemned. Signs and to those
πιστευσασι ταυτα παρακολουθησει· Εν τω
having believed these shall attend; In the
ονοματι μου δαιμονια εκβαλουσιν· γλωσσαις
name of me demons they shall cast out; with tongues
λαλησουσι καιναις· 18 οφεις αρουσι· καν
they shall speak new; serpents they shall take up; and if
θανασισμον τι πωσιν, ου μη αυτοις βλαψει·
deadly thing they may drink, not not them it may hurt:
επι αρρωστους χειρας επιθησουσι, και καλως
upon sick ones hands they shall place, and well
εξουσιν. 19 'Ο μεν ουν κυριος, μετα το λαλη-
they will be. The indeed then Lord, after the to have
σαι αυτοις, ανεληφθη εις τον ουρανον, και
spoken to them, he was taken up into the heaven, and
εκαθισεν εκ δεξιων του θεου· 20 εκεινοι δε εξελ-
sat at right of the God; those and having
θοντες εκηρυξαν πανταχου, του κυριου συνερ-
going forth published everywhere, the Lord working
γουντος, και τον λογον βεβαιουντος δια των
with, and the word ratifying through the
επακολουθουντων σημειων.]
accompanying signs.]

16 † And he said to them, "Go into all the world, and proclaim the GLAD TIDINGS to the WHOLE CREATION.

16 HE who BELIEVES and is immersed will be saved; but HE who BELIEVES NOT will be condemned.

17 And these Signs will accompany the BELIEVERS; † in my NAME they will expel Demons; † they will speak in new Languages;

18 † they will take up Serpents; and if they should drink any deadly poison, it will not injure Them; † they will lay Hands on Sick persons, and they will be well."

19 Then, indeed, after the LORD had spoken to them, † he was taken up into HEAVEN, and sat down at the Right hand of GOD.

20 And THOSE having gone forth, proclaimed everywhere, † the LORD co-operating, and ratifying the WORD through the ACCOMPANYING Signs.

* ACCORDING TO MARK.

* VATICAN MANUSCRIPT.—Subscription—ACCORDING TO MARK.

† 15. Math. xxviii. 19; Rom. x. 15—18; Col. i. 23. † 16 Acts ii. 38; viii. 12; xvi. 31—33.
† 17. Acts v. 16; viii. 7; xvi. 18. † 17. Acts ii. 4; x. 40; xix. 8. † 18. Acts xviii. 5.
† 18. Acts xviii. 8; James v. 14, 15. † 19. Luke xxiv. 51; Acts i. 6; ii. 84, 35.
† 20 Acts v. 12; xiv. 3; i Cor. i. 4, 5; Heb. ii. 4.

ACCORDING TO LUKE.

ΚΕΦ. α'. 1.

¹ Επειδὴ περ πολλοὶ ἐπεχείρησαν ἀνατάσθαι
Since many have undertaken to prepare
διηγήσιν περὶ τῶν πεπληροφόρητων ἐν ἡμῖν
a narrative about those having been fully established among us,
πραγμάτων, ² καθὼς παρέδοσαν ἡμῖν οἱ ἀπ'
facts, even as delivered to us those from
ἀρχῆς αὐτοπαῖ καὶ ὑπηρεταὶ γενομένοι τῶν
a beginning eye-witnesses and ministers having been of the
λογῶν. ³ ἔδοξε καί μοι, παρηκολούθηκοτι ἀνωθεν
word; it seemed right also to me, having traced from the first
πασὶν ἀκριβῶς, καθέξῃ σοι γράψαι, κρα-
all accurately, in an orderly manner to thee to write, O most
τίττε Θεοφιλε, ⁴ ἵνα ἐπιγνῶς περὶ ὧν
excellent Theophilus, that thou mayest know concerning which
κατηχηθῇς λογὰν τὴν ἀσφαλεῖαν.
thou hast been taught of words the certainty.
⁵ Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου, τοῦ βασι-
Was in the days of Herod, the king
λέως τῆς Ἰουδαίας, ἱερεὺς τις ὀνοματὶ Ζαχαρίας,
of the Jews, a priest certain name Zacharias,
ἐξ ἐφημερίας Ἀβιά· καὶ ἡ γυνὴ αὐτοῦ ἐκ τῶν
of course of Abia; and the wife of him of the
θυγατέρων Ἀαρὼν, καὶ τὸ ὄνομα αὐτῆς Ἐλισαβέτ.
daughters of Aaron, and the name of her Elisabeth.
⁶ Ἦσαν δὲ δίκαιοι ἀμφοτέροι ἐν ὄψει τοῦ θεοῦ,
They were and righteous both in presence of the God,
πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαι-
walking in all the commandments and ordi-
ωμασι τοῦ κυρίου ἀμεμπτοί. ⁷ Καὶ οὐκ ἦν αὐτοῖς
nances of the Lord blameless. And not was to them
τεκνόν, καθότι ἡ Ἐλισαβέτ ἦν στείρα, καὶ
a child, because the Elisabeth was barren, and
ἀμφοτέροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν
both having been advanced in the days of their
ἡγαν. ⁸ Ἐγένετο δὲ ἐν τῇ ἱερατευσίᾳ αὐτοῦ
were. It happened now in the to perform sacred rites him
ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἐναντὶ τοῦ
in the order of the course of him before of his
θεοῦ, ⁹ κατὰ τὸ εἶθος τῆς ἱερατείας ἐλαχῇ
God, according to the custom of the priesthood it fell to his lot

CHAPTER I.

1 Since many have undertaken to prepare a history of those facts, which have been FULLY ESTABLISHED among us,

2 † even as those, who were from the Beginning Eye-witnesses and Dispensers of the word, delivered them to us;

3 it seemed proper for me also, having accurately traced all things from the first, to write to Thee in consecutive order, † † Most excellent Theophilus,

4 that thou mayest know: † THE CERTAINTY of the Words, concerning which thou hast been taught.

5 † In the DAYS of Herod, * King of JUDÆA, there was a certain Priest named Zachariah, † of the Course of Abia; and his * Wife was of the DAUGHTERS of Aaron, and her NAME was Elizabeth.

6 And they were both righteous in the sight of God, walking in all the COMMANDMENTS and INSTRUCTIONS of the LORD blameless.

7 And they had no Child, because * Elizabeth was barren, and both were far advanced in YEARS.

8 Now it occurred, while he was PERFORMING THE PRIEST'S OFFICE before GOD, in the ORDER of his CLASS,

9 † that it fell to him by lot, according to the cus-

* VATICAN MANUSCRIPT.—Title—ACCORDING TO LUKE.
7. Elizabeth.

5. King.

5. Wife.

† 3. This epithet proves that Theophilus was a man of Senatorian rank; probably a prefect, or governor; the same Greek title being applied to the Roman governor Felix, in Acts xxiii. 26, and elsewhere. It was equivalent to the Latin title *optimus*, bestowed by the Romans on their principal senators.

† 9. Prideaux, referring to Lightfoot's Temple Service, says, that the priests, according to David's Institution, were divided into twenty-four courses, that each course attended at Jerusalem its week; and every course being divided into seven classes, each class served its day at the temple; and each priest of that class had his part in the service appointed by lot. And Josephus gives much the same account, adding that the priests entered upon their office on the sabbath-day at noon, and left it at the same time on the sabbath-day following; and that this practice, first settled by David, continued to his own days. Pearce.

† 2. Heb. ii. 3; 1 Pet. v. 1; 2 Pet. i. 10; 1 John i. 1; Mark i. 1; John xv. 27. † 3. Acts i. 1. † 4. John xi. 31. † 5. Matt. ii. 1. † 6. 1 Chron. xxiv. 10, 19; Neh. xii. 4, 12

του θυμιασαι, εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου
of the to burn incense, entering into the temple of the Lord;
10 και παν το πλῆθος ἡν του λαου προσευχομενον
and whole the multitude was of the people
εξω τη ὥρᾳ του θυμιαματος. 11 Ὁφθῃ δε
without to the hour of the incense burning. Appeared and
αὐτω ἀγγελος κυρίου, ἑστὼς ἐκ δεξιῶν του
to him a messenger of a lord, standing at right of the
θυσιαστηριου του θυμιαματος. 12 Καὶ ἐταραχθῇ
altar of the incense. And was troubled
Ζαχαρίας ἰδὼν, και φοβος ἐπεπεσεν ἐπ' αὐτον.
Zacharias seeing, and fear fell upon him.
13 Εἶπε δε προς αὐτον ὁ ἀγγελος· Μη φοβου,
Said but to him the messenger; Not fear,
Ζαχαρία· διότι εἰσηκουσθῇ ἡ δεησις σου, και ἡ
Zacharias; because has been heard the prayer of thee, and the
γυνὴ σου Ελισαβὲθ γεννησεί υἱον σοι· και
wife of thee Elizabeth shall bear a son to thee; and
καλεσεις τὸ ὄνομα αὐτου Ἰωαννην. 14 Καὶ
thou shalt call the name of him John. And
εἶσται χαρὰ σοι και ἀγαλλιασις, και πολλοὶ
thou shalt be a joy to thee and exultation, and many
ἐπὶ τῇ γενέσει αὐτου χαρησονται. 15 Εἶσται
at the birth of him shall be glad. He shall be
γαρ μέγας ἐνώπιον κυρίου· και οἶνον και σικερα
for great in sight of a lord; and wine and strong drink
οὐ μὴ πιῇ· και πνευματος ἁγίου πλησθήσεται
not not he may drink; and a spirit of holy shall be filled
ἐκ κοιλίας μητρος αὐτου. 16 Καὶ πολλοὺς
yet out of womb of mother of himself. And many
τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ κυριον τον
of the sons of Israel shall he turn to a lord the
θεον αὐτων. 17 Καὶ αὐτος προελεύσεται ἐνώπιον
God of them. And he shall precede in the sight
αὐτου ἐν πνευματι και δυναμει Ἠλίου, ἐπιστρέ-
of him in spirit and power of Elias, to
ψαι καρδίας πατέρων ἐπὶ τέκνα, και ἀπειθεὶς ἐν
turn hearts of fathers to children, and disobedient by
φρονήσει δικαίων, ἑτοιμασάιν κυριῷ λαον κατε-
wisdom of just (ones), to make ready for a lord a people having
σκευασμενον. 18 Καὶ εἶπε Ζαχαρίας προς τον
been prepared. And said Zacharias to the
ἀγγελον· Κατὰ τί γνωσσομαι τοῦτο; ἐγὼ γὰρ
messenger; By what shall I know this? I for
εἰμι πρεσβυτης, και ἡ γυνὴ μου προβεβηκυῖα
am an old man, and the wife of me far advanced
ἐν ταῖς ἡμέραις αὐτῆς. 19 Καὶ ἀποκριθεὶς ὁ
in the days of herself. And answering the
ἀγγελος εἶπεν αὐτῷ· Εγὼ εἰμι Γαβριηλ, ὁ
messenger said to him; I am Gabriel, the

TOM of the PRIESTHOOD, to go into the † SANCTUARY of the LORD to burn INCENSE.

10 † And the WHOLE MULTITUDE of the PEOPLE was praying without, at the HOUR of the INCENSE BURNING.

11 And there appeared to him an Angel of the Lord, standing at the right side of the ALTAR of INCENSE.

12 And Zachariah seeing him, † was agitated, and Fear fell on him.

13 But the ANGEL said to him, "Fear not, Zachariah; because thy PRAYER has been heard; and thy WIFE Elizabeth will bear thee a Son, † and thou shalt call his NAME John."

14 And he will be to thee a Joy and Exultation; and many will rejoice on account of his BIRTH.

15 For he will be great in the sight of the LORD; and † will not partake of Wine and † Strong drink; but he will be filled with holy Spirit, even from his Birth.

16 And many of the sons of Israel will he turn to the Lord their God.

17 † And he will come first into his sight in the Spirit and Power of Elijah, to turn the Hearts of Fathers to Children, and the Disobedient, by the Wisdom of the Righteous; to make ready for the Lord a prepared People.

18 And Zachariah said to the ANGEL, † "By what shall I know this? For I am old, and my WIFE is far advanced in YEARS."

19 And the ANGEL answering, said to him, † "I AM THAT GABRIEL, ATTEND-

† 9. The holy place where the altar of incense stood, before the veil. Exod. xxx. 1, 6-8; xl. 20.

† 15. The original word is derived from a root which signifies to inebriate; and denotes wine made from fruits, and particularly from the palm. John was to be a Nazarite. Jerome says, "Any inebriating liquor is called *sicera*, whether made of corn, apples, honey, dates, or any other fruits." The English word *cider* comes from the same word.

† 9. Exod. xxx. 7, 8; 1 Sam. ii. 28; 1 Chron. xiii. 13; 2 Chron. xxix. 11.

† 11. Dan. x. 8; Luke i. 29; ii. 9; Acts x. 4; Rev. i. 17.

† 13. ver. 60, 61.

† 15. Num. vi. 8; Judges xlii. 4; Mark vi. 33.

† 17. Mal. iv. 5; Matt. xi. 14; Mark ix. 12.

† 18. Gen. xvii. 17.

† 19. Dan. viii. 16; ix. 21-23; Matt. xviii. 10.

παρεστηκώς ενώπιον τοῦ θεοῦ· καὶ ἀπεσταλὴν
having attended in presence of the God; and I am sent
λαλῆσαι πρὸς σε, καὶ εὐαγγελισασθαι σοὶ
to speak to thee, and to tell glad tidings to thee
ταῦτα. ²⁰ Καὶ ἰδοὺ, ἐσθὶ σιωπῶν, καὶ μὴ
these. And lo, thou shalt be having been dumb, and not
δυναμενος λαλῆσαι, ἄχρι ἧς ἡμέρας γενήται
being able to speak, till of which day may be come
ταῦτα· ἀνθ' ὧν οὐκ ἐπιστεύσας τοῖς λόγοις
these; because of which not thou hast believed the words
μου, οἵτινες πληρωθῶσονται εἰς τὸν καιρὸν
of me, which shall be fulfilled into the season
αὐτῶν. ²¹ Καὶ ἡν ὁ λαὸς προσδοκῶν τὸν Ζαχα-
of them. And was the people waiting for the Zacha-
ριαν· καὶ θαυμάζον ἐν τῷ χρονίζειν αὐτὸν ἐν
ria; and wondering in the to delay him in
τῷ ναφ. ²² Ἐξελθὼν δὲ οὐκ ἠδύνατο λαλῆσαι
the temple. Coming out but not he was able to speak
αὐτοῖς· καὶ ἐπεγνώσαν, ὅτι ὀπτασίαν ἑώρακεν
to them; and they perceived, that a vision he had seen
ἐν τῷ ναφ· καὶ αὐτὸς ἡν διανέμων αὐτοῖς, καὶ
in the temple; and he was making signs to them, and
διεμενε κῶφος. ²³ Καὶ ἐγένετο ὥς ἐπλησθήσαν
remained dumb. And it happened as were filled
αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς
the days of the ministration of him, he went to
τὸν οἶκον αὐτοῦ. ²⁴ Μετὰ δὲ ταύτας τὰς ἡμέρας
the house of himself. After and these the days
συνελαβεν Ἐλισαβὲτ ἡ γυνὴ αὐτοῦ· καὶ περι-
conceived Elisabeth the wife of him; and hid
ἐκρυβεν ἑαυτὴν μηνᾶς πέντε, λέγουσα· ²⁵ Ὅτι
herself months five, saying: That
οὕτω μοι πεποίηκεν ὁ κύριος ἐν ἡμέραις, αἷς
thus to me has done the Lord in days, which
ἐπειδὴ ἀφείλειν τὸ οὐκ εἶδος μου ἐν ἀνθρώποις.
be looked on to take away the reproach of me among men.

²⁶ Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ
In now the month the sixth was sent the
ἄγγελος Γαβριὴλ ὑπὸ τοῦ θεοῦ εἰς πόλιν τῆς
messenger Gabriel by the God to a city of the
Γαλιλαίας, ἥ ὀνομα Ναζαρετ, ἣ πρὸς παρ-
Galilee, to which a name Nazareth, to a
θενον μεμνηστευμένην ἀνδρὶ, ᾧ ὀνομα Ἰωσήφ,
virgin having been betrothed to a man, to whom a name Joseph,
ἐξ οἴκου Δαυὶδ· καὶ τὸ ὄνομα τῆς παρθενου,
of house of David; and the name of the virgin,
Μαριαμ. ²⁸ Καὶ εἰσελθὼν ὁ ἄγγελος πρὸς
Mary. And coming the messenger to
αὐτὴν, εἶπε· Χαίρε, κεχαριτωμένη· ὁ κύριος
her, said: Hail, having been favored: the Lord
μετὰ σου· * [εὐλογημένη συ ἐν γυναιξίν.]
with thee: [having been blessed thou among women.]

²⁹ Ἡ δὲ ἐπὶ τῷ λόγῳ διεταραχθῆ, καὶ διελογι-
She but at the word was greatly agitated, and pon-
ζετο, ποταπὸς εἴη ὁ σῶσις οὗτος. ³⁰ Καὶ
dered, what could be the salvation this. And

ING in the presence of
God; and I am sent to
speak with thee, and to
tell thee these glad tidings.

²⁰ And behold, thou
shalt be silent, and unable
to speak, till the Day when
these things are accom-
plished; because thou hast
not believed my words,
which will be fulfilled in
their SEASON."

²¹ And the PEOPLE
were waiting for ZACHA-
RIAH, and wondered at
his CONTINUING so long
in the SANCTUARY.

²² And coming out, he
could not speak to them;
and they perceived That
he had seen a Vision in
the SANCTUARY; for he
made Signs to them, and
continued † speechless.

²³ And it occurred, when
† the DAYS of his PUBLIC
SERVICE were completed,
he returned to his own
HOUSE.

²⁴ And after These DAYS
Elizabeth his WIFE con-
ceived, and concealed her-
self five Months, saying,

²⁵ "Thus has the LORD
done for me, in the Days
when he regarded me, † to
take away my REPROACH
among Men."

²⁶ Now, in the SIXTH
MONTH, the ANGEL Gabriel
was sent by God to a City
of GALILEE, named Naza-
reth,

²⁷ to a Virgin † betrothed
to a Man whose name was
Joseph, of the House of
David; and the VIRGIN'S
NAME was Mary.

²⁸ And coming in to her,
he said, † "Hail, favored
one! the LORD is with
thee!"

²⁹ But SHE was greatly
agitated at the WORD; and
she pondered what this
SALUTATION could mean.

* VATICAN MANUSCRIPT.—28. blessed art thou among women—omit.

† 22. or deaf and dumb, for the original word has this double meaning. That Zachariah was deprived for a time of both these senses is evident from verse 62, where it is said, "they made signs to the father."

† 24. 2 Kings xl. 5; 1 Chron. ix. 25.
‡ 27. Matt. i. 18; Mark ii. 4 & 5.

‡ 25. Gen. xix. 23; Isa. lv. 1; Ilv. i. 4

ειπεν ὁ ἀγγελος αὐτῇ· Μη φοβου, Μαριαμ·
said the messenger to her; Not fear, Mary;
εὗρες γὰρ χάριν παρὰ τῷ θεῷ. ³¹ Καὶ ἰδου,
thou hast found for favor with the God. And lo,

συλληψῇ ἐν γαστρὶ, καὶ τέξῃ υἱόν, καὶ
thou shalt conceive in womb, and shalt bear a son, and
καλεσεῖς τὸ ὄνομα αὐτοῦ Ἰησοῦν. ³² Οὗτος
thou shalt call the name of him Jesus. This

ἐστίαι μέγας, καὶ υἱὸς ὑψίστου κληθήσεται· καὶ
shall be word, and a son of highest he shall be called; and
δώσει αὐτῷ κυριὸς ὁ θεὸς τὸν θρόνον Δαυὶδ τοῦ
shall give to him a lord the God the throne of David the
πατρὸς αὐτοῦ· ³³ καὶ βασιλεύσει ἐπὶ τὸν οἶκον
father of him; and he shall reign over the house

Ἰακώβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ
of Jacob to the ages, and of the kingdom of him

οὐκ ἐστίαι τέλος. ³⁴ Εἶπε δὲ Μαριαμ πρὸς τὸν
not shall be an end. Said but Mary to the

ἀγγελον· Πῶς ἐστίαι τούτου, ἐπεὶ ἀνδρα οὐ γι-
messenger; How shall be this, since a man not I

νώσκω; ³⁵ Καὶ ἀποκριθεὶς ὁ ἀγγελος εἶπεν αὐτῇ·
know? And answering the messenger said to her,

Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σε, καὶ δύναμις
A spirit holy shall come upon thee, and a power

ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον
of highest shall overshadow thee; therefore and the being begotten

ἅγιον, κληθήσεται υἱὸς θεοῦ. ³⁶ Καὶ ἰδου,
holy, shall be called a son of God. And lo,

Ελισαβὲτ ἡ συγγενὴς σου, καὶ αὕτη συνείλη-
Elizabeth the kinswoman of thee, even she having

φύει υἱόν ἐν γήρει αὐτῆς· καὶ οὗτος μὴ ἔκτος
conceived a son in old age of her; and this month sixth

ἐστὶν αὐτῇ τῇ καλουμένῃ στείρῃ. ³⁷ Ὅτι οὐκ
is to her the being called barren. For not

ἀδυνατῇ παρὰ τῷ θεῷ παν ῥῆμα. ³⁸ Εἶπε δὲ
shall be impossible with the God every word. Said and

Μαριαμ· Ἰδου, ἡ δούλη κυρίου· γενοῖτο μοι
Mary; lo, the handmaid of a lord; may it be done to me

κατὰ τὸ ῥῆμα σου. Καὶ ἀπελθεν ἀπ' αὐτῆς ὁ
according to the word of thee. And went from her the

ἀγγελος.

³⁹ Ἀναστασα δὲ Μαριαμ ἐν ταῖς ἡμέραις
Arising and Mary in the days

ταύταις, ἐπορεύθη εἰς τὴν ὄρεινὴν μετὰ
those, she went into the hilly country with

σπουδῆς, εἰς πόλιν Ἰουδα. ⁴⁰ Καὶ εἰσῆλθεν εἰς
haste, into a city of Juda. And entered into

τὸν οἶκον Ζαχαρίου, καὶ ἡσπάσατο τὴν Ελισα-
the house of Zacharias, and saluted the Elisa-

βητ. ⁴¹ Καὶ ἐγενετο, ὥς ἤκουσεν ἡ Ελισαβὲτ
beth. And it happened, as heard the Elisabeth

30 And the ANGEL said to her, "Fear not, Mary; for thou hast found Favor with GOD."

31 And behold, thou wilt conceive, and bear a Son, and thou shalt call his NAME † Jesus.

32 He will be great, and will be called a Son of the Most High; and the Lord GOD will give him the THRONE of David his FATHER;

33 and he will reign over the house of Jacob to the AGES; and of his KINGDOM there will be no End."

34 Then Mary said to the ANGEL, "How can this be, since I know not a Man?"

35 And the ANGEL answering, said to her, "Holy Spirit will come upon thee, and Power from the Most High will overshadow thee; and therefore that BEGOTTEN, BEING HOLY, will be called a Son of God."

36 And behold, Elizabeth, thy KINSWOMAN, even she has conceived a Son in her Old age; and this is the sixth Month with HER who is CALLED barren.

37 For * No Declaration is impossible with GOD."

38 And Mary said, "Behold, the HANDMAID of the Lord! May it be done to me according to thy word." And the ANGEL departed from her.

39 And Mary arising in those DAYS, went to the MOUNTAINOUS COUNTRY with haste, to a City of Judah;

40 and entered into the house of Zachariah, and saluted ELIZABETH.

41 And when ELIZA-

* VATICAN MANUSCRIPT.—37. of God No Declaration is.

† 31. See Note on Matt. i. 21.

† 31. Isa. vii. 14; Matt. i. 21. † 31. Luke ii. 21.

† 32. 2 Sam. vii. 11, 12; Psa cxlii. 11; Isa. ix. 6; xvi. 5; Jer. xxiii. 5; Acts ii. 30. † 33. Isa. xiv. 23; Dan. ii. 44; vii. 14, 27; Micah iv. 7; Heb. i. 8. † 35. Matt. i. 20. † 37. Gen. xviii. 14; Jer. xxii. 17; Matt. xix. 26; Mark x. 27; Luke xviii. 27; Rom. iv. 21. † 39. Josh. ii. 7; xxi. 0—11.

τον ασπασμον της Μαρίας, ἐσκήρτησε το βρε-
 the salutation of the Mary, leaped the babe
 φος ἐν τῇ κοιλίᾳ αὐτῆς· καὶ πλησθὲν πνευματος
 in the womb of her; and was filled a spirit
 ἁγίου ἡ Ελισαβὲθ, καὶ ἀνεφώνησε φωνῇ μεγάλῃ
 of holy the Elizabeth, and she cried out with a voice great
 καὶ εἶπεν· ⁴² Εὐλογημένη σὺ ἐν γυναιξί· καὶ
 and said; Having been blessed thou among women; and
 εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου. ⁴³ Καὶ
 having been blessed the fruit of the womb of thee. And
 ποθεν μοι τοῦτο, ἵνα ἐλθῇ ἡ μήτηρ τοῦ κυρίου
 whence to me this, that should come the mother of the Lord
 μου πρὸς με; ⁴⁴ Ἴδου γὰρ, ὡς ἐγένετο ἡ φωνὴ
 of me to me? Lo for, as came the voice
 τοῦ ασπασμοῦ σου εἰς τὰ ὦτα μου, ἐσκήρτησε
 of the salutation of thee into the ears of me, leaped
 το βρέφος ἐν ἀγαλλίασει ἐν τῇ κοιλίᾳ μου.
 the babe in exultation in the womb of me.
⁴⁵ Καὶ μακάριοι ἡ πιστεύσασα, ὅτι ἐσται τελευ-
 And happy she having believed, that shall be a fulfill-
 μεν τοῖς λελαλημένοις αὐτῇ παρὰ κυρίου.
 ment to those having been told to her from a Lord.

⁴⁶ Καὶ εἶπε Μαρίας· Μεγαλυνεῖ ἡ ψυχὴ μου
 And said Mary: magnifies the soul of me
 τὸν κύριον, ⁴⁷ καὶ ἠγαλλίασε τὸ πνεῦμα μου ἐπὶ
 the Lord, and has exulted the spirit of me in
 τῷ θεῷ τῷ σωτῆρι μου· ⁴⁸ ὅτι ἐπεβλέψεν ἐπὶ
 the God the savior of me; for he looked upon
 τὴν ταπεινῶσιν τῆς δούλης αὐτοῦ. Ἴδου γὰρ,
 the low state of the handmaid of himself. Lo for,
 ἀπὸ τοῦ νῦν μακαριοῦσι με παταί αἱ γενεαί·
 from the now will call happy me all the generations.
⁴⁹ ὅτι ἐποίησε μοι μεγαλεῖα ὁ δυνατός· καὶ
 for has done to me great things the mighty one; and
 ἅγιον τὸ ὄνομα αὐτοῦ, ⁵⁰ καὶ τὸ ἐλεος αὐτοῦ
 holy the name of him, and the mercy of him
 εἰς γενεάς γενεῶν τοῖς φοβουμένοις αὐτόν.
 to generations of generations to those fearing him.
⁵¹ Ἐποίησε κράτος ἐν βραχίονι αὐτοῦ· διεσκόρ-
 He has showed strength with arm of himself: he has
 πτεν ὑπερφάνους διανοίᾳ καρδίας αὐτῶν.
 dispersed arrogant ones in thought of hearts of them.
⁵² Καθεῖλε δυναστας ἀπο θρόνων, καὶ ὕψωσε
 He has cast down mighty ones from thrones, and lifted up
 ταπεινούς. ⁵³ Πεινῶντας ἐνεπλήσιν ἀγαθῶν,
 humble ones. Hungering ones he filled of good things,
 καὶ πλουτοῦντας ἐξαπέστειλε κενούς. ⁵⁴ Ἀντε-
 and being rich he sent away empty. He
 λαβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλεος,
 aided Israel a child of himself, to remember mercy,
⁵⁵ (καθὼς ἐλάλησε πρὸς τοὺς πατέρας ἡμῶν.)
 (as he spoke to the fathers of us.)

BETH heard the SALUTA-
 TION of MARY, the BABE
 leaped in her WOMB; and
 ELIZABETH was filled with
 holy Spirit.

⁴² And she exclaimed
 with a loud * Voice, and
 said, "Blessed art thou
 among Women! and bless-
 ed is the FRUIT of thy
 WOMB!"

⁴³ But how happens
 this to me, that the MO-
 THER of my LORD should
 come to me?

⁴⁴ For behold, when the
 VOICE of thy SALUTATION
 came to my EARS, the
 BABE leaped in my WOMB
 for Joy.

⁴⁵ And happy SHE HAV-
 ING BELIEVED that there
 will be a Fulfillment of the
 WORDS SPOKEN to her by
 the Lord."

⁴⁶ And Mary said, "My
 SOUL extols the LORD,

⁴⁷ and my SPIRIT ex-
 ults in GOD my SAVIOR;

⁴⁸ because he kind-
 ly viewed the HUMBLE CON-
 DITION of his HANDMAID:
 for, behold! FROM THIS
 TIME † ALL GENERATIONS
 will pronounce me happy

⁴⁹ for the MIGHTY One
 has done Wonders for me:
 † and holy is his NAME.

⁵⁰ † and his MERCY ex-
 tends to Generations of
 Generations of those who
 FEAR him.

⁵¹ † He shows Strength
 † with his Arm; he dis-
 perses those Proud in the
 Thought of their Hearts.

⁵² † He casts down Po-
 tentates from Thrones, and
 raises up the lowly.

⁵³ He fills the Hungry
 with good things, and the
 Rich he sends away empty.

⁵⁴ He supports Israel,
 his own Child, remember-
 ing Mercy.

⁵⁵ († as he spoke to our

* VATICAN MANUSCRIPT.—42. Cry.

51. Grotius observes, that God's efficacy is represented by his finger, his great power by his hand, and his omnipotence by his arm. The plague of lice was the finger of God, Exod. vii. 13. The plagues in general were wrought by his hand, Exod. ix. 30. And the destruction of Pharaoh's host in the Red Sea, is called the act of his arm, Exod. xv. 10.

† 40. 1 Sam. ii. 1.

† 48. 1 Luke xi. 27.

† 40. Ps. cxi. 9.

† 50. Ps. ciii.

17. 18. † 51. Ps. xcvi. 1.

† 52. 1 Sam. ii. 8; Ps. cxlii. 7.

† 50. Gen. xvi.

19. Ps. cxviii. 11.

τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ ἕως αἰῶνος.
to the Abram and to the seed of him even to an age.
56 Ἐμείνε δε Μαρίαμ συν αὐτῇ ὥσει μηνῶν τρεῖς.
Abode and Mary with her about months three:
καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.
and returned to the house of her.

57 Τῇ δε Ελισαβετ ἐπλησθῆ ὁ χρόνος τοῦ
To the now Elizabeth was fulfilled the time of the
τεκεῖν αὐτὴν· καὶ ἐγέννησεν υἱόν. 58 Καὶ ἤκου-
to bear her; and she brought forth a son. And heard

σαν οἱ περίοικοι καὶ οἱ συγγενεὶς αὐτῆς, ὅτι
the neighbours and the kindred of her, that

ἐμεγαλυνε κύριος τὸ ἐλεος αὐτοῦ μετ' αὐτῆς·
had magnified a lord the mercy of himself towards her;

καὶ συνεχαίρον αὐτῇ. 59 Καὶ ἐγένετο, ἐν τῇ
and they rejoiced with her. And it came to pass, in the

ογδοῇ, ἡμέρᾳ ἦλθον περιτεμεῖν τὸ παιδίον· καὶ
eighth day they came to circumcise the little child; and

ἐκαλοῦν αὐτὸ, ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ,
called it, after the name of the father of him,

Ζαχαρίας. 60 Καὶ ἀπεκρίθεισα ἡ μήτηρ αὐτοῦ
Zacharias. And answering the mother of him

εἶπεν· Οὐχί· ἀλλὰ κληθήσεται Ἰωάννης. 61 Καὶ
said; No: but he shall be called John. And

εἶπον πρὸς αὐτὴν· Ὅτι εὐδεὶς ἐστὶν ἐν τῇ
they said to her; That no one is among the

συγγενεὶα σου, ὃς καλεῖται τῷ ὀνόματι τούτῳ.
kindred of thee, who is called to the name this.

62 Ἐγένετο δὲ τῷ πατρὶ αὐτοῦ, τὸ τι ἀνθελοῖ
They made answer to the father of him, the what he would desire

καλεῖσθαι αὐτόν. 63 Καὶ αἰτήσας πινάκιδιον,
to be called him. And having requested a tablet,

ἐγραψε, λέγων· Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ.
he wrote, saying: John is the name of him.

Καὶ ἐθαύμασαν πάντες. 64 Ἀνεψύχη δὲ το
And they wondered all. Was opened and the

στόμα αὐτοῦ παραχρῆμα, καὶ ἡ γλῶσσα αὐτοῦ·
mouth of him immediately, and the tongue of him;

καὶ ἐλάλει εὐλογῶν τὸν θεόν. 65 Καὶ ἐγένετο
and he spoke blessing the God. And came

ἐπὶ πάντας φόβος τοὺς περιοικούντας αὐτούς·
on all a fear those dwelling around them;

καὶ ἐν ὅλῃ τῇ ὀρεινῇ τῆς Ἰουδαίας διελαλεῖτο
and in whole the hilly-country of the Judea talked of throughout

πάντα τὰ ῥήματα ταῦτα. 66 Καὶ ἐθεντο πάντες
all the things these. And placed all

οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες·
those having heard in the hearts of themselves, saying;

FATHERS,) TO ABRAHAM, and to his POSTERITY, even to the Age."

56 And Mary remained with her about three Months, and returned to her house.

57 Now ELIZABETH'S TIME to be DELIVERED was fulfilled; and she brought forth a Son.

59 And her NEIGHBORS and RELATIVES heard That the Lord had magnified his MERCY towards her; and they rejoiced with her.

59 And, on the EIGHTH Day, † when they came to circumcise the CHILD, they were about to call him Zachariah, after the NAME of his FATHER;

60 but his MOTHER interposing, said, "No; but † he shall be called John."

61 And they said to her, "There is no one among thy RELATIVES, who is called by this NAME."

62 Then they asked his FATHER, by SIGNS, WHAT HE WISHED HIM TO BE CALLED.

63 And requesting † a TABLET, he wrote, saying, † "His NAME is John." And they all wondered,

64 † for his MOUTH was instantly opened, and his TONGUE loosed; and he spoke, praising GOD.

65 And Fear came on ALL their NEIGHBORS. And ALL these THINGS were talked of through ALL the † MOUNTAINOUS COUNTRY of JUDEA.

66 And ALL those HEARING, pondered them in their HEARTS, saying,

† 53. Not before that day, because the mother was unclean seven days, Lev. xii. 1, 2; and so was the child, by touching her, and therefore he was not then fit to be admitted into covenant. The law appointed no place in which circumcision was to be done, nor any certain person to perform it, and therefore it was sometimes done by women, Exod. xv. 25; and here in the house of Elizabeth, as appears by her presence at it, verse 60. The Jews did it sometimes in the schools, for the sake of the number of the witnesses. Then also they named the infant; because, when God instituted circumcision, he changed the names of Abraham and Sarah.—W. A. B. Among the Jews, the child was named when it was circumcised, and ordinarily the name of the father was given to the first-born son.—A. Clarke.
† 63. A thin board, made out of the pine-tree, smeared over with wax, was used among the ancients, as a writing-tablet.

Τι ἀρα τὸ παιδίον τούτο ἐσται; Καὶ χεὶρ
What then the child this will be? And hand
κυρίου ἦν μετ' αὐτοῦ.
of Lord was with him.

67 Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλησθὲν
And Zacharias the father of him was filled
πνεύματος ἁγίου, καὶ προεφητεύσε, λέγων·
a spirit of holy, and prophesied, saying;
Εὐλογητός κυριος, ὁ θεὸς τοῦ Ἰσραὴλ· ὅτι
Blessed Lord, the God of the Israel; for
ἐπεσκεψάτο καὶ ἐποίησε λύτρωσιν τῷ λαῷ
he has visited and wrought redemption to the people
αὐτοῦ, 69 καὶ ἤγειρε κέρας σωτηρίας ἡμῖν ἐν τῷ
of himself, and raised up a horn of salvation to us in the
οἴκῳ Δαυὶδ τοῦ παιδὸς αὐτοῦ. 70 (καθὼς ἐλάλησε
house of David the servant of himself; (even as he spoke
διὰ στόματος τῶν ἁγίων, τῶν ἀπ' αἰῶνος,
through mouth of the holy ones, of those from an age,
προφητῶν αὐτοῦ.) 71 σωτηρίαν ἐξ ἐχθρῶν ἡμῶν,
of prophets of himself.) a salvation from enemies of us,
καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς·
and from hand of all those hating us:
72 ποιῆσαι ἐλεος μετὰ τῶν πατέρων ἡμῶν, καὶ
to perform mercy with the fathers of us, and
μνησθῆναι διαθήκης ἁγίας αὐτοῦ, 73 ὄρκον, ὃν
to remember covenant holy of himself, an oath, which
ᾠκίσε πρὸς Ἀβραάμ τὸν πατέρα ἡμῶν, τοῦ
he swore to Abraham the father of us, of the
δοῦναι ἡμῖν, 74 ἀφοβῶς, ἐκ χειρὸς τῶν ἐχθρῶν
to give to us, without fear, from hand of the enemies
ἡμῶν βυσθεντὰς, λατρεῖν αὐτῷ 75 ἐν ὁσιότητι
of us having been rescued, to worship him in holiness
καὶ δικαιοσύνῃ ἐνὸς αὐτοῦ, πάσας τὰς
and righteousness in presence of him, all the
ἡμέρας ἡμῶν. 76 Καὶ σὺ, παιδίον, προφήτης
days of us. And thou, little child, a prophet
ὑψίστου κληθήσῃ· προπορεύσῃ γὰρ πρό * [προ-
of highest shalt be called; thou shalt go for before (face
σωπου] κυρίου, ἐτοιμασάιν ὁδοὺς αὐτοῦ, 77 τοῦ
of a lord, to prepare ways of him, of the
δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ, ἐν ἀφε-
to give knowledge of salvation to the people of him, in forgive-
σει ἁμαρτιῶν αὐτῶν, 78 διὰ σπλαγχνῆς ἐλεοῦς
ness of sins of them, on account of tender mercies
θεοῦ ἡμῶν, ἐν οἷς ἐπεσκεψάτο ἡμᾶς ἀνατολὴ ἐξ
of God of us, by which he has visited us arising from
ὕψους, 79 ἐπιφάνει τοῖς ἐν σκοτει καὶ σκιά
on high, to shine to those in darkness and shade

"What then will this CHILD be?" * And the Hand of the Lord was with him.

67 And Zachariah, his FATHER, was filled with holy Spirit, and prophesied, saying,

68 "Blessed be the Lord, the GOD of ISRAEL, because he has visited and wrought Redemption for his PEOPLE;

69 and he has raised up a Horn of Salvation for us, in the * House of David, his SERVANT;

70 (even as he spoke by the Mouth of THOSE HOLY ones, his Prophets of the Age);

71 a Salvation from our Enemies, and from the Hand of ALL who HATE us;

72 to perform his Mercy with our FATHERS; and to remember his holy Covenant;

73 the Oath which he swore to Abraham, our FATHER,—

74 to permit us, being rescued from the Hand of our ENEMIES, fearlessly to worship him,

75 by Holiness and Righteousness in his sight, ALL our DAYS.

76 And thou, Child, wilt be called a Prophet of the Most High; for thou shalt go before the Lord to prepare his Ways;

77 to impart a Knowledge of Salvation to his PEOPLE in the forgiveness of their Sins,

78 on account of the tender Compassions of our God, by which he has visited us, a Day-dawn from on high,

79 to Illuminate THOSE SITTING in Darkness and Death-shade; to DIRECT

* VATICAN MANUSCRIPT.—68. For also the Hand. 69. the House of David. 70. face—omit.

† 69. A Horn in Scripture is frequently a symbol of power or principality, and hence this expression will signify, a mighty savior, or Prince of Salvation.

‡ 63. Ps. cxviii. 2; xxxiii. 17. § 70. Acts iii. 21; Rom. i. 2. ¶ 73. Gen. xli. 8. xviii. 4; xlii. 16, 17; Heb. vi. 13, 17. || 76. Isa. xl. 3; Mal. iii. 1; lv. 6; Matt. xi. 10; ver. 17.

θανάτου καθήμενοις, του κατευθυναι τους ποδας
of death sitting, of the to guide the feet
ἡμων εἰς ὁδον εἰρήνης. ⁸⁰ Το δε παιδιον ηυξανε,
of us into a way of peace. The now little child grew,
και εκκραταιουτο πνευματι· και ην εν ταις ἐρη-
and became strong in spirit; and was in the des-
μοις, ἕως ἡμερας αναδειξεως αυτου προς τον
erts, till day of manifestation of him to the
Ισραηλ.
Israel.

ΚΕΦ. Β'. 2.

¹ Εγενετο δε εν ταις ἡμεραις ἐκεῖναις. ἐξηλθε
It came to pass in the days those, went forth
δογμα παρὰ Καίσαρος Αυγυυστου, απογραφει-
a decree from Cesar Augustus, to register
θαι πασαν την οικουμενην. ² (Αὕτη ἡ απογραφη
all the habitable. (This the registry
πρωτη εγενετο ἡγεμονευοντος της Συριας
first was made being governor of the Syria
Κυρηνιου.) ³ Καὶ ἐπορευοντο παντες απογρα-
Cyrénus.) And they went all to be
φεισθαι, ἕκαστος εἰς την ἰδιαν πολιν. ⁴ Ἀνεβη
registered, each into the his own city. Went up
δε και Ιωσηφ απο της Γαλιλαιας, εκ πολεως
and also Joseph from the Galilee, out of city
Ναζαρετ, εἰς την Ιουδαιαν, εἰς πολιν Δαυιδ,
Nazareth, into the Judea, into a city of David,
ἣτις καλεῖται Βηθλεεμ, (δια το ειναι αυτον ἐξ
which is called Bethlehem, (because he to be him of
οικου και πατριας Δαυιδ,) ⁵ απογραφασθαι συν
house and family of David,) to be registered with
Μαριαμ τῇ μεμνηστευμενῇ αὐτῷ * [γύναικι.]
Mary the having been espoused to him [a wife,]
ουση ἐγκυω. ⁶ Εγενετο δε εν τῷ ειναι αυτοუს
being withchild. It happened but in the to be them
ἐκεῖ, ἐπλησθησαν αἱ ἡμεραι του τεκειν αὐτην.
there were fulfilled the days of the to bear her.
⁷ Καὶ ετεκε τον υἱον αὐτης του πρωτοτοκου,
And she brought forth the son of her the first-born,
και ἐσπαργανωσεν αυτον, και ανεκλινεν αυτον
and swathed him, and laid him
εν τῇ φατινῇ· διοτι ουκ ην αυτοις τοπος εν τῷ
in the manger; because not was to them a place in the
καταλυματι.
guest-chamber.

our FEET into the Way of Peace."

⁸⁰ NOW the CHILD grew, and acquired strength of Mind; and he was in the DESERTS till the Day of his public appearance to ISRAEL.

CHAPTER II.

¹ NOW it occurred in those DAYS, that an Edict went forth from Cesar Augustus, to register ALL the HABITABLE.

² († This * was the first Registry of Quirinus, Governor of SYRIA.)

³ AND they all went to be registered, each into his OWN City.

⁴ AND Joseph also went up from GALILEE, out of the City of Nazareth, into JUDEA, into the † City of David, which is called Bethlehem. (‡ because he was of the House and Family of David.)

⁵ to be registered with Mary, † his BETROTHED, being pregnant.

⁶ AND it came to pass while they WERE there, the DAYS of her DELIVERY were accomplished.

⁷ † AND she brought forth her FIRST-BORN SON, and swathed him, and laid him in * † a Manger; because there was no Place for them in the GUEST-CHAMBER.

* VATICAN MSS.—2. This was the first Registry.

† 1. *Oikoumene* literally means the inhabited earth, and is applied in this place, by some recent translators, to the Roman Empire. But as no historian mentions a general census at this time, the meaning of the word must be restricted to the land of Judæa, where this enrollment took place. *Oikoumene* is used by Luke in chap. xxi. 26, and Acts xi. 28, and applied in this restricted sense.

† 7. Wetstein has shown from a multitude of instances, that *phatnee* means not merely the manger, but the whole stable. The room for guests being already full, Joseph and Mary retired to a more homely receptacle, called a *stabulum*, the middle of which afforded room for cattle, and the sides accommodation for persons. It was not properly a stable, but was formed for the convenient lodging of both men and cattle. Bishop Pearce, however, has a note on this verse, which is worthy of consideration. He says, "Upon the whole, it seems to me probable, that Mary was delivered in a *guest-chamber*, or *lodging-room*, (whether it were in a public house, or that of some friend, is not said,) in some chamber of a house, and not of a stable; and that then, for want of a bed in that *guest-chamber*, wherein to lay her Son JESUS, she made use of one of the *Eastern* mangers, made of coarse cloth, and fastened, like our seamen's hammocks, to some part of the chamber where she was; and there laid him, as having no other place for him. This afforded a circumstance by which the shepherds were directed to find him out, and distinguish this holy babe from all others. See verses 12, 16."

† 2. Acts v. 37.

† 4. 1 Sam. xvi. 1, 4; John vii. 42.

† 4. Matt. i. 16; Luke i.

27. † 5. Matt. i. 18; Luke i. 27.

† 7. Matt. i. 26.

⁸ Καὶ ποιμένες ἦσαν ἐν τῇ χωρᾷ τῇ αὐτῇ
And shepherds were in the country the this
ἀγρᾶν λούοντες, καὶ φυλάσσοντες φυλάκας τῆς
abiding in the fields, and keeping watches of the
νυκτός ἐπὶ τὴν ποιμνὴν αὐτῶν. ⁹ Καὶ * [ἰδοὺ,]
might over the flock of them. And [lo,]
ἄγγελος κυρίου ἐπέστη αὐτοῖς, καὶ δόξα κυρίου
a messenger of a lord stood near to them, and glory of a lord
περιελαμψεν αὐτούς· καὶ ἐφοβήθησαν φόβον
shone round them; and they feared a fear
μεγάλον. ¹⁰ Καὶ εἶπεν αὐτοῖς ὁ ἄγγελος· Μὴ
great. And said to them the messenger; Not
φοβεῖσθε· ἰδοὺ γὰρ, εὐαγγελίζομαι ὑμῖν χαρὰν
fear you; lo for, I bring glad tidings to you a joy
μεγάλαν, ἥτις ἐστὶν παντὶ τῷ λαῷ. ¹¹ ὅτι
great, which shall be to all the people; that
ἐτεχθὺ ὑμῖν σήμερον σωτήρ, ὃς ἐστὶ Χριστός
was born to you to-day a savior, who is anointed
κύριος, ἐν πόλει Δαυὶδ. ¹² Καὶ τοῦτο ὑμῖν το
Lord, in city of David. And this to you be
σημεῖον· Εὐρήσετε βρέφος ἐσπαργανωμένον
sign; You shall find a babe having been swathed
κειμένον ἐν φάτιν. ¹³ Καὶ ἐξαίφνης ἐγενέτο
lying in a manger. And suddenly was
σὺν τῷ ἄγγέλῳ πλῆθος στρατίας οὐρανοῦ,
with the messenger a multitude of host of heaven,
αἰνούντων τὸν θεόν, καὶ λέγοντων· ¹⁴ “ Δόξα
praising the God, and saying; “ Glory
ἐν ὑψίστοις θεῷ, καὶ ἐπὶ γῆς εἰρήνῃ· ἐν ἀνθρώ-
in highest heaven to God, and on earth peace; among men
ποις εὐδοκία.”
good will.”

¹⁵ Καὶ ἐγενέτο, ὡς ἀπῆλθον ἀπ’ αὐτῶν εἰς τὸν
And it came to pass, when went from them into the
οὐρανὸν οἱ ἄγγελοι, καὶ οἱ ἄνθρωποι, οἱ ποιμέ-
heaven the messengers, and the men, the shep-
νες, εἶπον πρὸς ἀλλήλους· Διελθώμεν δὴ ἕως
herds, said to one another; We should go now to
βηθλεὲμ, καὶ ἰδῶμεν τὸ ῥῆμα τοῦτο τὸ γεγονός,
Bethlehem, and see the thing this the having been done,
ὃ ὁ κύριος ἐγνώρισεν ἡμῖν. ¹⁶ Καὶ ἦλθον
which the Lord has made known to us. And they came
σπεύσαντες, καὶ ἀνεύρον τὴν τε Μαριάμ καὶ τὸν
having made haste, and they found the both Mary and the
Ἰωσήφ, καὶ τὸ βρέφος κείμενον ἐν τῇ φάτιν.
Joseph, and the babe lying in the manger.
¹⁷ Ἰδόντες δὲ, διεγνώρισαν * [περὶ] τοῦ ῥήματος
Having seen and, they published [around] the declaration
τοῦ λαλήθεντος αὐτοῖς περὶ τοῦ παιδίου τούτου.
that having been told to them concerning the little child this.
¹⁸ Καὶ πάντες οἱ ἀκούσαντες ἐθαύμαζαν περὶ
And all those having heard wondered about
τῶν λαλήθεντων ὑπο τῶν ποιμένων πρὸς αὐτούς.
those having been told by the shepherds to them.
¹⁹ Ἡ δὲ Μαριάμ πάντα συνετηρεῖ τὰ ῥήματα
The but Mary all kept the words
* [ταῦτα,] συμβαλλοῦσα ἐν τῇ καρδίᾳ αὐτῆς.
[these,] pondering in the heart of herself.

⁸ And there were Shep-
herds in THAT COUNTRY,
residing in the fields, and
keeping over their FLOCK
the Watches of the NIGHT.

⁹ And an Angel of the
Lord stood by them, and
the Glory of the Lord shone
round them; and they
were greatly afraid.

¹⁰ And the ANGEL said
to them, “ Fear not; for
behold, I bring you glad
tidings, which will be a
great Joy to All the PEOP-
LE;”

¹¹ † because To-day was
born for you, in David’s
City, a Savior, who is the
Lord Messiah.

¹² And this will be a
* Sign to you; you will
find a Babe swathed, lying
in a Manger.”

¹³ And suddenly there
was with the ANGEL a
Multitude of the heavenly
Host, praising God, and
saying,

¹⁴ “ Glory to God in the
highest heavens, on Earth
Peace, and among Men
Good will.”

¹⁵ Now it occurred,
when the ANGELS departed
from them to HEAVEN, the
MEN, the SHEPHERDS, said
to one another, “ Let us
go now to Bethlehem, and
see this THING which has
transpired, which the LORD
has made known to us.”

¹⁶ And they came in
haste, and found both
MARY and JOSEPH, and
the BABE lying in the
MANGER.

¹⁷ And having seen it,
they published THAT DECI-
ARATION which had been
SPOKEN to them about
this CHILD.

¹⁸ And All THOSE HAV-
ING HEARD, wondered at
the THINGS RELATED to
them by the SHEPHERDS.

¹⁹ But MARY kept All
these words, pondering
them in her HEART.

* VATICAN MANUSCRIPT.—0. lo—omit.
—omit.

12. Sign.

17. around—omit.

19. these

† 10. Gen. xli. 5; Gen. lxvii. 17; Jer. iv

† 11. Isa. lx. 6

²⁰ Καὶ ὑπεστρεψαν οἱ ποιμένες δοξαζόντες καὶ
And returned the shepherds glorifying and
αἰνούντες τὸν θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ
praising the God for all which they had heard and
εἶδον, καθὼς ἐλάληθη πρὸς αὐτοὺς.
seen, even as it had been told to them.

²¹ Καὶ ὅτε ἐπλησθῆσαν ἡμέραι ὀκτώ του
And when were fulfilled days eight of the
περιτεμεῖν αὐτὸν, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ
to circumcise him, and he was called the name of him
Ἰησοῦς, τὸ κληθεῖν ὑπὸ τοῦ ἀγγέλου πρὸ του
Jesus, that being called by the messenger before of the
συλληφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.
was conceived him in the womb.

²² Καὶ ὅτε ἐπλησθῆσαν αἱ ἡμέραι του καθαρῖσ-
And when were fulfilled the days of the purifica-
μου αὐτῶν, κατὰ τὸν νόμον Μωσῆως, ἀνηγάγον
tion of them, according to the law of Moses, they brought
αὐτὸν εἰς Ἱερουσαλὴμ, παραστήσαι τῷ κυρίῳ,
him to Jerusalem, to present to the Lord,

²³ (καθὼς γεγραπται ἐν νόμῳ κυρίου· “Ὅτι
(as it is written in law of Lord; “That
πάν ἄρσεν διανοίγον μήτραν, ἅγιον τῷ κυρίῳ
every male opening a womb, holy to the Lord
κληθήσεται.”) ²⁴ καὶ του δόναι θυσίαν, κατὰ
shall be called.”) ²⁴ and of the to offer a sacrifice, according to
το εἰρημένον ἐν νόμῳ κυρίου· “Ζεύγος τρυγ-
that having been said in law of Lord; “A pair of turtle-
ῶν, ἡ δύο νεοσσὺς περιστέρων.”
doves, or two young pigeons.”

²⁵ Καὶ ἰδοὺ, ἦν ἄνθρωπος ἐν Ἱερουσαλὴμ, ὃς
And lo, was a man in Jerusalem, to whom
ὄνομα Συμεὼν· καὶ ὁ ἄνθρωπος οὗτος δίκαιος
a name of Simon; and the man this just
καὶ εὐλαβὴς, προσδεχομένος παρακλήσιν του
and pious, waiting for consolation of the
Ἰσραὴλ. Καὶ πνεῦμα ἅγιον ἐπ’ αὐτὸν· ²⁶ καὶ
Israel. And a spirit was holy upon him; and

ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ πνεύματος
it was to him having been informed by the spirit
του ἁγίου, μὴ ἰδεῖν θάνατον, πρὶν ἢ ἰδῇ
of the holy, not to see death, before he should see
τὸν Χριστὸν κυρίου. ²⁷ Καὶ ἦλθεν ἐν τῷ πνεύ-
the anointed of Lord. And he came by the spirit

ματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς
into the temple; and in the to bring the
γονεῖς τὸ παιδίον Ἰησοῦν, τοῦ ποιῆσαι αὐτοὺς
parents the little child Jesus, of the to do them
κατὰ τὸ εἰσισμένον του νόμου περὶ
according to that having been instituted of the law concerning
αὐτόν· ²⁸ καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκά-
him, also he took it into the arms

λας αὐτοῦ, καὶ εὐλόγησε τὸν θεόν, καὶ εἶπε·
of himself, and blessed the God, and said;

²⁰ And the SHEPHERDS returned, glorifying and praising God for all which they had heard and seen, even as it had been declared to them.

²¹ †And when eight Days were ended, the (time) to CIRCUMCISE him, his NAME was called Jesus, THAT NAME given him by the ANGEL before his CONCEPTION.

²² †And when †the *Days of her Purification were completed, according to the LAW of Moses, they carried him up to Jerusalem, to present him to the LORD;—

²³ (even as it is written in the Law of the Lord, that †“Every Male, being a first-born, shall be called holy to the Lord;”)

²⁴ and to OFFER a Sacrifice, according to what is enjoined in *the LAW of the Lord.—††“A Pair of Turtle-doves, or Two Young Pigeons.”

²⁵ And behold, there was a Man in Jerusalem, whose Name was Simeon; and he was a righteous and pious MAN, expecting the Consolation of ISRAEL; and the holy Spirit was on him.

²⁶ And he was divinely informed by the HOLY SPIRIT, that he would not die, till he should see the Lord’s MESSIAH.

²⁷ And he came by the SPIRIT into the TEMPLE; and when the PARENTS BROUGHT IN the CHILD Jesus, †to do according to the CUSTOM of the LAW concerning him,

²⁸ he also took him in his ARMS, and praised God, and said,

* VATICAN MANUSCRIPT.—22. Days of her Purification.

24. the LAW of

† 22. That is, *thirty-three* days after what was termed the seven days of her uncleanness—forty days in all; the time appointed by the law, after the birth of a male child. See Lev. xii. 2, 0. † 24. One for a burnt-offering, and the other for a sin-offering; See Lev. xii. 8. These were the offerings of the poorer Jewish mothers. † 27. To present him to the Lord, and then redeem him by paying *five shekels*, Num. xviii. 16, 16.

† 21. Luke i. 59. † 21. Matt. i. 25; Luke i. 31. † 22. Lev. xii. 2—0. † 23. Exod. xlii. 2; xlii. 29; xxxiv. 19; Num. iii. 13; viii. 17; xviii. 16. † 24. Lev. xii. 8.

29 **Νῦν ἀπολείεις τὸν δούλον σου, δεσπότην,**
Now dost thou dismiss the servant of thee, O sovereign,
κατὰ τὸ ῥῆμα σου, ἐν εἰρήνῃ· 30 **ὅτι εἶδον οἱ**
according to the word of thee, in peace; for have seen the
οφθαλμοὶ μου τὸ σωτήριον σου, 31 **ὃ ἡτοίμα-**
eyes of mine the salvation of thee, which thou hast
σας κατὰ πρῶτον παντῶν τῶν λαῶν· 32 **ὥς**
prepared before face of all the people; a light
εἰς ἀποκαλύψιν ἐθνῶν, καὶ δόξαν λαοῦ σου
for a revelation of nations, and a glory of people of thee
Ἰσραὴλ. 33 **Καὶ ἦν ὁ πατήρ αὐτοῦ καὶ ἡ μήτηρ**
Israel. And was the father of him and the mother
θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ.
wondering at those being spoken about him.
34 **Καὶ εὐλόγησεν αὐτοὺς Σίμων, καὶ εἶπε πρὸς**
And blessed them Simeon, and said to
Μαρίαν τὴν μητέρα αὐτοῦ Ἰδοὺ, οὗτος κεῖται
Mary the mother of him; Lo, this is placed
εἰς πτώσιν καὶ ἀναστᾶσιν πολλῶν ἐν τῷ
for a fall and rising of many in the
Ἰσραὴλ, καὶ εἰς σημεῖον ἀντιλεγόμενον· 35 **(καὶ**
Israel, and for a sign being spoken against; (also
σου δὲ αὐτῆς τὴν ψυχὴν διελύσεται ῥομφαία·)
of thee and of thyself the soul shall pierce through a sword.)
ὥπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν
so that may be disclosed of many hearts
διαλογισμοί.

reasonings.

36 **Καὶ ἦν Ἀννα προφῆτις, θυγατὴρ Φανουῆ,**
And was Anna a prophetess, a daughter of Phanuel,
ἐκ φυλῆς Ἀσέρ· αὕτη προβεβηκυῖα ἐν ἡμέραις
of tribe of Asher; she having been advanced in days
πολλαῖς, ζήσασα ἐτη μετὰ ἀνδρὸς ἑπτα ἀπο
many, having lived years with a husband seven from
τῆς παρθενίας αὐτῆς· 37 **καὶ αὕτη χήρα ὡς ἐτῶν**
the virginity of herself; also she a widow about years
ογδοήκοντα τεσσαρῶν, ἣ οὐκ ἀφίστατο ἀπο τοῦ
eighty four, who not withdrew from the
ἱεροῦ, νηστειαῖς καὶ δεήσεσι λατρεύουσα νύκτα
temple, fasting and prayers serving night
καὶ ἡμέραν. 38 **Καὶ αὕτη, αὕτη τῇ ὥρᾳ ἐπισ-**
and day. And she, this the hour stand-
τάσα, ἀνθωμολογεῖτο τῷ κυρίῳ, καὶ ἐλάλει περὶ
ing by, acknowledged the Lord, and spoke about
αὐτοῦ πᾶσι τοῖς προσδεχομένοις λυτρωσίν ἐν
him to all those looking for redemption in
Ἱερουσαλὴμ.

Jerusalem.

39 **Καὶ ὡς ἐτελεσαν ἅπαντα τὰ κατὰ τὸν**
And when they finished all the things according to the
νόμον κυρίου, ὑπέστρεψαν εἰς τὴν Γαλιλαίαν,
law of Lord, they returned into the Galilee,
εἰς τὴν πόλιν αὐτῶν, Ναζαρετ. 40 **Τὸ δὲ παιδίον**
into the city of themselves, Nazareth. The and little child
ἤνυσεν, καὶ ἐκραταιοῦτο * [πνευματι,] πληρου-
grew, and was strengthened [in spirit,] being
μένον σοφίας· καὶ χάρις θεοῦ ἦν ἐπ' αὐτό.
filled with wisdom; and favor of God was on it.

29 "Now, O sovereign Lord, dismiss thy SERVANT according to thy word, in Peace;

30 because my EYES have seen thy SALVATION,

31 which thou hast made ready in the Presence of All the PEOPLE;

32 † a Light of Nations for enlightenment, and a Glory of thy People Israel."

33 And his FATHER and MOTHER were wondering at the WORDS SPOKEN concerning him.

34 And Simeon blessed them, and said to Mary his MOTHER, "Behold, this child is destined for the † Fall and Rising of many in ISRAEL; and for † a Mark of contradiction;—

35 (and indeed, a Sword will pierce through the soul of Thee Thyself,) that the Reasonings of Many Hearts may be disclosed."

36 There was also a Prophetess, Anna, Daughter of Phanuel, of the tribe of Asher; she was far advanced in Age, having lived with * a Husband seven Years from her VIRGINITY;

37 she was also a Widow * about eighty-four Years, who departed not from the TEMPLE, but serving God † Night and Day with Fastings and Prayers.

38 And she standing by at THAT very time, praised * God, and spoke of him to All THOSE EXPECTING † Deliverance in Jerusalem.

39 And when they had finished all things according to the LAW of the Lord, they returned to GALILEE, to their own City Nazareth.

40 † And the child grew, and became strong, filled with Wisdom, and the Favor of God was on him.

* VATICAN MANUSCRIPT.—36. a HUSBAND.
30. in Spirit—omit.

37. till eighty-four.

38. God, and

† 32. Isa. xlii. 6; xlix. 6; lx. 1; Acts xiii. 47; xxviii. 28.
xli. 14; Rom. ix. 32; 1 Cor. i. 23, 24; 1 Pet. ii. 7, 8.
xvii. 7; 1 Tim. v. 6

† 34. Heb. xii. 3.
† 40. Luke i. 60, ver. 62.

† 34. Isa. viii. 14; Matt.
† 37. Acts

11 Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς
And went the parents of him every year to
Ἱερουσαλὴμ τῇ ἑορτῇ τοῦ πάσχα.
Jerusalem of the feast of the passover.

42 Καὶ ὅτε ἐγενέτο ἐτῶν δώδεκα, ἀναβάντων
And when he was years twelve, having gone up
αὐτῶν * [εἰς Ἱερουσαλὴμ] κατὰ τὸ ἔθος τῆς
of them [to Jerusalem] according to the custom of the
ἐορτῆς. 43 καὶ τελείωσαν τὰς ἡμέρας, ἐν
feast; and having ended the days, in

τῷ ὑποστρέφειν αὐτοὺς, ὑπέμεινεν Ἰησοῦς ὁ
the to return them, remained Jesus the
παῖς ἐν Ἱερουσαλὴμ· καὶ οὐκ ἐγὼ Ἰωσήφ καὶ
boy in Jerusalem; and not knew Joseph and

ἡ μήτηρ αὐτοῦ. 44 Νομισάντες δὲ αὐτὸν ἐν
the mother of him. Having supposed and him in
τῇ συνοδίᾳ εἶναι, ἦλθον ἡμέρας ὁδὸν, καὶ
the company to be, they went of a day a journey, and

ἐνεζήτουν αὐτὸν ἐν τοῖς συγγενεσὶ καὶ τοῖς
they sought him among the kinsmen and the

γινώστοις. 45 Καὶ μὴ εὗροντες, ὑπέστρεψαν
acquaintances. And not finding, they returned

εἰς Ἱερουσαλὴμ, ζητοῦντες αὐτὸν. 46 Καὶ
to Jerusalem, seeking him. And

ἐγενέτο, μεθ' ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ
it happened, after days three they found him in the

ἱερῷ καθεζόμενον ἐν μέσῳ τῶν διδασκάλων,
temple sitting in middle of the teachers,

καὶ ἀκουοντα αὐτῶν, καὶ ἐπερωτῶντα αὐτούς.
and hearing of them, and asking them.

47 Ἐξίσταντο δὲ πάντες * [οἱ ἀκουόντες αὐτοῦ].
Were amazed and all [those hearing him.]

ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ.
upon the understanding and the answers of him.

48 Καὶ ἰδόντες αὐτὸν, ἐξεπλάγησαν· καὶ πρὸς
And seeing him, they were amazed; and to

αὐτὸν ἡ μήτηρ αὐτοῦ εἶπε· Τέκνον, τί ἐποίη-
him the mother of him said; O child, why hast thou

σας ἡμῖν οὕτως; ἰδοὺ, ὁ πατὴρ σου καγῶ
done to us thus? lo, the father of thee and I

οδυνημένοι ἐζητοῦμεν σε. 49 Καὶ εἶπε πρὸς
being in distress have sought thee. And he said to

αὐτούς· Τί ὅτι ἐζητεῖτε με; οὐκ ᾔδειτε,
them; Why for did you seek me? not know you,

ὅτι ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναι με; 50 Καὶ
that in the of the father of me must to be me? And

αὐτοὶ οὐ συνήκαν τὸ ῥῆμα, ὃ ἐλάλησεν αὐτοῖς.
they not understood the word, which he spake to them.

51 Καὶ κατέβη μετ' αὐτῶν, καὶ ἦλθεν εἰς Ναζα-
And he went down with them, and came into Naza-
ρεθ· καὶ ἦν ὑποτασσόμενος αὐτοῖς. Καὶ ἡ
reth; and was being subject to them. And the

41 And his PARENTS went yearly to Jerusalem to the FEAST of the PASS-OVER.

42 And when he was twelve Years old, they went up according to the CUSTOM of the FEAST.

43 And having completed the DAYS, on their RETURN, Jesus, the YOUTH, remained in Jerusalem. And his PARENTS knew it not.

44 And supposing him to be in the COMPANY, they went a Day's Journey; and they sought him, among their RELATIVES and ACQUAINTANCES.

45 But not finding him, they returned to Jerusalem, seeking him.

46 And it happened, after three Days they found him in the TEMPLE, sitting in the Midst of the TEACHERS, both hearing them, and asking them questions.

47 And ALL were astonished at his INTELLIGENCE and REPLIES.

48 And seeing him, they were amazed; and his MOTHER said to him, "Child, why hast thou done thus to us? behold thy FATHER and I seek thee sorrowing."

49 And he said to them, "Why did you seek me? Did you not know that I must be in the COURTS of my FATHER?"

50 And they did not understand the WORD which he spoke to them.

51 And he went down with them, and came to Nazareth, and was subject to them. And his MOTHER

* VATICAN MANUSCRIPT.—42. to Jerusalem—omit. 43. his PARENTS knew, 47. those hearing him—omit. 48. seek thee.

† 42. All the males were required to attend at the three festivals at Jerusalem; and females, though not commanded, yet used often to attend, especially at the Passover. Children were excused; but the Rabbinical writers say, that the above obligation was thought binding at twelve years of age. † 43. That is, been there eight days, of which the first of the Passover was one, and the rest were the seven days of unleavened bread. † 46. They sat on benches in a hall etc., and their scholars at their feet, Acts xxi. 13. † 49. In the courts or house of my Father, is now generally admitted as correct. A similar ellipsis occurs in Mark v. 35, and Acts xvi. 40.

* 41. Exod. xiii. 16, 17; xxiv. 23; Deut. xvi. 1. 10.

ἀπὸ αὐτοῦ διέτηρει πάντα τὰ ῥήματα ταῦτα
another of him treasured all the words these
ἐν τῇ καρδίᾳ αὐτοῦ. 62 Καὶ Ἰησοῦς προέκοπτε
in the heart of himself. And Jesus advanced
σοφίᾳ, καὶ ἡλικίᾳ, καὶ χάριτι παρὰ θεοῦ καὶ
in wisdom, and in vigor, and in favor with God and
ἀνθρώποις.

ΚΕΦ. γ'. 3.

Ἐν ετεῖ δὲ πέντεκαιδεκάτῃ τῆς ἡγεμονίας
In year now fifteenth of the government
Τιβερίου Καίσαρος, ἡγεμνευόντος Ποντίου Πι-
of Tiberian Cesar, being governor Pontius Pi-
λάτου τῆς Ἰουδαίας, καὶ τετραρχούντος τῆς
of the Judea, and being tetrarch of the
Γαλιλαίας Ἡρώδου Φιλιπποῦ δὲ τοῦ ἀδελφοῦ
Galilee Herod, Philip and the brother
αὐτοῦ τετραρχούντος τῆς Ἰτουραίας καὶ Τραχω-
of him being tetrarch of the Ituria and Trach-
νιτῆδος χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆς
of the region, and Lysanias of the Abilene
τετραρχούντος, 2 ἐπὶ ἀρχιερεῶς Ἀννα καὶ Καί-
being tetrarch, under high priests Annas and Cai-
αφα, ἐγενέτο ῥῆμα θεοῦ ἐπὶ Ἰωάννῃ, υἱὸν
apha, came a word of God to John, the
Ζαχαρίου υἱόν, ἐν τῇ ἐρημῷ. 3 Καὶ ἦλθεν εἰς
of Zacharias son, in the desert. And he went into
πᾶσαν τὴν περιχώρον τοῦ Ἰορδάνου, κηρύσσων
all the country about the Jordan preaching
βαπτισμὰ μετάνοιας εἰς ἀφεσὶν ἁμαρτιῶν. 4 ὥς
a dipping of reformation into forgiveness of sins; as
γεγραπταὶ ἐν βιβλῷ λόγων Ἡσαίου τοῦ προ-
is written in a book of words of Isaiah the pro-
φήτου, * [λέγοντες.] "Φωνὴ βοῶντος ἐν γῇ
phet, [saying:] "A voice crying in the
ἐρημῷ. Ἐτοίμασάτε τὴν ὁδὸν κυρίου, εὐθείας
desert; Make you ready the way of a lord, straight
ποιεῖτε τὰς τρίβους αὐτοῦ." 5 Πᾶσά φαραγξ
make you the beaten tracks of him; Every ravine
πληρωθήσεται, καὶ παν ὄρος καὶ βουνὸς ταπει-
shall be filled up, and every mountain and hill shall be
νωθήσεται; καὶ ἔσται τὰ σκολία εἰς εὐθείαν,
made low; and shall be the crooked into straight,
καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας. 6 καὶ ὁφθαί
and the rough into ways smooth; and shall see
πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ." 7 Ἐλέγειν
all flesh the salvation of the God. He said
οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ'
then to those coming out of crowds to be dipped by
αὐτοῦ. Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν
him? O broods of venomous serpents, who pointed out to you

kept All * these THINGS in
her HEART.

52 † And Jesus advanced
* in wisdom, and in Man-
liness, and in Favor with
God and Men.

CHAPTER 'III.

1 Now in the fifteenth
Year of the GOVERNMENT
of Tiberius Cesar, Pontius
Pilate being Governor of
JUDEA, and Herod tetra-
rch of GALILEE, and
Philip his BROTHER tetra-
rch of ITURIA, and the
Province of Trachonitis,
and Lysanias, the tetrarch
of ABILENE,

2 † in the * High-priest-
hood of † Annas, and Cai-
aphas, a Command from
God came to John, the
SON of Zachariah, in the
DESERT.

3 † And he went into All
the adjacent * Country of
the JORDAN, publishing an
Immersion of Reformation
for Forgiveness of Sins.

4 As it is written in the
Book of the Words of
Isaiah, the PROPHET; † "A
"Voice proclaiming in the
"DESERT Prepare the way
"for the Lord, make the
"HIGHWAYS straight for
him.

5 "Every Ravine shall
"be filled up, and Every
"Mountain and Hill shall
"be made low; and the
"CROOKED roads shall be-
"come straight, and the
"ROUGH Ways smooth;

6 † "And All Flesh shall
"see the SALVATION of
"GOD."

7 Then he said to the
CROWDS COMING WORTH
to be immersed by him,
† "O Progeny of Vipers!
who admonished you to fly

* VATICAN MANUSCRIPT.—81. the SATINOS. 52. In wisdom and. 5. High-priest. 8. Country. 4. saying—omit.

† 2. Doddridge says, "I cannot suppose, as some have done, that Annas was high-priest the former part of this year, and Caiaphas the latter; much less that Luke knew so little of the Jewish constitution, as to suppose there could be two high-priests properly so called. The easiest solution is, that one was the high-priest, and the other his sagan or deputy, so that the title might be, with a very pardonable liberty, be applied to both."

† 52. 1 Sam. ii. 26; ver. 40. † 2. John xi. 47, 51; xii. 13; Acts iv. 6. † 8. Matt. x. 1. Mark. 4. † 3. Luke. 77. † 4. Isa. xl. 3; Matt. iii. 3; Matt. 23; John 1. 33. † 6. Isa. xlviii. 3; Isa. lii. 10; Luke ii. 10. † 7. Matt. xii. 7.

ἀγειν ἀπο τῆς μελλούσης οργῆς; ⁸ Ποιῆσατε
to be from the coming wrath? Bring forth
ὄν καρπὸν ἀξίους τῆς μετανοίας· καὶ μὴ
then fruits worthy of the reformation; and not
ἀρξῆσθε λέγειν ἐν αὐτοῖς· Πάτερ ἔχομεν τὸν
you should begin to say in yourselves; A father we have the
Ἀβραάμ. Λέγω γὰρ ὑμῖν, ὅτι δύναται ὁ θεὸς
Abraham. I say for to you, that is able the God
ἐκ τῶν λίθων τούτων ἐγείραι τέκνα τῷ Ἀβραάμ.
out of the stones of these to raise up children to the Abraham.
⁹ Ἦδη δὲ καὶ ἡ ἀξίη πρὸς τὴν ῥίζαν τῶν δένδρων
Now and even the axe to the root of the trees
κειταί· παντὸς οὖν δένδρου μὴ ποιοῦν καρπὸν
is placed, every therefore tree not bearing fruit
ἡλόον, ἐκκοπτεται, καὶ εἰς πῦρ βαλλεται.
goeth, is cut down, and into fire is cast.

¹⁰ Καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι, λέγοντες· Τί
And asked him the crowds, saying; What
οὖν ποιήσομεν; ¹¹ Ἀποκριθεὶς δὲ λέγει αὐτοῖς·
then should we do? Answering and he says to them;
Ὅ ἐχων δύο χιτῶνας, μεταδότω τῷ μὴ ἐχοντι·
He having two tunics, let him share with the not having;
καὶ ὁ ἔχων βρώματα, ὁμοίως ποιείτω.
and he having meals, likewise let him do.

¹² Ἠλθον δὲ καὶ τελῶναι βαπτισθῆναι, καὶ
Came and also tax-gatherers to be dipped, and
εἶπον πρὸς αὐτὸν· Διδάσκαλε, τί ποιήσομεν;
and to him; O teacher, what should we do?

Ὡς δὲ εἶπε πρὸς αὐτοὺς· Μὴδὲ πλεονεξῶν
He and said to them; Nothing more from
τὸ διατεταγμένον ὑμῖν πρᾶσσετε. ¹³ Ἐπηρώτων
that having been appointed to you collect you. Asked

αὐτὸν καὶ στρατεῖοι, λέγοντες· Καὶ
and him also soldiers, saying; And
ἡμεῖς τί ποιήσομεν; Καὶ εἶπε πρὸς αὐτούς·
we what should we do? And he said to them;

Μὴδὲνα διασεισέτε, καὶ οὐκ ἀδικήσατε· καὶ
No one may you trouble from, neither may you accuse wrongfully; and
ἀρκείσθε τοῖς ὀφυνώϊσι ὑμῶν.
be you content with the wages of you.

¹⁵ Πρὸςδοκῶντος δὲ τοῦ λαοῦ, καὶ διαλογιζο-
Expecting and of the people, and reasoning

μενων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ
ing all in the hearts of them about the
Ἰωάννου, μήποτε αὐτὸς εἴη ὁ Χριστός, ¹⁶ ἀπεκ-
John, whether he were the Anointed, an-

ρίνατο ὁ Ἰωάννης ἅπασιν, λέγων· Εγὼ μὲν
answered the John to all, saying; I indeed
ἵδατι βαπτίσω ὑμᾶς· ἐρχεται δὲ ὁ ἰσχυρότερος
in water dip you; comes but the mightier

μου, οὗ οὐκ εἰμι ἱκανὸς λῦσαι τὸν ἵμάντα τῶν
of me, of whom not I am worthy to loose the strap of the
ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν
sandals of him: he you will dip in

πνεύματι ἁγίῳ καὶ πυρὶ. ¹⁷ Οὐ τοῦ πτυν-
spirit holy and fire. Of whom the winnowing shovel
εν τῇ χειρὶ αὐτοῦ, καὶ διακαθαρίσει τὴν
in the hand of him, and he will thoroughly cleanse the

from the APPROACHING
VENGEANCE?

⁸ Produce, therefore, Fruits worthy of REFORMATION; and begin not to say among yourselves, 'We have a Father—ABRAHAM;' for I assure you, That GOD is able from these STONES to raise up CHILDREN to ABRAHAM.

⁹ And even now the AXE lies at the ROOT of the TREES; † Every Tree, therefore, not bearing good Fruit is cut down, and cast into the Fire."

¹⁰ And the CROWDS asked him, saying, "What then should we do?"

¹¹ He answered and said to them, † "Let HIM who has Two Coats give to HIM who has none; and let HIM who has Food do the same."

¹² † And Tribute-takers, also, came to be immersed, and said to him, "Teacher, what should we do?"

¹³ And HE said to them, "Collect nothing more than WHAT IS APPOINTED for you."

¹⁴ And Soldiers, also, asked him, * "What also should we do?" And he said to them, "Oppress, and falsely accuse, No one; and be satisfied with your WAGES."

¹⁵ And the PEOPLE were waiting, and all were reasoning in their HEARTS concerning JOHN, whether he were not the MESSIAH;

¹⁶ JOHN answered all, saying, † "I indeed immerse you in Water; but a MIGHTIER than I is coming, for whom I am not fit to untie the STRAP of his SANDALS; he will immerse you in holy Spirit and Fire.

¹⁷ Whose WINNOWING SHovel in his HAND will effectually cleanse his

* VATICAN MANUSCRIPT.—11. answered and said.

14. What also should we do

† 9. Matt. vii. 10.

† 11. Luke xi. 41; † 2 Cor. viii. 14; James ii. 15, 16; † 1 John iii. 17

v. 20. † 12. Matt. xxi. 32; Luke vii. 29.

† 16. Matt. iii. 11; Mark i. 7, 8.

ἀλωνα αὐτοῦ· καὶ συναξει τὸν σίτον εἰς τὴν
 your of him: and he will gather the wheat into the
 ἀποθήκην αὐτοῦ, τὸ δὲ ἀχυρὸν κατακαύσει πυρὶ
 storehouse of himself, the but chaff he will burn up in fire
 ἀσβεστώ. ¹⁸ Πολλὰ μὲν οὖν καὶ ἕτερα
 inextinguishable. Many indeed then also other things

παρακαλῶν εὐηγγελίζετο τὸν λαόν. ¹⁹ Ὁ δὲ
 exhorting he preached glad tidings the people. The but

Ἡρώδης ὁ τετράρχεις, ἐλεγχομένος ὑπ' αὐτοῦ
 Herod the tetrarch, being reproved by him

περί Ἡρωδίας τῆς γυναίκος τοῦ ἀδελφοῦ
 about Herodias of the wife of the brother

αὐτοῦ, καὶ περὶ πάντων ὧν ἐποίησε πονηρὰν
 of him, and about all of which had done evila the

Ἡρώδης, ²⁰ προσέθηκε καὶ τοῦτο ἐπὶ πᾶσι, καὶ
 Herod. added also this to all, and

κατέκλεισε τὸν Ἰωάννην ἐν τῇ φυλακῇ.
 shut up the John in the prison.

²¹ Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν
 It occurred and in the to have been dipped all the

λαόν, καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχο-
 people, and Jesus having been dipped and pray-

μένου, ἀνεῴχθη αὐτὸν οὐρανόν, ²² καὶ καταβη-
 ing, to have been opened the heaven, and to des-

ναι τὸ πνεῦμα τὸ ἅγιον σωματικῶς εἶδει, ὥσει
 cend the spirit the holy in a bodily form, like

περιστεραν, ἐπ' αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ
 a dove, upon him, and a voice out of heaven

γενέσθαι, * [λέγουσαν·] “Σὺ εἶ ὁ υἱὸς μου ὁ
 to have come, [saying:] “Thou art the son of me the

ἀγαπητός, ἐν σοὶ ἠδούκησα.”
 beloved, in thee I delight.

²³ Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὥσει ἐτῶν τριακοντα,
 And he was the Jesus about years thirty.

ἀρχόμενος, ὡς ἐνομιζέτο, υἱὸς Ἰωσήφ, τοῦ
 beginning. being as was allowed, a son of Joseph, of the

Ἡλὶ, ²⁴ τοῦ Ματθαί, τοῦ Λευὶ, τοῦ Μελχι,
 Heli, of the Matthat, of the Levi, of the Melchi

τοῦ Ἰαννα, τοῦ Ἰωσήφ, ²⁵ τοῦ Ματθαίου, τοῦ
 of the Jaana, of the Joseph, of the Mattathias, of the

Ἀμώ, τοῦ Ναουμ, τοῦ Ἐσλὶ, τοῦ Ναγγαί, ²⁶ τοῦ
 Amos, of the Naoum, of the Esai, of the Naggai, of the

Μααθ, τοῦ Ματθαίου, τοῦ Σεμεὶ, τοῦ Ἰωσήφ,
 Maath, of the Mattathias, of the Semai, of the Joseph,

τοῦ Ἰουδα, ²⁷ τοῦ Ἰωάννα, τοῦ Ῥητα, τοῦ Ζορο-
 of the Jouda, of the Joanna, of the Rheeta, of the Zoro-

Βοβελ,
 Babel,

*THRESHING-FLOOR; †he will gather the WHEAT into his GRANARY, but the CHAFF he will consume with an inextinguishable Fire.”

¹⁸ And exhorting many other things, he proclaimed glad tidings to the PEOPLE.

¹⁹ † But HEROD the TETRARCH being reproved by him on account of Herodias, his BROTHER'S WIFE, and about all the Crimes which Herod had done,

²⁰ added also this to all, —he shut up John in * Prison.

²¹ And it occurred, when All the PEOPLE were IM-MERSED, † Jesus also having been immersed, and praying, the HEAVEN was opened,

²² and the HOLY SPIRIT, in a Bodily Form like a Dove, descended upon him, and there came a Voice from Heaven, saying, “Thou art my SON, the BELOVED; in thee I delight.”

²³ And he, JESUS was about † thirty years old, when he began [his work,] being, as was allowed, a * Son of JOSEPH, the † son of ELI,

²⁴ the son of MATTHAT, the son of LEVI, the son of MELCHI, the son of JANA, the son of JOSEPH,

²⁵ the son of MATTA THIAH, the son of AMOS the son of NAHUM, the son of ESLI, the son of NAG-GAI,

²⁶ the son of MAATH, the son of MATTATHIAH, the son of SEMEI, the son of JOSEPH, the son of JU-DAH,

²⁷ the son of JOHANAN, the son of REBA, the son of ZERUBBABEL, the son

* VATICAN MANUSCRIPT.—17. to thoroughly cleanse his threshing-floor, and to gather.
 20. Prison 22. saying—omit. 23. a Son (as was allowed) of JOSEPH.

† 23. son-in-law of ELI, the father of Mary. Luke gives Mary's ancestry, and Matthew that of Joseph. See Appendix.

1 17. Micah vi. 12; Matt. xlii. 80. † 10. Matt. xiv. 8; Mark vi. 17. 1 H. Matk
 vi. 13; Mark i. 9; John i. 32. † 23. See Num. iv. 8. 35 30, 43, 47. † 23. Matk. and
 b.c. John vi. 42.

του Σαλαθιηλ, του Νηρι, ²⁸ του Μελχι, του
of the Salathiel, of the Neri, of the Melchi, of the
Αδδι, του Κωσαμ, του Ελμωδαμ, του Ηρ, ²⁹ του
Addi, of the Cosam, of the Elmodam, of the Er, of the
Ιωση, του Ελιεζερ, του Ιωρειμ, του Ματθατ,
Jose, of the Eliezer, of the Joreim, of the Matthat,
του Λευι, ³⁰ του Συμεων, του Ιουδα, του Ιωσηφ,
of the Levi, of the Simeon, of the Juda, of the Joseph,
του Ιωναν, του Ελιακειμ, ³¹ του Μελεα, του
of the Jonan, of the Eliakim, of the Melea, of the
Μαιναν, του Ματταθα,
Mainan, of the Mattatha,

του Ναθαν, του Δαβιδ, ³² του Ιεσσαί, του
of the Nathan, of the David, of the Jesse, of the
Οβηδ, του Βοοζ, του Σαλμων, του Ναασων,
Obed, of the Booz, of the Salmon, of the Naasson,
³³ του Αμιναδαβ, του Αραμ, του Εσρωμ, του
of the Aminadab, of the Aram, of the Esrom, of the
Φαρες, του Ιουδα, ³⁴ του Ιακωβ, του Ισαακ,
Phares, of the Juda, of the Jacob, of the Israel,

του Αβρααμ, του Θωρα, του Ναχωρ, ³⁵ του
of the Abraham, of the Thora, of the Nachor, of the
Σερουχ, του Ραγαν, του Ραλεκ, του Εβερ, του
Saruch, of the Ragau, of the Phalec, of the Eber, of the
Σαλα, ³⁶ του Καϊναν, του Αρφαξαδ, του Σημ,
Sala, of the Cainan, of the Arphaxad, of the Sem.
του Νωε, του Λαμεχ, ³⁷ του Μαθουσαλα, του
of the Noe, of the Lamech, of the Mathusala, of the
Ενωχ, του Ιαρεδ, του Μαλελεηλ, του Καϊναν,
Enoch, of the Jared, of the Maleleel, of the Cainan,
³⁸ του Ενωσ, του Σηθ, του Αδαμ, του Θεου.
of the Enos, of the Seth, of the Adam, of the God.

ΚΕΦ. δ'. 4.

¹ Ἰησοῦς δὲ πνεύματος ἁγίου πληρὸς ὑπέσ-
Jesus and spirit of holy full re-
τρεψεν ἀπο τοῦ Ἰορδάνου· καὶ ἦγετο ἐν τῇ
turned from the Jordan; and was led about by the
πνεύματι εἰς τὴν ἐρημον, ² ἡμέρας τεσσαράκοντα
spirit into the desert, days forty
πειραζόμενος ὑπὸ τοῦ διαβολοῦ. Καὶ οὐκ
being tempted by the accuser. And not
ἐφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις· καὶ
he ate nothing in the days those; and
συντελεσθεισῶν αὐτῶν, * [ὕστερον] ἐπεινασε.
being ended of them, * [afterwards] he was hungry.

of SALATHIEL, the son of NERI,

²⁸ the son of MALCHI, the son of ADDI, the son of KOSAM, the son of ALMODAM, the son of ER,

²⁹ the son of Joses, the son of ELIEZER, the son of JOBAM, the son of MATTATH, the son of LEVI,

³⁰ the son of SIMEON, the son of JUDAH, the son of JOSEPH, the son of JONAN, the son of ELIAKIM,

³¹ the son of MELIAH, the son of MAINAN, the son of NATHAN, the son of DAVID,

³² the son of JESSE, the son of BOAZ, the son of SALMON, the son of NAASSON,

³³ the son of AMMINADAB, the son of RAM, the son of HEZRON, the son of PHARAZ, the son of JUDAH,

³⁴ the son of JACOB, the son of ISAAC, the son of ABRAHAM, the son of TEHAI, the son of NAHOR.

³⁵ the son of SERUG, the son of REU, the son of PELIG, the son of EBER, the son of SALAH,

³⁶ the son of CAINAN, the son of ARPHAXAD, the son of SHEM, the son of NOAH, the son of LAMECH,

³⁷ the son of METHUSELAH, the son of ENOCH, the son of JAREL, the son of MAHALALEEL, the son of CAINAN,

³⁸ the son of ENOS, the son of SETH, the son of ADAM, the son of GOD.

CHAPTER IV.

1 And Jesus, full of holy Spirit, returned from the JORDAN, and was carried about by the SPIRIT * IN THE DESERT.

2 forty Days, being tempted by the ENEMY. And he ate nothing in those DAYS; and when they were completed, he was hungry.

* VATICAN MANUSCRIPT.—1. in the desert. 2. afterwards—omit.
* 1. Mat. iv. 1 Mark i. 12. 2. Exod. xxxiv. 28; 1 Kings xix. 8.

Και εἶπεν αὐτῷ ὁ διαβολὸς· Εἰ υἱὸς εἶ τοῦ
And said to him the accuser. If a son thou art of the
θεοῦ, εἰπε τῷ λίθῳ τούτῳ, ἵνα γένηται ἄρτος.
God, say to the stone this, that it may become a loaf.
*Και ἀπεκρίθη Ἰησοῦς πρὸς αὐτὸν, * [λεγων·]
And answered Jesus to him, [saying·]
Γεγραπταὶ· “Ὅτι οὐκ ἐπ’ ἄρτῳ μόνῳ ζήσεται.
It is written; That not on bread alone shall live
ὁ ἄνθρωπος, * [ἀλλ’ ἐπὶ παντὶ ῥήματι θεοῦ.”]
the man, [but on every word of God.”]

*Και ἀναγαγὼν αὐτὸν ὁ διαβολὸς εἰς ὄρος
And having led up him the accuser into mountain
ὕψηλον, ὤδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς
high, he showed him all the kingdoms of the
οἰκουμένης ἐν στίγμῃ χρόνου. *Και εἶπεν
habitable in a moment of time. And said
αὐτῷ ὁ διαβολὸς· Σοὶ δώσω τὴν ἐξουσίαν ταυ-
to him the accuser; To thee I will give the authority this
τὴν ἅπαναν, καὶ τὴν δόξαν αὐτῶν· ὅτι ἐμοὶ
all, and the glory of them; that to me
παράδεδωται, καὶ ὅς εἰς ἐὰν θελω, δίδωμι αὐτῇ·
it has been prepared, and to whoever I will, I give her;
†συ οὖν εἰς προσκύνησιν ἐνώπιον μου, ἐστὶ
thou then if thou wilt do homage before me, shall be
σου πάντα. *Και ἀποκριθεὶς αὐτῷ εἶπεν ὁ
to thee all. And answering to him said the
Ἰησοῦς· Γεγραπταὶ· “Προσκυνήσεις κυρίῳ τῷ
Jesus; It is written; “Thou shalt worship a lord the
θεόν σου, καὶ αὐτῷ μόνῳ λατρεύσεις.”
God of thee, and to him alone thou shalt render service.”

*Και ἤγαγεν αὐτὸν εἰς Ἱερουσαλὴμ, καὶ
And he brought him to Jerusalem, and
ἐστῆσεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ· καὶ
placed him on the wing of the temple; and
εἶπεν αὐτῷ· Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν
said to him; If a son thou art of the God, cast thyself
ἐντευθεν κατω· ¹⁰ γεγραπταὶ γὰρ· “Ὅτι τοῖς
from this place down; ¹⁰ It is written for; That to the
ἀγγέλοις αὐτοῦ ἐντελείται περὶ σου, τοῦ δια-
messengers of himself he will give charge concerning thee, of the
φυλάξαι σε· ¹¹ καὶ ὅτι ἐπὶ χειρῶν ἀρουσι σε,
guard thee; ¹¹ and that on hands they shall bear thee,
μηποτε προσκοψῇς πρὸς λίθον τοῦ ποδῶ σου.”
lest thou shouldst strike against a stone the foot of thee.”
¹² Καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς· “Ὅτι
And answering said to him the Jesus; That
εἴρηται· “Οὐκ ἐκπειράσεις κυρίῳ τῷ θεῷ
it is said; “Not thou shalt tempt a lord the God
σου.”
of thee.”

¹³ Καὶ συντελέσας πάντα πειρασμὸν ὁ διαβο-
And having ended every temptation the accu-
λος, ἀπέστη ἀπ’ αὐτοῦ ἀχρὶ καιροῦ. ¹⁴ Καί
ser, departed from him for a season. And

3 And the ENEMY said to him, “If thou art a Son of God, command this STONE to become Bread.”

4 And *Jesus answered him, “It is written, †MAN shall not live on Bread only.”

5 And *taking him up, he showed him ALL the KINGDOMS of the WORLD in a Moment of Time.

6 And the ENEMY said to him, “I will give Thee ALL this AUTHORITY, and the GLORY of these; †For it has been delivered to me, and I give it to whom I please.”

7 If, then, thou wilt render homage before me, all shall be thine.”

8 And *Jesus answering said, to him, †“It is written, ‘Thou shalt worship the Lord thy God,’ and Him only shalt thou serve.”

9 †And he brought him to Jerusalem, and placed him on the †BATTELEMENT of the TEMPLE, and said to him, “If thou art a Son of God, cast thyself down from this place;

¹⁰ for it is written, ‘He will give his ANGELS charge concerning thee, to PROTECT thee;

¹¹ and they will uphold thee on their Hands, lest thou strike thy FOOT against a Stone.”

¹² And JESUS answering, said to him, “It is said, †‘Thou shalt not try the Lord thy God.’”

¹³ And the ENEMY having finished every Temptation, departed from him for a Season.

¹⁴ †And Jesus returned

* VATICAN MANUSCRIPT.—4. JESUS.

4. saying—omit.

4. but on every word of God—omit.

† 9. Probably the middle part of the royal portico, the highest part of the temple, and which could be seen at a distance of many furlongs. Josephus says, “That the pillars of that portico were a hundred cubits high, and the valley below four hundred deep.”

† 4. Deut. viii. 8.

† 6. John xii. 31; xiv. 30.

† 8. Deut. vi. 13; n. 20.

† 9. Matt. iv. 6.

† 10. Psa. xcl. 11.

† 12. Deut. vi. 16.

† 14. Matt. iv. 12.

John iv. 43; Acts x. 37.

ὑπεστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν· καὶ φήμη ἐξηλθε καθ' ὅλης τῆς περιχωρου περὶ αὐτοῦ. 15 Καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν, δοξαζόμενο ὑπο πάντων.

16 Καὶ ἦλθεν εἰς τὴν Ναζαρετ, οὗ ἦν τεθραμμένος· καὶ εἰσῆλθε, κατὰ τὸ εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων, εἰς τὴν συναγωγὴν· καὶ ἀνέστη ἀναγνῶναι. 17 Καὶ ἐπεδόθη αὐτῷ βιβλίον· ἦται οὗ τοῦ προφήτου· καὶ ἀναπτύξας τὸ βιβλίον, εὗρε τὸν τόπον, οὗ ἦν γεγραμμένον· 18 "Πνεῦμα κυρίου ἐστὶν ἐν ἐμοί· οὗ ἐνεκεν ἀχρίσε με ἐναγγελίσασθαι πτωχοῖς, ἀπεσταλκε με κηρύττειν ἀιχμαλωτοῖς ἀφ' ἑσέως, καὶ τυφλοῖς ἀναβλεψίην, ἀποστείλαι τὰ θραυσμένους ἐν ἀφ᾽ ἑσέως, 19 κηρύττειν ἐν ἁντῶν κυρίου δεκτόν." 20 Καὶ πτυξας τὸ βιβλίον, ἀποδούς τῷ ὑπηρετῇ, ἐκάθισεν· καὶ πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ. 21 Ἦρξατο δὲ λέγειν πρὸς αὐτοὺς· Ὅτι σήμερον πεπληρωταὶ ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν ὑμῶν. 22 Καὶ πάντες ἐμαρτυροῦν αὐτῷ, καὶ ἐθαυμάζον ἐπὶ τοῖς λόγοις τῆς χάριτος, τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἐλεγον· Οὐχ οὗτος ἐστὶν ὁ υἱὸς Ἰωσήφ; 23 Καὶ

in the POWER of the SPIRIT into GALILEE; and a Report concerning him went out through the Whole ADJACENT COUNTRY.

15 And he taught in their SYNAGOGUES, being applauded by all.

16 And he came to NAZARETH, where he had been brought up; and according to his CUSTOM on the SABBATH-DAY, he entered the SYNAGOGUE, and stood up to read.

17 And the Book of ISAIAH the PROPHET was given to him; and having unrolled the book, he found the PLACE where it was written,

18 "The Spirit of the Lord is on me, because he has anointed me to proclaim glad tidings to the Poor; he has sent me to publish a Release to the Captives, and Recovery of sight to the Blind; to dispense Freedom to the oppressed;

19 "to proclaim an Era of acceptance with the Lord."

20 And having rolled up the BOOK, he returned it to the ATTENDANT, and sat down. And the EYES of all who were in the SYNAGOGUE were attentively fixed on him.

21 And he began to say to them, "To-day, this SCRIPTURE, which is now in your EARS, is fulfilled."

22 And all bore testimony to him, and wondered at THOSE WORDS of GRACE PROCEEDING from his MOUTH. And they said, "Is not this the son of Joseph?"

† 16. The Jewish doctors, in honor of the law and the prophets, invariably stood up while they read them; but sat down while they taught or commented on them. This was our Lord's custom, as we learn from Matt. xxvi. 55—"I sat teaching in the temple every day."

† 17. The Sacred Writings used to this day, in all Jewish Synagogues, are written on skins of basil, parchment, or vellum, pasted end to end, and rolled on two rollers beginning at each end; so that in reading from right to left, they roll off with the left, while they roll on with the right. The place that he opened was probably the section for the day.—Clarke. † 18. "To heal the broken in heart," is omitted both by the Vatican MS. and Griesbach, but Bloomfield thinks without sufficient warrant, as it is found in Isa. lxi. 1.

† 19. Matt. ii. 28; xlii. 5; Mark vi. 1. † 20. Acts xiii. 14, xvii. 2. † 21. Isa. lxi. 1. † 22. Psa. xlv. 2. † 23. John vi. 42.

εἶπε πρὸς αὐτοὺς· Πάντως εἰπείτε μοι τὴν παραβολὴν ταυτὴν· Ἰατρε, θεραπεύσον σεαυτὸν.²³ ὅσα ἡκουσαμεν γενομένα ἐν Καπερναούμ, ποίησον καὶ ὧδε ἐν τῇ πατρίδι σου. ²⁴ Εἶπε δὲ Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ. ²⁵ Ἐπ' ἀληθείας δὲ λέγω ὑμῖν, πολλαὶ χηραὶ ἦσαν ἐν ταῖς ἡμέραις Ἡλίου ἐν τῷ Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἑτὶ τρία καὶ μῆνας ἕξ, ὥς ἐγένετο λιμὸς μέγας ἐπὶ πάντων τὴν γῆν· ²⁶ καὶ πρὸς οὐδεμίαν αὐτῶν ἐπεμψθὴ Ἠλίας, ἐἴ μὴ εἰς Σαρεπτῶν τῆς Σιδωνὸς πρὸς γυναῖκα χηρὰν. ²⁷ Καὶ πολλοὶ λεπροὶ ἦσαν ἐπὶ Ἐλισσαίου τοῦ προφήτου ἐν τῇ Ἰσραὴλ· καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη, ἐἴ μὴ Νεεμαν ὁ Σύρος. ²⁸ Καὶ ἐπλησθῆσαν πάντες θυμῷ ἐν τῇ συναγωγῇ, ἀκούοντες ταῦτα. ²⁹ Καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἐξω τῆς πόλεως· καὶ ἡγάγον αὐτὸν ἕως ὄφρου τοῦ ὄρους, ἐφ' οὗ ἡ πόλις αὐτῶν οἰκοδομητο, ὥστε κατακρημνισαὶ αὐτὸν· ³⁰ αἶτο· δὲ διελθὼν διὰ μέσου αὐτῶν, ἐπορεύετο.

³¹ Καὶ κατήλθεν εἰς Καπερναοὺμ, πόλιν τῆς Γαλιλαίας· καὶ ἦν διδασκῶν αὐτοὺς ἐν τοῖς σαββάσι. ³² Καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδασκῇ αὐτοῦ· ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ, ὅτι ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων

²³ And he said to them, "You will certainly refer me to this PROVERB, 'Physician, cure thyself; what things we have heard has been done in CAPERNAUM, do also here in thy own COUNTRY.'"

²⁴ But he said, "Indeed I say to you, † That no Prophet is acceptable in his OWN COUNTRY."

²⁵ But in Truth I say to you, † There were Many Widows in ISRAEL, in the days of Elijah, when the HEAVEN was closed Three Years and six Months, so that there came a great Famine over ALL the LAND;

²⁶ and yet to no one of them was Elijah sent, but to a Widow Woman, at Sarepta, of SIDON.

²⁷ † And there were Many Lepers in ISRAEL, in (the days) of Elisha the PROPHET, and yet no one of them were cleansed, but Naaman, the SYRIAN."

²⁸ And all in the SYNAGOGUE hearing these words, were filled with Wrath;

²⁹ and rising up, they drove him out of the CITY, and led him even to the † Brow of the MOUNTAIN on which their CITY was built, to throw him down;

³⁰ but HE, † passing through the Midst of them, went away.

³¹ † And he came down to Capernaum, a City of GALILEE, and taught them on the SABBATH.

³² And they were struck with awe at his mode of INSTRUCTION; † For his word was with Authority.

³³ † Now there was a Man in the SYNAGOGUE,

† 29. Behind the Maronite church is a steep precipice, forty or fifty feet high, "on the brow of the hill," the very one, it may be, over which the people of Nazareth attempted to thrust the Savior, on the Sabbath when they took such offence at his preaching in the synagogue. I observed other rocky ledges, on other parts of the hill, so precipitous that a person could not be thrown over them without almost certain destruction. A worthless tradition has transferred this event to a hill about two miles to the south-east of the town. But there is no evidence that Nazareth ever occupied a different site from the present one; and that a mob so exasperated, whose object was to put to death the object of their rage, should have repaired to so distant a place for that purpose, is entirely incredible.—Hackett.

† 24. Matt. xiii. 57; Matt. vi. 4; John iv. 44. † 25. 1 Kings xvii. 9; xviii. 1; James v. 17. † 27. 2 Kings v. 14. † 30. John viii. 63; x. 50. † 31. Matt. iv. 13; Mark i. 21. † 32. Matt. vii. 28, 29. † 33. Mark i. 29.

πνευμα δαιμονιον ακαθαρτου, και ανεκραξε
a spirit of a demon unclean, and he cried out
φωνη μεγαλη, 34 * [λεγων·] Εα, τι ημιν και
with a voice loud, [saying,] Ah, what to us and
σοι, Ιησυν Ναζαρηνη· ηλθες απολεσαι ημας·
to thee Jesus O Nazareth? comest thou to destroy us?
αδια σε τις ει, ο αγιος του θεου. 35 Και
I know thee who thou art, the holy the God. And
πετιμηνεν αυτω ο Ιησους, λεγων· Φιμωθητι,
rebuked him the Jesus, saying, Be silent,
και εξελθε εξ αυτου. Και ριψαν αυτον το
and come out of him. And having thrown him the
δαιμονιον εις μεσον, εξηλθεν απ' αυτου, μηδεν
demon into midst, came out of him, nothing
αλαψαν αυτον· 36 Και εγενετο βαυβος επι
marling him; And came amazement on
αντας· και συνελαλουν προς αλληλους, λεγοι-
all; and talked to one another, say-
τες· Τις ο λογος ουτος, οτι εν εξουσια και
ing; What the word this, for with authority and
δυναμει επιτασσαι τοις ακαθαρμοις πνευμασι,
power he commands the unclean spirits,
και εξερχονται; 37 Και εξεπορευετο ηχος περι
and they come out? And went forth a report concerning
αυτου εις παντα τοπον της περιχωρου.
him into every place of the country around.

39 Αναστας δε εκ της συναγωγης, εισηλθεν
Having risen up and out of the synagogue, he entered
εις την οικιαν Σιμωνος· πενθερα δε του Σιμωνος
into the house of Simon; mother-in-law and of the Simon
ην συνεχομενη πυρετω μεγαλω· και πρωτησαν
was seized with a fever great; and they asked
αυτον περι αυτης. 39 Και επιτας επανω
him about her. And standing above
αυτης, επετιμisen τω πυρετω· και αφηκεν
her, he rebuked the fever; and it left
αυτην. Παραχρημα δε αναστασα διηκονει
her. Forthwith and rising up she served
αυτοις.
them.

40 Δυνοντος δε του ηλιου, παντες δοσι ειχον
Setting and of the sun, all as many as had
ασθενονυτας νοσοις ποικιλαις, ηγαγον αυτους
being afflicted with diseases various, brought them
προς αυτον· ο δε ενι εκαστω αυτων τας
to him; he and one by one separately of them the
χειρας επιθεις, εθεραπευσεν αυτους. 41 Εξηρ-
hands; having placed, he healed them. Came
χετο δε και δαιμονια απο πολλων, κραζοντα
out and also demons from many, crying out
και λεγοντα· Οτι συ ει ο υιος του θεου. Και
and saying: That thou art the son of the God. And
επιτιμων ουκ εια αυτα λαλειν, οτι ηδεισαν
rebuking not he permitted them to say, that they knew
τον Χριστον αυτον ειναι.
the Anointed him to be.

having a Spirit of an impure Demon; and he exclaimed with a loud Voice,

34 "Ah! what hast thou to do with us, Jesus Nazarene? Comest thou to destroy us? I know thee who thou art; † the HOLY ONE of God."

35 And Jesus rebuked him, saying, "Be silent, and come out of him." And the DEMON having thrown him into the Midst, departed from him, without hurting him.

36 And amazement came on all, and they spoke to one another, "What wondrous is this! For with Authority and Power he commands the IMPURE Spirits, and they come out."

37 And a Report concerning him went forth into Every Part of the SURROUNDING COUNTRY.

39 † And rising up out of the SYNAGOGUE, he entered the HOUSE of Simon. And SIMON'S Mother-in-law was confined with a violent Fever; and they asked him concerning her.

39 And standing over her, he rebuked the FEVER, and it left her; and instantly rising up, she served them.

40 † Now as the SUN was setting, all who had any sick with various Diseases, brought them to him; and HE, placing his HANDS on each one of them, cured them.

41 And Demons also departed from many, crying out and saying, "Thou art the SON of GOD." And rebuking them, he permitted them not to say That they knew him to be the MESSIAH.

† 33. As demon was used both in a good and bad sense before and after the time of the evangelists, the word *unclean* may have been added here by Luke, merely to express the quality of this spirit. It is worthy of remark, that the inspired writers never use the word *demon* in a good sense.—Clarke.

† 34. Psa. xvi. 10; Dan. ix. 24.
10; Mark i. 24.

† 35. Matt. viii. 14; Mark i. 29.

† 40. Matt.

42 Γενομένης δε ἡμέρας, ἐξελθὼν ἐπορεύθη εἰς ἐρημὸν τόπον· καὶ οἱ ὄχλοι ἐπεζήτουν αὐτόν, καὶ ἦλθον ἕως αὐτοῦ, καὶ κατείχον αὐτόν μὴ πορεύεσθαι ἀπ' αὐτῶν. 43 Ὁ δὲ εἶπε πρὸς αὐτούς· Ὅτι καὶ ταῖς ἑτέραις πόλεσιν εὐαγγελίσσασθαι με δεῖ τὴν βασιλείαν τοῦ θεοῦ· ὅτι εἰς τοῦτο ἀπεσταλμαι.

44 Καὶ ἡν κηρυσσῶν ἐν ταῖς συναγωγαῖς τῆς Γαλιλαίας. ΚΕΦ. Ε'. 5. 1 Ἐγενετο δὲ ἐν τῷ

τόν ὄχλον ἐπικεῖσθαι αὐτῷ τοῦ ἀκουεῖν τὸν λόγον τοῦ θεοῦ, καὶ αὐτὸς ἦν ἑστὼς παρὰ τὴν λίμνην Γεννησαρετ· 2 καὶ εἶδε δύο πλοῖα ἑστῶτα παρὰ τὴν λίμνην· οἱ δὲ ἄλιεῖς ἀποβαίνοντες ἀπ' αὐτῶν, ἀπεπλυνὰν τὰ δίκτυα. 3 Ἐμβα-

δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν τοῦ Σίμωνος· πρῶτον αὐτόν ἀπο τῆς γῆς ἐπαναγαγεῖν ὀλίγον, καὶ καθίσας ἐδίδασκεν ἐκ τῆς πλοίου τοὺς ὄχλους. 4 Ὡς δὲ ἐπαύσατο λαλῶν, εἶπε πρὸς τὸν Σίμωνα· Ἐπαναγάγε εἰς τὸ βάθος, καὶ χαλασάτε τὰ δίκτυα ὑμῶν εἰς ἀγρὰν. 5 Καὶ ἀποκριθεὶς ὁ Σίμων εἶπεν· Ὁ Κύριε, ἐπὶ ὅλης τῆς νυκτὸς κοπίασαντες, οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματι σου χαλασῶ τὰ δίκτυα. 6 Καὶ τοῦτο ποιήσαντες, συνεκλείσαν πληθὺς ἰχθύων πολὺν· διερρήγγυντο δὲ τὰ δίκτυα αὐτῶν. 7 Καὶ κατένευσαν τοῖς μετοχοῖς τοῖς ἐν τῷ ἑτέρῳ πλοίῳ, τοῦ ἐλθόντας συλλαβεσθαι αὐτοῖς· καὶ ἦλθον, καὶ ἐπλήσαν

* VATICAN MANUSCRIPT.—44. to the SYNAGOGUES. 5. to him—omit. 5. NETS.

† 1. Called also the sea or lake of Galilee, and the sea of Tiberias. It was anciently called the sea of Chinnereth. It is about five miles wide, and some sixteen or seventeen miles long.

1 44. Mark i. 39.

† 1. Matt. iv. 18; Mark i. 16.

42 And Day having come, he retired to a Desert Place; and the crowds sought him, and came to him, and urged him not to leave them.

43 But he said to them, "I must proclaim the glad tidings of the KINGDOM of GOD to OTHER Cities also; because for this I have been sent."

44 † And he was preaching in the SYNAGOGUES of GALILEE.

CHAPTER V.

1 † Now it occurred, as the CROWD PRESSED on him to HEAR the WORD of GOD, he was standing by the LAKE GENNECARET;

2 and he saw *two Boats stationed near the SHORE; but the FISHERMEN having left them, were washing their NETS.

3 And having gone into one of the BOATS, which was SIMON'S, he asked him to put off a little from the LAND; and sitting down, he instructed the CROWDS out of the BOAT.

4 And when he ceased speaking, he said to SIMON, † "Put out into the DEEP and let down your NETS for a Draught."

5 And *SIMON answering, said "Master, we have labored through the WHOLE NIGHT, and have caught nothing; yet, at thy WORD, I will let down the *NETS."

6 And having done this, they enclosed a great Multitude of Fishes; and their *NETS were rending.

7 And they beckoned to their PARTNERS in the OTHER Boat to come and ASSIST them. And they came, and filled Both the

2. two Boats.

6. Simon.

αμφοτερα τα πλοια, ὥστε βυθίζεσθαι αὐτα.

both the ships, so as to sink them.

⁸ Ἰδὼν δὲ Σίμων Πέτρος, προσέπεσε τοῖς γονάσι

Seeing and Simon Peter, fell down to the knees

τοῦ Ἰησοῦ, λέγων· Ἐξέλθε ἀπ' ἐμοῦ, ὅτι ἄνθρωπος

of the Jesus, saying: Depart from me, for a man

ἁμαρτωλὸς εἰμι, κυριε. ⁹ Θαμβὸς γὰρ περι-

sinner I am, O Lord, Amazed for

εἶσχεν αὐτὸν καὶ πάντες τοὺς σὺν αὐτῷ, ἐπὶ τῇ

him and all those with him. at the

αγρὰ των ἰχθύνων, ἣ συνέλαβον ¹⁰ ὁμοίως

draught of the fishes, which they had taken; in like manner

δὲ καὶ Ἰακώβον καὶ Ἰωάννην, υἱοὺς Ζεβεδαίου,

and also James and John, sons of Zebedee,

οἱ ᾗσαν κοινωνοὶ τῷ Σίμωνι. Καὶ εἶπε πρὸς

who were partners with the Simon. And said to

τοὺς Σίμονα ὁ Ἰησοῦς· Μὴ φοβου· ἀπὸ τοῦ νῦν

the Simon the Jesus: Not fear: from the now

ἀνθρώπους ἐσθ' ὥζωρων. ¹¹ Καὶ καταγαγόντων

men thou wilt be catching. And having brought

τα πλοια ἐπὶ τὴν γῆν, ἀφερτες ἅπαντα, ἠκολού-

the ships to the land, having left all, they fol-

λωσαν αὐτῷ.

lowed him.

¹² Καὶ ἐγένετο ἐν τῷ εἶναι αὐτοὺς ἐν μιᾷ τῶν

And it happened in to the to be him in one of the

πολεῶν, καὶ ἰδὼν, ἀνὴρ πληρὴς λεπρας· καὶ

cities, and so, a man full of leprosy; and

ἰδὼν τὸν Ἰησοῦν, πεσὼν ἐπὶ προσώπῳ, ἐδεῖσθαι

seeing the Jesus, having fallen on face, entreated

αὐτοῦ, λέγων· κυριε, ἐὰν θέλῃς, δύνασαι με

him, saying: O Lord, if thou wilt, thou canst make me

καθαρίσαι. ¹³ Καὶ ἐκτείνας τὴν χεῖρα, ἥψατο

to cleanse. And stretching out the hand, he touched

αὐτοῦ, εἰπὼν· Θέλω, καθαρῶς ᾗ. Καὶ εὐθεὶς

him, saying: I will, be thou cleansed. And immediately

ἡ λεπρὰ ἀπῆλθεν ἀπ' αὐτοῦ. ¹⁴ Καὶ αὐτὸς

the leprosy departed from him. And he

παρηγγείλεν αὐτῷ μὴδεὶς εἰπεῖν· ἀλλὰ ἀπελ-

commanded him no one to tell; but

θῶν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ προσερεύγε

show thyself to the priest, and offer

περὶ τοῦ καθarismon σου, καθὼς προσέτεξε

on account of the cleansing of thee, as enjoined

Μωσῆς, εἰς μαρτυρίαν αὐτοῖς.

Moses, for a witness to them.

¹⁵ Διήρχετο δὲ μάλλον ὁ λόγος περὶ αὐτοῦ·

Spread abroad but more the word concerning him;

καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκοῦειν, καὶ

and came together crowds great to hear, and

θεραπεύεσθαι * [ὑπ' αὐτῶν] ἀπὸ των ἀσθενειῶν

to be healed [by him] from the weaknesses

boats, so that they were

sinking.

⁸ And Simon Peter see-

ing it, fell down at the

knees of * Jesus, saying,

"Depart from me, O Lord,

For I am a sinful Man."

⁹ For amazement seized

him, and ALL who were

with him, at the draught

of fishes which they had

taken;

¹⁰ and in like manner

also, James and John, sons

of Zebedee, who were Part-

ners with SIMON. And

* Jesus said to SIMON,

"Fear not; I HENCEFORTH

thou wilt catch Men,"

¹¹ And having brought

the boats to the LAND,

† leaving all, they followed

him.

¹² † And it occurred,

when he WAS in one of the

CITIES, behold, a Man full

of Leprosy, seeing Jesus

fell on his Face, and be-

sought him, saying, "Sir,

if thou wilt, thou canst

cleans Me."

¹³ And extending his

hand, he touched him,

saying, "I will; be thou

cleansed." And instantly

the LEPROSY departed

from him.

¹⁴ † And he commanded

him to tell no one; "but

go, [said he] show thyself

to the PRIEST, and present

an offering on account of

thy CLEANSING, † as Moses

commanded, for Kōfēn g

[the cure] to the people."

¹⁵ But the REPORT con-

cerning him spread abroad

the more; and great

Crowds came together to

hear, and be cured of their

INFIRMITIES.

* VATICAN MANUSCRIPT.—8. Jesus.

10. Jesus.

13. by him—omit.

† 14. This injunction of our Lord upon the man to show himself to the priest, might have had a further meaning than merely a compliance with the direction of the Mosaic law in this case. The Jewish Rabbins thought that the curing of the leprosy would be characteristic of the Messiah. This makes the obstinacy and unbelief of the Jewish rulers and people appear still more inexcusable.

† 10. Matt. iv. 10; Mark i. 17.

† 11. Matt. iv. 20; xix. 27; Mark i. 18; Luke xviij.

29. † 13. Matt. viij. 2; Mark i. 40.

† 14. Matt. viij. 4.

† 15. Lev. xiv. 4 & 16

αὐτῶν. ¹⁶ Αυτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρημίαις, ὁποῦ αὐτοὶ ἦσαν. ¹⁷ Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἦν διδασκῶν· καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδασκαλοὶ, οἱ ἦσαν ἐληλυθότες ἐκ πάσης πόλεως τῆς Γαλιλαίας καὶ Ἰουδαίας, καὶ Ἱερουσαλὴμ· καὶ δυνάμεις κυρίου ἦν εἰς τὸ ἰσθᾶν αὐτοὺς.

¹⁸ Καὶ ἰδὼν, ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον, ὃς ἦν παραλελυμένος· καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν, καὶ θείναι ἐνώπιον αὐτοῦ.

¹⁹ Καὶ μὴ εὗροντες ποίας εἰσενεγκῶσιν αὐτὸν, διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ ὄψωφον, διὰ τῶν κεραμῶν καθέκταν αὐτὸν σὺν τῇ κλινίδι εἰς τὸ μέσον ἐμπροσθεν τοῦ Ἰησοῦ.

²⁰ Καὶ ἰδὼν τὴν πίστιν αὐτῶν, εἶπεν· Ἄνθρωπε, ἀφένωτα σοὶ αἱ ἁμαρτίαι σου. ²¹ Καὶ ᾤξετο διαλογισθῆναι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, λέγοντες· Τίς ἐστὶν οὗτος ὃς λαλεῖ βλασφημίας;

τίς δύναται ἀφέναι ἁμαρτίας, εἰ μὴ ὁ μόνος ὁ θεός; ²² Ἐπιγινῶν δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν, ἀποκριθεὶς εἶπε πρὸς αὐτοὺς· Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;

²³ Τί ἐστὶν ευκοπώτερον; εἰπεῖν· Ἀφένωτα σοὶ αἱ ἁμαρτίαι σου; ἢ εἰπεῖν· Ἐγείρε καὶ περιπάτει;

²⁴ ἵνα δὲ εἰδῆτε, ὅτι ἐξουσίαν ἔχει· ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφέναι ἁμαρτίας, (εἶπε τῷ παραλελυμένῳ)· Σοὶ λέγω· Ἐγείρε, καὶ ἀνάγει τὸ κλινίδιον σου, πορεύου εἰς τὸν οἶκόν σου.

²⁵ Καὶ ἔγειρε, καὶ ἀνάγει τὸ κλινίδιον σου, καὶ ἦλθεν εἰς τὸν οἶκόν σου.

¹⁶ † And he retired into solitary places, and prayed.

¹⁷ And it occurred on one of the days, he was teaching, and the Pharisees and Teachers of the Law were sitting near, having come out of Every Village of Galilee, and of Judea, and from Jerusalem; and the Mighty Power of the Lord was on him to cure.

¹⁸ † And, behold, Men bringing on a Bed a palsied Man, and they sought to bring him in, and place him in his presence.

¹⁹ And not finding how they could bring him in, on account of the crowd, having ascended to the roof, they lowered him, with the LITTLE BED, through the tiles, into the midst before them all.

²⁰ And perceiving their faith, he said, "Man, thy sins are forgiven thee."

²¹ † And the scribes and the Pharisees began to reason, saying, "Who is this that utters Blasphemies? † Who can forgive sins, except God only?"

²² But Jesus knowing their thoughts, answering, said to them, "Why do you reason in your hearts?"

²³ Which is easier? to say, "Thy sins are forgiven thee;" or to say, "with effect," "Arise, and walk?"

²⁴ But that you may know that the SON OF MAN has AUTHORITY ON EARTH to forgive sins, (he says to the PALSIED MAN,) "I say to thee, 'Arise, and taking up thy LITTLE BED, go to thy house.'"

* VATICAN MANUSCRIPT.—17. PHARISES. 17. him to cure. And. 19. them all. † 19. Probably through the door in the roof, which being fastened, was forced open. See Mark ii. 4. Because all the roof, except the door, was covered with tiles, it is said, "they lowered him through the tiles;" of course, by means of the stairs leading down into the area or court of the house, where the people were assembled.

† 16. Matt. xiv. 23; Mark vi. 46. † 18. Matt. ix. 2; Mark ii. 8. † 21. Matt. ix. 2; Mark ii. 8. † 21. Matt. ix. 2; Mark ii. 8.

οικον σου. ²⁵ Καὶ παραχρῆμα ἀναστὰς ἐνώπιον
house of thee. And instantly arising in presence
αὐτῶν, ἀρὰς ἐφ' ᾧ κατέκειτο, ἀπῆλθεν
of them, having taken up on which he had been laid, went
εἰς τὸν οἶκον αὐτοῦ, δοξαζὼν τὸν θεόν. ²⁶ Καὶ
into the house of himself, glorifying the God. And
ἐκστασις ἔλαβεν ἅπαντας, καὶ ἐδοξάζον τὸν
amazement took all, and they glorified the
θεόν· καὶ ἐπλησθήσαν φόβου, λέγοντες· Ὅτι
God: and were filled of fear, saying: That
εἶδομεν παραδοξα σήμερον.
we have seen wonderful things to-day.

²⁷ Καὶ μετὰ ταῦτα ἐξῆλθε, καὶ ἠθεασάτο
And after this he went out, and saw
τελώνην, ὀνομαζόμενον Λεβὶν, καθήμενον ἐπὶ τῷ
a publican, with a name Levi, sitting at the
τελώνιον· καὶ εἶπε, αὐτῷ· Ἀκολουθεῖ μοι.
custom-house; and he said to him: Follow me.

²⁸ Καὶ καταλίπων ἅπαντα, ἀναστὰς ἠκολούθησεν
And forsaking all, rising up he followed
αὐτῷ. ²⁹ Καὶ ἐποίησε δοχὴν μεγάλην Λεβὶς
him. And made a feast great. Levi

αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος τελωνῶν
to him in the house of himself; and was a crowd of publicans
πολύς, καὶ ἄλλων, οἵ ἦσαν μετ' αὐτῶν κατακει-
great, and of others, who were with them reclin-
μενοι. ³⁰ Καὶ ἐγογγύζον οἱ γραμματεῖς αὐτῶν
ing. And murmured the scribes of them

καὶ οἱ Φαρισαῖοι πρὸς τοὺς μαθητὰς αὐτοῦ,
and the Pharisees to the disciples of him,
λέγοντες· Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρ-
saying: Why with the publicans and sin-
τῶν ἐσθίετε καὶ πίνετε; ³¹ Καὶ ἀποκριθεὶς ὁ
ners do you eat and drink? And answering the
Ἰησοῦς εἶπε πρὸς αὐτοὺς· Οὐ χρειαίαν ἔχουσιν
Jesus said to them: No need have
οἱ ὑγιαίνοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες·
they being in health of a physician, but those sick
³² οὐκ ἐληλυθα καλεῖσαι δικαίους, ἀλλὰ ἁμαρτω-
not I have come to call just (ones), but sinners

λους εἰς μετάνοιαν.
to reformation.

³³ Οἱ δὲ λέγον· πρὸς αὐτὸν· * [Διὰ τί] οἱ
They and said to him: [Why] the
μαθηταὶ Ἰωάννου νηστεύουσι πυκνὰ, καὶ δεησεῖς
disciples of John fast often, and pray
ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων· οἱ δὲ
make, in like manner and the of the Pharisees: those but
σοὶ ἐσθίουσι καὶ πίνουσιν; ³⁴ Οὐ δὲ εἶπε πρὸς
to thee eat and drink? He and said to
αὐτοὺς· Μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφίου, ἐν
them: Not you are able the sons of the bridal-chamber, in
ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστί, ποιῆσαι
which the bridegroom with them is, to make
νηστεύειν; ³⁵ Ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν
to fast? Will come but days, and when
ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, τότε νηστεύσου-
may be taken from them the bridegroom, then they will fast

²⁵ And instantly arising
in their presence, and tak-
ing up that on which he
had been lying, he pro-
ceeded to his own house,
praising God.

²⁶ And astonishment
seized all, and they praised
God, and were filled with
fear, saying, "We have
seen wonderful things to-
day."

²⁷ † And after this, he
went out, and saw a Tri-
bute-taker, named Levi,
sitting at the tax-office;
and he said to him, "Fol-
low me."

²⁸ And forsaking all, he
arose, and followed him.

²⁹ † And * Levi made a
great feast for him, in his
own house; and there
was a great crowd of Tri-
bute-takers, and of others,
who were reclining with
them.

³⁰ And * the Pharisees
and their scribes com-
plained to his disciples,
saying, "Why do you eat
and drink with tribute-
takers and sinners?"

³¹ And * Jesus answer-
ing, said to them, "Those
who are in health have
no need of a Physician,
but those who are sick.

³² † I have not come to
call the Righteous, but
sinners to Repentance."

³³ And they said to
him, † "The disciples of
John frequently fast and
pray; and in like manner
those of the Pharisees;
but thou eat and drink."

³⁴ And he said to them,
"Can the bridegroom fast,
while the bridegroom is
with them?"

³⁵ But Days will come,
when the bridegroom
will be taken from them,
and then they will fast in
Those days."

* VATICAN MANUSCRIPT.—23. LEVI.

30. the Pharisees and their scribes.

31. Jesus.

† 27. Matt. ix. 9; Mark ii. 13, 14.

† 28. Matt. ix. 10; Mark ii. 15.

† 32. Matt.

ix. 13; John i. 15.

‡ 33. Matt. ix. 16; Mark ii. 18.

ὡν ἐν ἐκείναις ταῖς ἡμέραις. ³⁵ Ἐλεγε δὲ καὶ
in those the days. Hespoke and also
παραβολὴν πρὸς αὐτοὺς· Ὅτι οὐδεὶς ἐπιβληγὰς
a parable to them; That no one a patch
ἱματίου καίουν ἐπιβάλλει ἐπὶ ἱματίον παλαιόν·
of a mantle new sews on to a mantle old;
εἰ δὲ μὴγε, καὶ τὸ καίον σκίζει, καὶ τῷ παλαιῷ
if but not, and the new it rends, and the old
οὐ συμφωνεῖ ἐπιβλημα τὸ ἀπὸ τοῦ καίουν.
not agrees a patch that from the new.
³⁷ Καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκούς
And no one puts wine new into skins
παλαιούς· εἰ δὲ μὴγε, ῥήξει ὁ νέος οἶνος τοὺς
old; if but not, will burst the new wine the
ασκούς, καὶ αὐτὸς ἐκχυθήσεται, καὶ οἱ ἀσκοὶ
skins, and he will be spilt, and the skins
ἀπολούνται· ³⁸ ἀλλὰ οἶνον νέον εἰς ἀσκούς και-
will be destroyed; but wine new into skins new
νους βλητέον· * [καὶ ἀμφοτέροι συντηρουνται.]
requires to be put [and both are preserved.]
³⁹ * [Καὶ] οὐδεὶς πίων παλαιόν, * [εὐθὺς] θέλει
[And] no one having drunk old, [immediately] desires
νέον· λέγει γὰρ· Ὁ παλαιὸς χρηστότερος ἐστίν.
new; he says for: The old better is.

ΚΕΦ. σ'. 6.

Ἐγένετο δὲ ἐν σαββατῷ * [δευτεροπρωτῷ]
It happened and in sabbath [second-first]
δύνασθαι αὐτὸν διὰ τῶν σποριμῶν· καὶ
to pass him through the grain-fields; and
ἐτίλλον οἱ μαθηταὶ αὐτοῦ τοὺς σταχυάς, καὶ
plucked the disciples of him the ears of grain, and
ἥσθιον, ψωχόντες τὰς χεῖρας. ² Τινες δὲ τῶν
ate, rubbing the hands. Some and of the
Φαρισαίων εἶπον * [αὐτοῖς]· Τι ποιεῖτε, ὁ οὐκ ἐξ-
Pharisees said [to them:] Why do you, which not it is
ἐστὶ * [ποιεῖν] ἐν τοῖς σαββάσι; ³ Καὶ ἀποκριθεὶς
lawful [to do] in the sabbaths? And answering
πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς· Οὐδὲ ταῦτα ἀνε-
to them said the Jesus. Not even this have you
γινώσκετε, ὅτι ἐποίησε Δαυὶδ, ὅποτε ἐπεινάσεν αὐτὸς
read, what did David, when was hungry he
καὶ οἱ μετ' αὐτοῦ ὄντες; ⁴ ὥς εἰσῆλθεν εἰς τὸν
and those with him being? how he entered into the
οἶκον τοῦ θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως
house of the God, and the loaves of the presence
ἐλάβε, καὶ ἔφαγε, καὶ ἔδωκε * [καὶ] τοῖς
he took, and ate, and gave [also] to those
μετ' αὐτοῦ· οὐς οὐκ ἐξεστὶ φαγεῖν, εἰ μὴ μόνος
with him; which not it is lawful to eat, if not alone
τοῦς ἱερεῖς; ⁵ Καὶ ἐλέγεν αὐτοῖς· * [Ὅτι]
the priests? And he said to them; [That]

³⁶ † And he also spoke a Parable to them; "No one puts a Piece * rent from a new Garment on an old; else the new also * will make a rent, and THAT Piece from the NEW * will not agree with the OLD.

³⁷ And no one puts new Wine into † old Skins; else the * NEW WINE will burst the SKINS, and itself be spilt, and the SKINS be destroyed.

³⁸ But new Wine must be put into new Skins.

³⁹ No one having drunk old wine desires new; for he says, 'The OLD is * good.'

CHAPTER VI.

¹ † And it occurred on the Sabbath, that he went through the * Grain-fields, and his DISCIPLES plucked the HEADS of GRAIN, and ate, rubbing them in their HANDS.

² And some of the PHARISEES said, "Why do you † what is not lawful on the SABBATH?"

³ And * Jesus answering them, said, "Have you not even read this, † which David did, when hungry, he and THOSE who * were with him?"

⁴ He went into the TABERNACLE of GOD, and took the LOAVES of the PRESENCE, and ate, and gave to THOSE with him; † which none but the PRIESTS could lawfully eat."

⁵ And he said to them,

* VATICAN MANUSCRIPT.—36. rent from a new.

36. will not agree with.

37. And—omit.

38. Immediately—omit.

39. to them—omit.

4. how—omit.

4. also—omit.

5. That—omit.

36. will make a rent, and the piece.

37. and both are preserved—omit.

1. second-first—omit.

2. to do—omit.

3. Jesus.

4. were.

† 37. Bottles of skin or leather, which the Jews used for putting their wines in. Skins are used for this purpose now in Spain, Portugal, and the East. New wine, by fermenting would burst such as these, if they were old, and dry. See Josh. ix. 4, and Job xxi. 19.

† 39. Matt. ix. 16, 17; Mark ii. 21, 22.

† 3. 1 Sam. xxi. 6.

† 4. Lev. xxiv. 9.

† 1. Matt. xii. 1; Mark ii. 23.

† 2. Exod.

† 4. Lev. xxiv. 9.

κύριος ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαβ-
a lord is the son of the man also of the sab-
βατοῦ.
bath.

⁶ Ἐγένετο δὲ * [καὶ] ἐν ἑτέρῳ σαββατῷ εἰσελ-
It happened and [also] in another sabbath to en-
θεῖν αὐτὸν εἰς τὴν συναγωγὴν, καὶ διδάσκειν· καὶ
ter him into the synagogue, and to teach; and
ἦν ἐκεῖ ἄνθρωπος, καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν
was there a man, and the hand of him the right was
ξηρα. ⁷ Παρετήρουν δὲ αὐτὸν οἱ γραμματεῖς
withered. Watched and him the scribes
καὶ οἱ Φαρισαῖοι ἐν τῷ σαββατῷ θεραπεύει,
and the Pharisees If in the sabbath he will heal,
ἵνα εὕρωσι κατηγορίαν αὐτοῦ. ⁸ Αὐτὸς δὲ
so that they might find an accusation of him. He but
ᾔδει τοὺς διαλογισμοὺς αὐτῶν, καὶ εἶπε τῷ
knew the purposes of them, and said to the
ἀνθρώπῳ τῷ ξηρῷ ἔχοντι τὴν χεῖρα· Ἐγείρε,
man the withered having the hand; Arise,
καὶ στήθι εἰς τὸ μέσον. Ὁ δὲ ἀναστὰς ἐστῆ.
and stand into the midst. He and having arisen stood.

⁹ Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτοὺς· Ἐπερωτήσω
Said then the Jesus to them; I will ask
ὑμᾶς· Τί ἐξεστὶ τοῖς σαββάσιν; ἀγαθοποιῆσαι,
you; What is it lawful to the sabbath? to do good,
ἢ κακοποιῆσαι; ψυχὴν σῶσαι, ἢ ἀποκτείνειν;
or to do evil? a life to save, or to kill?

¹⁰ Καὶ περιβλεψάμενος πάντας αὐτοὺς, εἶπεν
And looking around on all them, he said
αὐτῷ· Ἐκτεῖνον τὴν χεῖρα σου. Ὁ δὲ ἐποίησε·
to him; Stretch out the hand of thee. He and did;
καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ * [ὥς ἡ ἀλλή.]
and was restored the hand of him [as the other.]

¹¹ Αὐτοὶ δὲ ἐπλησθησαν ἀνοίας, καὶ διελάλουν
They and were filled madness, and they talked
πρὸς ἀλλήλους, τί ἂν ποιήσειαν τῷ Ἰησοῦ.
to one another, what they should do to the Jesus.

¹² Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις, ἐξῆλ-
It came to pass and in the days those, he went
θεν εἰς τὸ ὄρος προσευξασθαι· καὶ ἦν διανυκτε-
out into the mountain to pray; and was passing the
ρεῖων ἐν τῇ προσευχῇ τοῦ θεοῦ. ¹³ Καὶ ὅτε
night in the place of prayer of the God. And when
ἐγένετο ἡμέρα, προσεφώνησε τῶν μαθητῶν
It became day, he called to the disciples
αὐτοῦ· καὶ ἐκλεξαμένος ἀπ' αὐτῶν ὧδεκα, οὓς
of himself; and having chosen from them twelve, whom
καὶ ἀποστόλους ὠνόμασε· ¹⁴ (Σίμωνα, ὃν καὶ
also apostles he named: (Simon, whom also

ἀνόμασε Πέτρον, καὶ Ἀνδρεᾶν τὸν ἀδελφόν
he named Peter, and Andrew the brother
αὐτοῦ, Ἰακώβον καὶ Ἰωάννην, Φίλιππον καὶ
of him, James and John, Philip and

Bartholomew.

Bartholomew.

Bartholomew.

Bartholomew.

Bartholomew.

"The SON of MAN is Lord even of the SABBATH."

6 And it occurred on Another Sabbath, that he entered the SYNAGOGUE, and taught. And a Man was there whose RIGHT HAND was withered.

7 And the SCRIBES and PHARISEES watched him closely [to see] if he would cure on the SABBATH; that they might find an Accusation against him.

8 But he knew their PURPOSES, and said to THAT MAN HAVING the withered HAND, "Arise, and stand in the MIDST." And he arose and stood.

9 Then JESUS said to them, "I ask you if it is lawful to do good on the SABBATH, or to do evil? to save Life, or to kill?"

10 And looking round on them all, he said to him, "Stretch out thine HAND." And he did so; and his HAND was restored.

11 And they were filled with madness, and consulted with one another, what they should do to JESUS.

12 ‡ And it came to pass in those DAYS, that he went out to the MOUNTAIN to pray; and he remained, through the night, in † the ORATORY of GOD.

13 And when it was Day he summoned his DISCIPLES; ‡ and having selected from them twelve, whom he also named Apostles;—

14 Simon, † whom he also named Peter, and Andrew his BROTHER, James and John, Philip and Bartholomew,

* VATICAN MANUSCRIPT.—0. also—omit. the other—omit.

9. I ask you, if it is lawful

10. as

† 12. Or the place of prayer to God. Nearly all modern critics translate *proskue* in this passage and Acts xvi. 13, in this manner. A *proskue* was a large uncovered building, with seats, as in an amphitheatre, and used for worship where there was no synagogue.

‡ 0. Matt. xii. 9; Mark iii. 1; Luke xiii. 14; xiv. 3; John ix. 10.

‡ 12. Matt. xiv. 23

‡ 0. Matt. x. 1

‡ 14. John i. 42

Βαρθολομαϊον, ¹⁵ **Ματθαίος** **καὶ** **Θωμᾶν,** **Ἰακώβον**
Bartholomew, Matthew and Thomas, James
τοῦ **τοῦ** **Ἀλφαίου,** **καὶ** **Σίμωνα** **τοῦ** **καλούμενον**
the of the Alphaeus, and Simon the being called
ζηλωτὴν, ¹⁶ **Ἰουδᾶν** **Ἰακώβου** **καὶ** **Ἰουδᾶν** **Ἰσκαρι-**
Zelotes, Judas of James and Judas Iscar-
ωτὴν, **ὃς** ^{*} **[καὶ]** **ἐγενετο** **προδοτῆς·** ¹⁷ **καὶ**
lot, who [also] became a traitor; and
καταβας **μετ'** **αὐτῶν,** **ἐστὶ** **ἐπὶ** **τοποῦ** **πέδινου,**
descending with them, he stood on a place level,
καὶ **ὄχλος** **μαθητῶν** **αὐτοῦ,** **καὶ** **πληθος** **πολὺ**
and a crowd of disciples of him, and a multitude great
τοῦ **λαοῦ** **ἀπο** **πάσης** **τῆς** **Ἰουδαίας,** **καὶ** **Ἱερου-**
of the people from all of the Judea, and Jeru-
σαλὴμ, **καὶ** **τῆς** **παρὰ** **λιου** **Τύρου** **καὶ** **Σιδῶνος,**
salem, and of the sea-coast of Tyre and Sidon,
οἱ **ἦλθον** **ἀκουσά** **αὐτοῦ,** **καὶ** **ἰαθῆναι** **ἀπὸ** **τῶν**
who came to hear him, and to be healed from the
νόστων **αὐτῶν·** ¹⁸ **καὶ** **οἱ** **ὄχλου** **μενοὶ** **ἀπὸ** **πνεύμα-**
livens of themselves; and those being troubled from spirits
τῶν **ἀκαθάρτων·** **καὶ** **θεραπεύοντο.** ¹⁹ **Καὶ** **πᾶς**
unclean; and they were healed. And all
ὁ **ὄχλος** **ἐζήτη** **τὸ** **ἅπτεσθαι** **αὐτοῦ·** **ὅτι** **δυναμίς**
the crowd sought to touch him; for a power
παρ' **αὐτοῦ** **ἐξηρχετο,** **καὶ** **ἰάτο** **πάντας.**
from him went out, and healed all.

²⁰ **Καὶ** **αὐτὸς** **ἐπάρας** **τοὺς** **ὀφθαλμοὺς** **αὐτοῦ**
And he having lifted up the eyes of himself
εἰς **τοὺς** **μαθητὰς** **αὐτοῦ,** **εἶπε·** **Μακάριοι** **οἱ**
on the disciples of himself, he said; Blessed the
πτῶχοι· **ὅτι** **ὑμετέρας** **ἐστὶν** **ἡ** **βασιλεία** **τοῦ**
poor; for yours is the kingdom of the
θεοῦ. ²¹ **Μακάριοι** **οἱ** **πενῶντες** **νῦν·** **ὅτι** **χορτάσ-**
God. Blessed the hungering now; for you shall
θῆτε **σθε.** **Μακάριοι** **οἱ** **κλαίοντες** **νῦν·** **ὅτι**
be satisfied, Blessed the weeping now; for
γελάσετε.
you shall laugh.

²² **Μακάριοι** **ἐστε,** **ὅταν** **μισήσωσιν** **ὑμᾶς** **οἱ**
Blessed are you, when they hate you the
ἄνθρωποι, **καὶ** **ὅταν** **ἀφορίσωσιν** **ὑμᾶς,** **καὶ**
men, and when they may separate you, and
ὀρεϊδίσωσι, **καὶ** **ἐκβάλωσι** **τὸ** **ὄνομα** **ὑμῶν** **ὡς**
they may revile, and may cast out the name of you as
πονηρὸν, **ἐνεκα** **τοῦ** **υἱοῦ** **τοῦ** **ἀνθρώπου.** ²³ **Χα-**
evil, on account of the son of the man. Re-
ρήτε **ἐν** **ἐκείνῃ** **τῇ** **ἡμέρᾳ,** **καὶ** **σκιρτήσατε·** **ἰδοὺ**
rejoice you in that the day, and leap you for joy; lo
γὰρ, **ὁ** **μισθὸς** **ὑμῶν** **πολὺς** **ἐν** **τῷ** **οὐρανῷ·** **κατὰ**
for, the reward of you great in the heaven; according to
ταῦτα **γὰρ** **ἐποίουν** **τοῖς** **προφῆταις** **οἱ** **πατέρες**
these for did to be prophets the fathers
αὐτῶν.
of them.

²⁴ **Πλὴν** **οὐαὶ** **ὑμῖν** **τοῖς** **πλουσίοις·** **ὅτι** **ἀπέ-**
But woe to you the rich; for you have

¹⁵ **Mat' hew** **and** **Tho-**
mas, THAT James, son of
^{*} **Alpheus, and THAT** **Si-**
mon who was CALLED the
Zealot.

¹⁶ **Judas** **†** **the** **brother**
of James, and Judas Iscar-
riot, who **became** **a** **Traitor;**
—

¹⁷ **and** **coming** **down**
with them, he stood on a
level **Place, with** **a** ***Crowd**
of his Disciples, † and a
great **Multitude** **of** **PEOPLE**
from ALL JUDEA and Jern-
salem, and **the** **SEA-COAST**
of Tyre and Sidon, who
came **to** **hear** **him, and** **to**
be **restored** **from** **their**
DISEASES;

¹⁸ **AND** **THOSE** **who** **were**
* distressed by unclean
Spirits **were** **cured.**

¹⁹ **And** **All** **the** **crowd**
sought to touch him, † For
a **Power** **went** **out** **from**
him, and healed all.

²⁰ **And** **he,** **having** **lifted**
up his eyes on his disci-
ples, **said;** **†** **"Happy,**
poor ones! For yours is
the **KINGDOM** **of** **GOD.**

²¹ **†** **Happy** **now,** **hun-**
gering ones! Since you
will **be** **satisfied.** **†** **Happy**
now, weeping ones! Be-
cause **you** **will** **laugh.**

²² **†** **Happy** **are** **you,**
when MEN may hate you,
and **separate** **you,** **and** **may**
revile and cast out your
NAMES **as** **evil,** **on** **account**
of the Son of Man.

²³ **†** **Rejoice** **in** **That**
DAY, and leap for joy;
for **behold,** **your** **REWARD**
will be great in HEAVEN;
† **for** **thus** **their** **FATHERS**
did to the PROPHETS.

²⁴ **†** **But** **Woe** **to** **you,**
rich ones; For you have
your **CONSOLATION.**

* VATICAN MANUSCRIPT.—15. Alphaeus.

18. distressed by unclean Spirits were cured.

† 16. Jude 1.

† 20. Matt. v. 3; xl. 5; James ii. 5.

† 11; 1 Pet. ii. 19; iii. 14; 19.

† 24. Acts vii. 61.

† 17. Matt. iv. 23; Mark iii. 7.

† 21. Matt. v. 6.

† 23. Matt. v. 12; Acts v. 41; Col. i. 24; James i. 9

16. also—omit.

17. a great Crowd

† 19. Mark v. 30; Luke viii. 46

† 21. Matt. v. 4.

† 22. Matt.

† 23. Matt. v. 12; Acts v. 41; Col. i. 24; James i. 9

χετε την παρακλησιν ὑμων. ²⁵ Ουαι ὑμιν, οἱ
 in full the comfort of you. Woe to you, those
 ἐμπεπλησμένοι· ὅτι πεινασέτε· ουαι ὑμιν, οἱ
 having been filled; for you shall hunger. Woe to you, those
 γελῶντες νυν· ὅτι πενθήσετε καὶ κλαυτέτε.
 laughing now: for you shall mourn and you shall weep.
²⁶ Ουαι, ὅταν καλῶς ὑμᾶς εἰπωσιν οἱ ἄνθρωποι·
 Woe, when well you may speak the men:
 κατὰ ταῦτα γὰρ ἐποιοῦν τοῖς ψευδοπροφῆταις
 according to these for did to the false-prophets
 οἱ πατέρες αὐτῶν.
 the fathers of them.

¶ Αλλ' ὑμῖν λέγω τοῖς ἀκούουσιν· Ἀγαπάτε
 But to you I say to those hearing: Love you
 τοὺς ἐχθροὺς ὑμῶν· καλῶς ποιεῖτε τοῖς μισοῦ-
 the enemies of you: good do you to those hat-
 σιν ὑμᾶς. ²⁸ εὐλογεῖτε τοὺς καταραζομένους ὑμᾶς·
 ing you: bless you those cursing you:
 προσευχεσθε ὑπὲρ τῶν ἐπηρεάζοντων ὑμᾶς.
 pray you for those traducing you.
²⁹ Τῷ τυπτοντὶ σε ἐπὶ τὴν σιαγόνα, παρέχε καὶ
 To the striking thee on the cheek, offer also
 τὴν ἄλλην· καὶ ἀπο τοῦ αἰροντος σου τὸ ἱμάτιον,
 the other: and from the taking of thee the mantle,
 καὶ τὸν χιτῶνα μὴ κωλύσῃς.
 and the tunic not thou mayest hinder.

³⁰ Πάντι δὲ τῷ αἰτουντὶ σε δίδου· καὶ ἀπο τοῦ
 To all and those asking thee give thou: and from the
 αἰροντος τα σὰ, μὴ ἀπαιτεῖ. ³¹ Καὶ καθὼς
 taking what is thine, not demand back. And all
 θέλετε, ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, * [καὶ
 you wish, that may do to you the men, * [καὶ
 ὑμεῖς] ποιεῖτε αὐτοῖς ὁμοίως. ³ Καὶ εἰ ἀγα-
 you] do you to them in like manner. And if you
 πατε τοὺς ἀγαπῶντας ὑμᾶς, ποῖα ὑμῖν χάρις
 love those loving you, what to you thanks
 ἐστὶ· καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας
 is it? also for the sinners those loving
 αὐτοὺς ἀγαπῶσι. ³³ Καὶ εἰ ἀγαθοποιεῖτε τοὺς
 them love. And if you should do good those
 ἀγαθοποιούντας ὑμᾶς, ποῖα ὑμῖν χάρις ἐστὶ·
 doing good you, what to you thanks is it?
 καὶ * [γὰρ] οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσι.
 also [for] the sinners the same do.
³⁴ Καὶ εἰ ἀνδραγαθίζετε παρ' ὧν ἐλπίζετε ἀπολα-
 And if you should lend from whom you hope to re-
 βειν, ποῖα ὑμῖν χάρις ἐστὶ, καὶ * [γὰρ] οἱ
 ceive, what to you thanks is it? also * [for] the
 ἁμαρτωλοὶ ἀμαρτῶλοισι δανειζοῦσιν, ἵνα ἀπολα-
 sinners to sinners lend, that they may
 βῶσι τὸ ἴσα. ³⁵ Πλὴν ἀγαπάτε τοὺς ἐχθροὺς
 receive the like things. But love you the enemies
 ὑμῶν, καὶ ἀγαθοποιεῖτε καὶ δανειζέτε μὴδὲν
 of you, and do you good and lend you nothing

²⁵ Woe to you who are
 * FULL now! Because you
 will hunger. * Woe to
 you who LAUGH now! For
 you will mourn and weep.

²⁶ Woe, when MEN may
 speak well of you! for
 * thus their FATHERS did
 to the FALSE-PROPHETS.

²⁷ † But I say to you,
 who HEAR me, LOVE your
 ENEMIES; do good to
 THOSE who HATE you,

²⁸ † bless THOSE who
 CURSE you, pray for THOSE
 who INJURE you.

²⁹ † To HIM STRIKING
 thee on the CHEEK, present
 the OTHER also; † and
 from HIM who TAKES
 AWAY thy MANTLE, with-
 hold not even thy COAT.

³⁰ † Give to EVERY ONE
 ASKING thee; and from
 HIM who TAKES AWAY
 what is THINE, demand it
 not.

³¹ † And as you would
 that MEN should do to you,
 do in like manner to them.

³² † And if you love
 THOSE who LOVE you,
 What Thanks are due to
 you? for even SINNERS
 love THOSE who LOVE
 them.

³³ * And if you do good
 to THOSE DOING GOOD to
 you, What thanks are due
 to you? SINNERS even do
 the SAME.

³⁴ * And if you lend to
 those from whom you hope
 to receive, What Thanks
 are due to you? SINNERS
 even lend to sinners, that
 they may receive an EQUI-
 VALENT.

³⁵ But love your ENE-
 MIES, and do good and
 lend, in Nothing despair.

* VATICAN MANUSCRIPT.—²⁵. FULL now. ²⁶. Woe, you who LAUGH now. ²⁸. the
 NAME did they to the FALSE-PROPHETS. ³¹. you also—omit. ³³. For if also you
 do good. ³³. for—omit. ³⁴. for—omit.

† 27. Exod. xlii. 4. Prov. xiv. 21; Matt. v. 44; Rom. xii. 20. ²⁸. Matt. v. 44;
 Luke xlii. 34; Acts vii. 60. ²⁹. Matt. v. 39. ³⁰. 1 Cor. vi. 7. ³¹. 1 Cor. vi. 7.
 xv. 7, 8, 10; Prov. xli 20; Matt. v. 44. ³². Matt. vii. 12. ³³. Matt. v. 44.
 † 34. Matt. v. 62.

ἐπελίζοντες· και εσται ὁ μισθος ὑμῶν πολυς,
despairing! and shall be the reward of you great,
και εσσεθε υἱοι ὑψίστου· ὅτι αὐτος χρηστος
and you shall be sons of highest; for he kind
ἐστιν ἐπὶ τοὺς ἀχαριστοὺς και πονηροὺς.
is to the unthankful and evil.

36 Γίνεσθε * [ου] οἰκτιρμονες, καθως * [κα].
Be you [therefore] compassionate, even as [also]

ὁ πατήρ ὑμῶν οἰκτιρμων ἐστι. 37 Καὶ μὴ
the father of you compassionate is. And not
κρινετε, και ου μὴ κριθῆτε· μη καταδικάζετε,
judge you, and not you may be judged; not condemn you,
και ου μὴ καταδικασθῆτε· ἀπολυετε, και απο-
and not you may be condemned; release you, and you
λυθητεσθε. 38 Διδότε, και δοθησεται ὑμῖν·
shall be released. Give you, and it shall be given to you:

μετρον καλον πιεσμενον * [και] σεσαλευ-
measure good having been pressed down [and] having been
μενον * [και] ὑπερεκχυνομενον δωσουσιν εἰς τον
shaken [and] running over shall be given into the
κολπον ὑμῶν· τῷ γὰρ αὐτῷ μετρῷ, ὃ
bosom of you, by the for same measure, with which

μετρεῖτε, ἀντιμετρηθησεται ὑμῖν. 39 Εἶπε δε
you measure, it shall be measured again to you. He spoke and
παρὰ βολην αὐτοῖς· Μητι δυνατι τυφλος τυφλον
a parable to them; Not is able a blind blind
δδῃγειν; ουχι ἀμφοτεροὶ εἰς βοθυνον πεσονται;
to lead? not both into a pit will fall?

40 Οὐκ ἐστὶ μαθητὴς ὑπὲρ τον διδασκαλον
Not is a disciple over the teacher

αὐτου· καθηρτισμενος δε πᾶς ἐσται ὡς ὁ
of himself, having been fully qualified but every one shall be as the
διδασκαλος αὐτου. 41 Τι δε βλέπεις το καρπος
teacher of him. Why and seest thou the splinter

το ἐν τῷ ὀφθαλμῷ του ἀδελφου σου, την δε
that in the eye of the brother of thee, the but
δουκον την ἐν τῷ ἰδιῷ ὀφθαλμῷ ου κατανοεῖς;
beam that in thine own eye not perceivest?

42 * [η] πως δυνασαι λεγειν τῷ ἀδελφῷ σου·
[or] how art thou able to say to the brother of thee:

Ἀδελφε, ἀφες, ἐκβάλω το καρπος τῷ ἐν τῷ
O brother, allow me, I can cast out the splinter that in the
ὀφθαλμῷ σου· αὐτος την ἐν τῷ ὀφθαλμῷ σου
eye of thee; thyself the in the eye of thee
δουκον ου βλέπων; Ὁ ὑποκριτα, ἐκβαλε πρῶτον
beam not beholding? O hypocrite, cast out first
την δουκον ἐκ του ὀφθαλμου σου, και τότε
the beam out of the eye of thee, and then
διαβλεψεις ἐκβαλειν το καρπος το ἐν τῷ ὀφθαλ-
thou wilt see clearly to cast out the splinter that in the eye
μῷ του ἀδελφου σου. 43 Οὐ γὰρ ἐστὶ δένδρον
of the brother of thee. Not for is a tree

καλον, ποιουν καρπον σαπρον· ουδε δένδρον
good, bearing fruit corrupt; nor a tree

ing; and your REWARD
will be great, and you
will be Sons of the Most
High: for he is kind to the
UNTHANKFUL and Evil.

36 † Be you com-
passionate, as your FATHER
is compassionate.

37 † And judge not, and
you will not be judged;
condemn not, and you will
not be condemned; for-
give, and you will be for-
given;

38 † Give, and it will be
given to you; good Meas-
ure, pressed down, shaken
together, and overflowing,
will be given into your LAP.
For by the SAME Measure
with which you measure,
it will be dispensed to you
again."

39 And he spoke a Para-
ble to them; † "Can a
Blind man lead a Blind
man? Will not both fall
into a Pit?"

40 † A disciple is not
above his TEACHER; but
every one fully qualified
will be as his TEACHER.

41 † But why observest
thou THAT SPLINTER in
thy BROTHER'S EYE, and
perceivest not THAT THORN
in thine OWN Eye?

42 How wilt thou say to
thy BROTHER, 'Brother,
let me take out THAT
SPLINTER in thine EYE;
' thyself not seeing the
THORN in thine own EYE?
Hypocrite! first extract
the THORN from thine own
EYE, and then thou wilt
see clearly to extract THAT
SPLINTER in thy BRO-
THER'S EYE.

43 † For there is no good
Tree which yields bad
Fruit, nor * again a bad

* VATICAN MANUSCRIPT.—30. therefore—omit. 36. also—omit. 38. and—omit. 39. and—omit. 42. or—omit. 43. again.

† 41. In the Talmud are the following proverbs:—"They who say to others, take the small pieces of wood out of thy teeth, are answered by, 'take the beam out of thine own eyes.'"—Haiman and Lightfoot.

† 38. Matt. v. 48. † 39. Matt. v. 49. † 37. Matt. vii. 1. † 38. Prov. xix. 17. † 39. Matt. xv. 14. † 40. Matt. x. 24; John xiii. 16; xv. 20. † 41. Matt. vii. 3. † 43. Matt. vii. 16, 17.

σαπρουν, ποιουν καρπον καλον. ⁴⁴ 'Εκαστον γαρ
corrupt, bearing fruit good. Every for
δενδρον εκ του ιδιου καρπου γινωσκεται· ου γαρ
tree from the own fruit is known; not for
εξ ακανθων συλλεγουσι συκα, ουδε εκ βατων
from thorns do they gather figs, nor from a bramble
τρυνωσι σταφυλην. ⁴⁵ 'Ο αγαθος αισρωπος εκ
do they pick a cluster of grapes. The good an out of
του αγαθου θησαυρου της καρδιας αυτου προ-
the good treasure of the heart of himself brings
φερει το αγαθον· και ο πονηρος * [ανθρωπος]
forth the good; and the evil [man]
εκ του πονηρου * [θησαυρου της καρδιας αυτου]
out of the evil [treasure of the h. of himself]
προφερει το πονηρον· εκ γαρ του περισσεμα-
brings forth the evil; out of for the richness
τος της καρδιας λαλει το στομα αυτου. ⁴⁶ Τι
of the heart speaks the mouth of him. Why
δε με καλειτε, κυριε, και ου ποιειτε α
and me do you call, O lord, O lord; and not do what
λεγω;
I say?

⁴⁷ Πας δ ερχομενος προς με, και ακουων μου
All the coming to me, and hearing of me
ιων λογων, και ποιων αυτους, η ποθεινω υμιν
the words, and doing them, I will show to you,
νι ενστι ομοιος. ⁴⁸ 'Ομοιος εστι ανθρωπω
to whom he is like. Like he is to a man
ικοδομουντι οικιαν, ος εσκαψε και εβαθυνε,
building a house, who dug and went deep,
και εθηκε θεμελιον επι την πετραν· πλημμυρας
and laid a foundation on the rock; of a flood
δε γενομενης, προσερρηνεν ο ποταμος τη οικια
and having come, dashed against the stream the house
εκεινη, και ουκ ισχυσε σαλευσαι αυτην· τεθε-
that, and not was able to shake her: It was
μελιωτο γαρ επι την πετραν. ⁴⁹ 'Ο ο ακουει ας,
founded for upon the rock. He but having heard,
και μη ποιησας, ομοιος εστι ανθρωπω οικου-
and not having done, like he is to a man having
μψαντι οικιαν επι την γην χωρις θεμελιου·
built a house on the earth without a foundation:
'η προσερρηνεν ο ποταμος· και ευθεως επεσε,
to which dashed against the stream: and immediately it fell,
και εγενετο το ρηγμα της οικιας εκεινης μεγα.
and became the ruin of the house that great.

ΚΕΦ. Ζ'. 7.

¹ Επει δε επληρωσε παντα τα ρηματα αυτου
When and he had ended all the words of him
εις τας ακους του λαου, εισηλθεν εις Καπερ-
to the ears of the people, he entered into Cap-
ναουμ. ² 'Εκατονταρχου δε τινι δουλος κατω-
naum. Of a centurion and certain slave sick
εχων, ημελλε τελευταν, ος ην αυτη εντιμος.
being, was about to die, who was to him valuable.

Tree which yields good Fruit.

⁴⁴ For † Every Tree is known by its own Fruit. For they do not gather Figs from Thorns, nor do they pick Grapes from Brambles.

⁴⁵ The GOOD Man out of the GOOD Treasure of of * the HEART produces GOOD; and the BAD Man out of the EVIL produces EVIL; for out of * an Overflowing Heart his MOUTH speaks.

⁴⁶ † And why do you call Me, 'Master, Master,' and obey not my commands?

⁴⁷ † EVERY ONE COMING to me, and hearing My WORDS, and obeying them, I will show you whom he is like;

⁴⁸ he resembles a Man building a House, who dug deep, and laid a foundation on the ROCK; and a Flood having come, the STREAM dashed against that house, but could not shake it; * because it was WELL-BUILT on the ROCK.

⁴⁹ BUT HE who HEARS and obeys not, resembles a Man building a House on the EARTH, without a Foundation; against which the STREAM dashed, and it fell immediately, and great was the RUIN of that house.

CHAPTER VII.

¹ NOW when he had finished ALL his SAYINGS in the HEARING of the PEOPLE, † he entered Capernaum.

² And a Centurion's Servant, who was valuable to him, being sick, was about to die.

* VATICAN MANUSCRIPT.—44. the HEART. 45. an Overflowing Heart.

45. Man—omit.

45. Treasure of

† 41. Matt. xli. 33. 1. 1. Matt. viii. 5.

† 46. Matt. vii. 21, 22; Luke xlii. 22

† 47. Matt. vii. 24

Ἀκούσας δὲ περὶ τοῦ Ἰησοῦ, ἀπέστειλε πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτᾷν αὐτὸν, ὅπως ἐλάβω διασώσῃ τὸν δούλον αὐτοῦ.

Οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν, παρεκάλουν αὐτὸν σπουδαίως, λέγοντες· Ὅτι ἀξίος ἐστίν, ὃ παρίξει τοῦτο· ὁ ἀγαπᾷ γὰρ τὸν ἐθνὸς ἡμῶν, καὶ τὴν συναγωγὴν αὐτοῦ φκοδόμησεν ἡμῖν. Ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς.

Ἡ δὲ αὐτοῦ οὐ μακρὰν ἀπεχόντος ἀπὸ τῆς οἰκίας, ἐπέμψεν * [πρὸς αὐτὸν] ὁ ἐκκτάνταρχος φίλους, λέγων αὐτῷ· Κυριε, μὴ σκυλλοῦ· οὐ γὰρ εἰμι ἱκανός, ἵνα ὑπο τὴν στέγην μου εἰσελθῇς. Ὁ δὲ οὐδὲ ἐμαυτὸν ἤξιωσα πρὸς σὲ ελθεῖν· ἀλλὰ εἶπε λόγῳ, καὶ ἰαθῆσεται ὁ παῖς μου.

Καὶ γὰρ ἐγὼ ἀνθρώπος εἰμι ὑπο ἐξουσίαν ταπτομένος, ἐχὼν ὑπὸ ἐμαυτοῦ στρατιώτας· καὶ λέγω τούτῳ· Πορευθήτι, καὶ πορευεταί· καὶ ἀλλῶ· Ἐρχου, καὶ ἐρχεται· καὶ τῷ δούλῳ μου· Ποίησον τοῦτο, καὶ ποιεῖ.

Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς, ἐθαύμασεν αὐτὸν· καὶ στραφείς, τῷ ἀκολουθῶντι αὐτῷ ὄχλῳ εἶπε· Λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὔρον. Καὶ ὑποστρεφάντες οἱ πεμφθέντες εἰς τὸν οἶκον, εὔρον τὸν * [ἀσθενούντα] δούλον ὑγινόντα.

Καὶ ἐγένετο ἐν τῇ ἑξῆς, ἐπορεύετο εἰς πόλιν καλουμένην Ναῖν· καὶ συνεπορεύοντο

3 And having heard concerning JESUS, † he sent Elders of the Jews to him, soliciting him, that he would come and save his SERVANT.

4 And having come to JESUS, THEY earnestly besought him, saying, "He is worthy for whom thou shouldst do this;

5 for he loves our NATION, and he built our SYNAGOGUE."

6 Then JESUS went with them; and being not far from the HOUSE, the CENTURION sent Friends, saying to him, "Sir, trouble not thyself; for I am not worthy that thou shouldst come under my ROOF;

7 therefore, I did not think myself even worthy to come to thee; but command by Word, and *my SERVANT will be cured.

8 For even I am a Man appointed under Authority, having Soldiers under me, even I say to this one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my SERVANT, 'Do this,' and he does it."

9 And JESUS hearing these things, admired him, and turning, said to the CROWD following him, "I tell you, I have not found, even in ISRAEL, such great Faith."

10 And THOSE who had been SENT, having returned to the HOUSE, found the SERVANT restored to health.

11 And it occurred on the NEXT day, that he was going to a City called † Nain; and his DISCIPLES

* VATICAN MANUSCRIPT.—0. to him—omit. 7. let my SERVANT be healed. 10. being sick—omit.

† 8. Either magistrates of the place, or elders of the synagogue which the centurion had built. In the parallel place in Matthew, he is represented as coming to Jesus himself; but it is a usual form of speech in all nations, to attribute the act to a person, which is done; not by himself, but by his authority.—Clarke. † 11. Nain, was a small city of Galilee, in the tribe of Issachar. According to Eusebius, it was two miles from Mount Tabor, southward, and near to Endor.

αὐτὸν οἱ μαθηταὶ αὐτοῦ * [ἱκανοί,] καὶ ὄχλος
with him the disciples of him many,] and a crowd
πολύς. 12 Ὡς δὲ ἤγγισεν τῇ πυλῇ τῆς πόλεως,
great. As and he drew near to the gate of the city,
καὶ ἰδὼν, ἐξεκομίζετο τεθνηκώς, υἱὸς μονογενὴς
and lo, was being carried out a dead man, a son only-born
τῇ μητρὶ αὐτοῦ, καὶ αὕτη χήρα· καὶ ὄχλος
to the mother of himself, and she a widow; and a crowd
τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ. 13 Καὶ ἰδὼν
of the city great was with her. And seeing
αὐτὴν ὁ κύριος, ἐσπλαγχνισθὲν ἐπ' αὐτῇ, καὶ
her the Lord, he had compassion on her, and
εἶπεν αὐτῇ· Μὴ κλαίει. 14 Καὶ προσελθὼν
said to her; Not weep. And coming up
ἥψατο τῆς σοροῦ· οἱ δὲ βασταζόντες ἐστήσαν.
he touched the bier; those and bearing stood still.
Καὶ εἶπε· Νεανίσκε, σοὶ λέγω, ἐγερθῆτι.
And he said; O young man, to thee I say, rise.
15 Καὶ ἀνεκάθισεν ὁ νεκρὸς, καὶ ᾤξετο λαλεῖν·
And sat up the dead, and began to speak
καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ. 16 Ἐλαβε δὲ
and he gave him to the mother of him. Seized and
φοβὸς πάντας, καὶ ἐδύαζον τὸν θεόν, λέγοντες·
a fear all, and they glorified the God, saying:
Ὅτι προφήτης μέγας ἐγήγερται ἐν ἡμῖν, καὶ
That a prophet great has risen among us, and
ὅτι ἐπεσκεύαστο ὁ θεὸς τὸν λαόν αὐτοῦ. 17 Καὶ
that has visited the God the people of himself. And
ἐξηλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ
went out the word this in whole the Judea concerning
αὐτοῦ, καὶ * [ἐν] πασὶ τῇ περιχωρᾷ.
him, and [in] all the surrounding country.

18 Καὶ ἀπηγγείλαν Ἰωάννη οἱ μαθηταὶ αὐτοῦ
And told John the disciples of him
περὶ πάντων τούτων. 19 Καὶ προσκαλεσαμέ-
about all these. And having called
νος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης,
to two certain of the disciples of himself the John,
ἐπέμψε πρὸς τὸν Ἰησοῦν, λέγων· Σὺ εἰ ὁ ἐρχο-
sent to the Jesus, saying: Thou art the coming
μενος, ἢ ἄλλον προσδοκῶμεν; 20 Παραγενομένο-
one, or another are we to look for? Having come
ν δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπον· Ἰωάννης ὁ Βαπ-
and to him the men they said: John the dip-
τιστὴς ἀπεσταλκεν ἡμᾶς πρὸς σέ, λέγων· Σὺ
per has sent us to thee, saying: Thou
εἰ ὁ ἐρχομένος, ἢ ἄλλον προσδοκῶμεν; 21 Ἐν
art the coming one, or another are we to look for? In
αὐτῇ δὲ τῇ ὥρᾳ ἐθεράπευσε πολλοὺς ἀπο νοσῶν
this and the hour he delivered many from diseases
καὶ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ
and plagues and spirits evil, and

were going with him, and a great Crowd.

12 And as he approached the GATE of the CITY, behold, a dead man was being carried out, an Only Son of his MOTHER, and she was a Widow; and a great Crowd from the CITY was with her.

13 And seeing her, the LORD had pity on her and said to her, "Weep not."

14 And approaching, he touched the BIER, and the BEARERS stood still. And he said, "Young man, I say to thee, Arise."

15 Then HE who had been DEAD sat up, and began to speak; and he gave him to his MOTHER.

16 And fear seized all; and they praised God, saying, † "A great Prophet has risen among us;" and, † "God has visited his PEOPLE."

17 And this REPORT concerning him pervaded ALL JUDEA, and ALL the SURROUNDING COUNTRY.

18 † And JOHN'S DISCIPLES told him of all these things.

19 And summoning two of his DISCIPLES, JOHN sent to * the LORD, saying, "Art thou the COMING ONE? or are we to expect Another?"

20 And having come to him, the MEN said, "John, the IMMERSER, * sent us to thee, saying, 'Art thou the COMING ONE? or are we to expect Another?'"

21 And in THAT HOUR he delivered many from Diseases, and Plagues, and evil Spirits; and he gave

* VATICAN MANUSCRIPT.—11. many—omit.
20. sent.

17. in—omit.

19. the LORD. say-

† 14. The people of the East bury the dead without coffins; but they carry them to the grave on a bier which is shaped like one.—*Harner*. "Presently a funeral procession, consisting of men and women, came rapidly from the city, (the cemetery is outside of the present Jerusalem,) and halted at a newly-made grave sunk three or four feet only below the ground. The body was not enclosed in a coffin, but wrapped in a loose garment and laid on a bier carried by hand. My impression is that even the face was partially exposed to view. It was under similar circumstances that the son of the widow at Nain was borne to the grave."—*Hackett*.

† 16. Luke xxiv. 10; John iv. 10; vi. 14; ix. 17.
x. 2.

† 18. Luke i. 69.

19. Matt.

τυφλοῖς πολλοῖς ἐχαρίσατο τὸ βλέπειν. ²² Καὶ
to blind, ones many he gave the to see. And
ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πορευθέντες
answering the Jesus said to them: Going away
ἀπαγγεῖλατε Ἰωάννῃ ἃ εἶδετε καὶ ἠκούσατε·
to John what you have seen and heard;
*[ὅτι] τυφλοὶ ἀναβλεποῦσι, χωλοὶ περιπα-
[that] blind ones see again, lame ones are walking
οὔσι, λεπροὶ καθαρίζονται, κωφοὶ ἀκούουσιν,
about, lepers are cleansed, deaf ones are hearing,
νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται·
dead ones are raised up, poor ones are addressed with glad tidings
²³ καὶ μακάριος ἐστίν, ὃς ἐὰν μὴ σκανδαλισθῇ
and blessed is, whoever not may be stumbled
ἐν ἐμοί.
in me.

²⁴ Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου,
having departed and the messengers of John,
ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου·
he began to say to the crowds concerning John;
Τι ἐξεληλυθατε εἰς τὴν ἐρημὸν θεασασθαι;
What have you come out into the desert to see?
καλαμὸν ὑπὸ ἀνέμου σαλευόμενον; ²⁵ Ἀλλὰ τι
a reed by wind being shaken? But what
ἐξεληλυθατε ἰδεῖν; ἀνθρώπον ἐν μαλακοῖς ἱμα-
have you come out to see? a man in soft gar-
τίοις ἡμφιεσμένον; Ἰδοὺ, οἱ ἐν ἱματισμῶ
ments having been clothed? Lo, those in clothing
ἐνδοξῶ καὶ τρυφῇ ὑπαρχόντες, ἐν τοῖς βασι-
showy and in luxury living, in the royal
λείοις εἰσιν. ²⁶ Ἀλλὰ τι ἐξεληλυθατε ἰδεῖν;
palaces are. But what have you come out to see?
προφήτην; Ναὶ λέγω ὑμῖν, καὶ περισσότερον
a prophet? Yea I say to you, and much more
προφήτου. ²⁷ Οὗτος ἐστὶ, περὶ οὗ γεγραπ-
of a prophet. This is, concerning whom it is writ-
ται· “Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἀγγέλου μου
ten; “Lo, I send the messenger of me
πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν
before face of thee, who shall prepare the way
σου ἐμπροσθεν σου.” ²⁸ Λέγω [γὰρ] ὑμῖν.
of thee in presence of thee.” I say [for] to you,
μείζων ἐν γεννητοῖς γυναικῶν * [προφήτης]
a greater among offspring of women [prophet]
Ἰωάννου * [τοῦ βαπτιστοῦ] οὐδεὶς ἐστίν· ὁ δὲ
of John [the dipper] not is; the but
μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ, μείζων
less in the kingdom of the God, greater
αὐτοῦ ἐστὶ. ²⁹ Καὶ πᾶς ὁ λαὸς ἀκουσας, καὶ
of him is. And all the people having heard and
οἱ τελῶναι, ἐδικαίωσαν τὸν θεόν, βαπτισθέντες
the tax-gatherers, justified the God, having been dipped
τὸ βάπτισμα Ἰωάννου. ³⁰ Οἱ δὲ Φαρισαῖοι καὶ
the dipping of John. The but Pharisees and
οἱ νομικοὶ τὴν βουλήν τοῦ θεοῦ ᾗθησαν εἰς
the lawyers the purpose of the God set aside for
ἑαυτοὺς, μὴ βαπτισθέντες ὑπ’ αὐτοῦ.
themselves, not having been dipped by him.

* sight to many Blind per-
sons.
²² And * Jesus answer-
ing, said to them, † “Go,
tell John what you have
seen and heard; the Blind
are made to see, the Lame
are made to walk, the Lepers
are cleansed, the Deaf hear,
the Dead are raised, ‡ glad
tidings are announced to
the Poor;
²³ And happy is he who
shall not stumble at me.”
²⁴ † And John’s MESSEN-
GERS having departed, he
began to say to the crowds
concerning John, “Why
went you out into the DES-
ERT? To see a Reed shak-
en by the Wind?
²⁵ But why went you
out? To see a Man clothed
in soft garments? Behold,
those robed in SPLENDID
APPAREL, and living in
luxury, are in ROYAL PAL-
ACES.
²⁶ But why went you
out? To see a Prophet?
Yes, I tell you, and one
more excellent than a Pro-
phet.
²⁷ This is he concerning
whom it is written, † “Be-
hold! * I send my MES-
SENGER before thy Face,
who will prepare thy way
before thee.”
²⁸ I say to you, Among
those born of Women, there
is not a greater than John;
yet the LEAST in the KING-
DOM of GOD is superior to
him.
²⁹ And All the PEOPLE
having heard, and the
TIBUTE-TAKERS, justified
GOD, ‡ having been im-
mersed with the IMMER-
SION of John.
³⁰ But the PHARISEES
and LAWYERS set aside the
‡ PURPOSE of GOD towards
themselves, not having been
immersed by him.

* VATICAN MANUSCRIPT.—21. sight. 22. he answering. 22. That—omit.
27. I send. 24. For—omit. 28. prophet—omit. 28. the dipper—omit.
† 23. Matt. xi. 5. ‡ 22. Luke iv 18. ‡ 24. Matt. xi. 7. ‡ 27. Mai iii 1
‡ 29. Matt. iii. 6; Luke ii. 12. ‡ 30. Acts ix. 27.

31 **Τινι ουν ὁμοιωσω τους ανθρωπους της**
To what then shall I compare the men of the
γενεας ταυτης. και τινι εισιν ὁμοιοι; αὐτομοιοι-
generation this? and to what are they like? Like

οι εισι παιδιοις τοις εν αγορα καθήμενοις, και
they are boys those in a market sitting, and
προσφωνουσιν αλληλοις, και λεγουσιν· **Ηυλη-**
calling to one another, and saying; We have played

σαμεν υμιν, και ουκ ωρχησασθε· εθρηνησαμεν
thee for you, and not you have danced; we have mourned
υμιν, και ουκ εκλαυσате. 32 **Εληλυθε γαρ**
for you, and not you have wept. Has come for

Ιωαννης ο βαπτιστης, μητε αρτον εσθιων,
John the dipper, neither bread eating,

μητε οινον πινων· και λεγετε· Δαιμονιον εχει.
nor wine drinking; and you say; A demon he has.

31 **Εληλυθεν ο υιος του ανθρωπου, εσθιων και**
Has come the son of the man, eating and

πινων· και λεγετε· Ιδου, ανθρωπος φαγος και
drinking; and you say; Lo, a man glutton and
οινοποτης, φιλος τελωνων και αμαρτωλων.
a wine-drinker, a friend of tax-gatherers and sinners.

33 **Και εδικαιωθη η σοφια απο των τεκνων αυτης**
And is justified the wisdom by the children of herself
παντων.

33 **Ηρωτα δε τις αυτον των Φαρισαιων, ινα**
Asked and one him of the Pharisees, that

φαγη μετ' αυτου· και εισηλθων εις την οικιαν
he might eat with him; and entering into the house
του Φαρισαιου, ανεκλιθη. 37 **Και ιδου, γυνη**
of the Pharisee, he reclined. And lo, a woman

εν τη πολει, ητις ην αμαρτωλος, επιγινουσα οτι·
in the city, who was a sinner, knowing that
ανακειται εν τη οικια του Φαρισαιου, κομισασα
he reclines in the house of the Pharisee, having brought

αλαβαστρον μυρου, και στασα οπισω παρα
an alabaaster-box of balsam, and standing behind at
τους ποδας αυτου, κλαιουσα, ηρξατο βρεχειν
the feet of him, weeping, she began to wet

τους ποδας αυτου τοις δακρυσι· και ταις θριξι
the feet of him with the tears; and with the hairs
της κεφαλης αυτης εξεμασσε, και κατεφιλει
of the head of herself wiped, and kissed

τους ποδας αυτου, και ηλειψε τω μυρω. 39 **Ιδων**
the feet of him, and anointed with the balsam. Seeing

δε ο Φαρισαιος ο καλεσας αυτον, ειπεν εν εαυτω,
but the Pharisee that having called him, spoke in himself,
λεγων· Ουτος ει ην προφητης, εγινωσκεν αν,
saying; This if he was a prophet, would know,

31 † To what then shall I compare the MEN of this GENERATION? and what are they like?

32 They are like THOSE Boys SITTING in a Public place, and calling to one another, and saying, 'We have played for you on the flute, but you have not danced; we have sung mournful songs for you, but you have not lamented.'

33 † For John the IMMERSER has come neither eating Bread nor drinking Wine, and you say, 'He has a Demon.'

34 The SON of MAN has come eating and drinking, and you say, 'Behold a Glutton and a Wine-drinker! an Associate of Tribute-takers and Sinners!'

35 † But wisdom is vindicated by ALL her CHILDREN."

36 † And one of the PHARISEES invited him to eat with him. And entering the HOUSE of the PHARISEE, he reclined.

37 And, behold, a † Woman * who was of the CITY, a Sinner, knowing that he reclined in the PHARISEE'S house, brought an Alabaaster box of Balsam,

38 and standing † behind, at his FEET, weeping, she began to wet his FEET with TEARS, and wiped them with the HAIR of her HEAD, and repeatedly kissed his FEET, and anointed them with the BALSAM.

39 But THAT PHARISEE who had INVITED him observing this, spoke within himself, saying, † "This man, if he were a Prophet,

* VATICAN MANUSCRIPT.—37. who was in the CITY, a Sinner.

† 37. There is no good reason for concluding that this woman was a *public prostitute*, as many suppose. She was probably only a *gentle*, and therefore in the estimation of the Pharisee a *sinner*. *Amartolos*, is often used in the New Testament in this sense. † 38. This is not intelligible, without adverting to the posture in which the ancients took their meals. They placed themselves along the couch on their sides, supported their heads with one arm, bent at the elbow, and resting on the couch; and with the other they took their food, and were supported at the back by cushions. Their feet of course were accessible to one who came behind the couch.—Wakefield.

† 31. Matt. xi. 10. † 33. Matt. iii. 4; Mark i. 6; Luke i. 15. † 35. Matt. xi. 10. † 36. Matt. xxvi. 8; Mark xiv. 2; John xi. 2. † 39. Luke xv. 2.

τις και ποταπη ἡ γυνη, ἥτις ἅπτεται αὐτου·
 who and what the woman, who touches him;
 ὅτι ἁμαρτωλος ἐστι. ⁴⁰ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς
 that a sinner she is. And answering the Jesus
 εἶπε πρὸς αὐτον· Σίμων, ἔχω σοὶ τι εἰπεῖν.
 said to him; Simon, I have to thee something to say.
 Ὁ δὲ φησὶ· Διδασκαλε, εἰπε. ⁴¹ Δυο χρεωφει-
 He and says; O teacher, say. Two debt-
 λεται ἦσαν δανεισθη τινὶ· ὁ εἰς ὠφείλε δηνάρια
 was were to a creditor certain; the one owed denarii
 πεντακότια, ὁ δὲ ἑτέρος πεντηκόντα. ⁴² Μὴ
 five hundred, the and other fifty. Not
 ἔχοντων * [ὅς] αὐτῶν ἀποδοῦναι, ἀμφοτέροις
 having [and] of them to pay, both
 ἐχαρίσατο. Τίς οὖν αὐτῶν, * [εἶπε] πλείον
 he forgave. Which then of them, [say] more
 αὐτον ἀγαπήσει; ⁴³ Ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν·
 him will love? Answering and the Simon said;
 Ὑπολαμβάνω, ὅτι ὧς το πλείον ἐχαρίσατο.
 I suppose, that to whom the more he forgave.
 Ὁ δὲ εἶπεν αὐτῷ· Ὁρθῶς ἐκρίνας. ⁴⁴ Καὶ στρα-
 He and said to him: Rightly thou hast judged. And turn-
 φεις πρὸς τὴν γυναῖκα, τῷ Σίμωνι εἶπεν· Βλέ-
 ing to the woman, to the Simon he said; Seest
 εἰς ταύτην τὴν γυναῖκα; εἰσηλθὼν σου εἰς τὴν
 thou this the woman? I came of thee into the
 οἰκίαν· ὕδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας·
 houses water for the feet of me not thou gavest:
 αὕτη δὲ τοῖς δακρυσιν ἐβρέξε μου τοὺς πόδας,
 she but with the tears she wet of me the feet,
 καὶ ταῖς θρίξιν αὐτῆς ἐξέμαξε. ⁴⁵ Φιλῆμα μοι
 and with the hairs of herself has wiped. A kiss to me
 οὐκ ἔδωκας· αὕτη δὲ ἀφ' ἧς εἰσηλθὼν, οὐ δεῖ-
 not thou gavest; she but from of her came in, not has
 λιπε καταφιλοῦσα μου τοὺς πόδας. ⁴⁶ Ἐλαίῳ
 ceased kissing of me the feet. With oil
 τὴν κεφαλὴν μου οὐκ ἠλείψας· αὕτη δὲ μύρ-
 the head of me not thou didst anoint; she but with balsam
 ἠλείψε τοὺς πόδας μου. ⁴⁷ Οὐ χάριν, λέγω
 anointed the feet of me. Therefore, I say
 σοι, ἀφεωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί,
 to thee, have been forgiven the sins of her the many,
 ὅτι ἠγάπησε πολὺν ὧς ὀλίγον ἀφίεται,
 for that she loved much, to whom but little is forgiven,
 ὀλίγον ἀγαπᾷ. ⁴⁸ Εἶπε δὲ αὐτῇ· Ἀφεωνται
 little he loves. He said and to her; Have been forgiven
 σου αἱ ἁμαρτίαι. ⁴⁹ Καὶ ᾤρξαντο οἱ συνανακει-
 of thee the sins. And began those reclining
 μενοι λέγειν ἐν ἑαυτοῖς· Τίς οὗτος ἐστίν, ὃς
 with to say in themselves; Who this is, who
 καὶ ἁμαρτίας ἀφίησιν; ⁵⁰ Εἶπε δὲ πρὸς τὴν
 even sins forgives? He said and to the
 γυναῖκα· Ἡ πίστις σου σέσωκε σε· πορεύου εἰς
 woman; The faith of thee has saved thee; go in
 εἰρήνῃ.
 peace.

would know who and what the woman is, that touches him; For she is a Sinner."

40 And Jesus answering, said to him, "Simon, I have something to say to thee." And he said, "Teacher, say it."

41 "A certain Creditor had Two Debtors, one owed five hundred + Denarii, and the other fifty.

42 But not having [the means] to pay, he forgave both. Which of them, therefore, will love him most?"

43 And Simon answer- ing, said, "He, I suppose, to whom he forgave most." And he said to him, "Thou hast judged correctly."

44 And turning to the woman, he said to SIMON, "Thou seest This woman: I came into Thy house, thou gavest me no Water for my FEET; but she wet My FEET with TEARS, and wiped them with her HAIR."

45 Thou gavest Me no Kiss; but she, since she came in, has not ceased kissing My FEET.

46 Thou didst not + anoint My HEAD with Oil; but she anointed my FEET with Balsam.

47 + Therefore, I say to thee, Her MANY SINS have been forgiven; on this account she loved much; but he to whom little is forgiven, * also loves little."

48 And he said to her, + "Thy SINS have been forgiven."

49 And the GUESTS be- gan to say among them- selves; + "Who is this that even forgives Sins?"

50 And he said to the woman, + "Thy FAITH has saved thee; go in Peace."

* VATICAN MANUSCRIPT.—42. and—omit.

42. say—omit.

47. also loves.

+ 41. A Roman coin worth about 14 cents, or 7d.

† 49. Ps. cxlii. 6.

† 47. 1 Tim. i. 14.

† 48. Matt. ix. 2; Mark ii. 5.

† 40. Matt.

ix. 3; Mark ii. 7.

† 50. Matt. ix. 23; Mark v. 34; x. 52; Luke vii. 43; xviii. 42.

ΚΕΦ. η'. 8.

Ἴ Καὶ ἐγένετο ἐν τῷ καθεξῆς, καὶ αὐτὸς
And it happened in the afterwards, also he
διώδενε κατὰ πόλιν καὶ κωμὴν, κηρύσσων
traveled through every city and village, publishing
καὶ εὐαγγελίζομενος τὴν βασιλείαν τοῦ θεοῦ·
and proclaiming the glad tidings the kingdom of the God;
καὶ οἱ δώδεκα σὺν αὐτῷ, ² καὶ γυναῖκες τινες,
and the twelve with him, and women certain,
αἱ ἦσαν τεθεραπευμέναι ἀπὸ πνευματῶν πονη-
who were having been healed from spirits evil
ρων καὶ ἀσθενειῶν· Μαρία ἡ καλουμένη Μαγδα-
and infirmities; Mary that being called Magda-
ληνῇ, ἀφ' ἧς διαμονία ἑπτα ἐξεληλυθει, ³ καὶ
lene, from whom demon seven had gone out, and
Ἰωάννα, γυνὴ Χουζᾶ ἐπιτροποῦ Ἡρώδου, καὶ
Joanna, a wife of Chuza steward of Herod, and
Σουσάννα, καὶ ἕτεροι πολλοί, αἵτινες διακονοῦν
Susanna, and others many, who ministered
αὐτῷ ἀπὸ τῶν ὑπαρχόντων αὐταῖς.
to him from the possessions of them.

⁴ Συνιόντος δὲ ὄχλου πολλοῦ, καὶ ἰὼν κατὰ
Was assembling and a crowd great, and ofte every
τόλιν ἐπιπορευομένων πρὸς αὐτὸν, εἶπε διὰ
city were coming to him, he said by
παραβολῆς· ⁵ Ἐξῆλθεν ὁ σπείρων τοῦ σπείραι
a parable; Went out the sower of the to sow
τοῦ σποροῦ αὐτοῦ· καὶ ἐν τῷ σπείρειν αὐτὸν, ὁ
the seed of himself; and in the sowing it, this
μεν ἐπέσε παρα τὴν ὁδὸν· καὶ κατεπατήθη, καὶ
indeed fell by the path; and it was trodden down, and
τα πετεινά τοῦ οὐρανοῦ κατεφαγὲν αὐτό. ⁶ Καὶ
the birds of the heaven ate it. And
ἕτερον ἐπέσεν ἐπὶ τὴν πέτραν· καὶ φύν
another fell on the rock; and having sprung up
ἐξηρανθῆν, διὰ τὸ μὴ εἶχειν ἱκμαδᾶ. ⁷ Καὶ
it dried up, through the not to have moisture. And
ἕτερον ἐπέσεν ἐν μεσῷ τῶν ἀκανθῶν· καὶ συμ-
another fell in midst of the thorns; and having
φύεται αἱ ἀκανθαὶ ἀπεπνίξαν αὐτό. ⁸ Καὶ
sprung up with the thorns they choked it. And
ἕτερον ἐπέσεν εἰς τὴν γῆν τὴν ἀγαθὴν· καὶ
another fell in the ground the good; and
φύν ἐποίησε καρπὸν ἑκατονταπλασίονα.
having sprung up bore fruit a hundredfold.
Ταῦτα λέγων, ἐφώνει· Ὁ ἐχὼν ὦτα ἀκοῦειν,
These things having said, he cried: He having ears to hear,
ἀκουέτω. ⁹ Ἐπηρώτων δὲ αὐτοῦ οἱ μαθηταί
let him hear. Asked and him the disciples
αὐτοῦ, * [λεγοντες,] τίς εἴη ἡ παραβολὴ
of him, [saying,] what may be the parable
αὐτῆς. ¹⁰ Ὁ δὲ ἐπεὶ· Ὑμῖν δεδοταί γινῶναι τα
this. He and said, To you it is given to know the
μυστήρια τῆς βασιλείας τοῦ θεοῦ· τοῖς δὲ λοι-
secrets of the kingdom of the God; to the but others
ποῖς ἐν παραβολαῖς· ἵνα βλέποντες μὴ βλέπωσι,
in parables; that seeing not they may see,

CHAPTER VIII.

1 And it occurred AFTER-
WARDS that he traveled
through every City and
Village, publishing and
proclaiming the glad tid-
ings of the KINGDOM of
God; and the TWELVE
were with him,

2 and § certain Women,
who had been delivered
from evil Spirits and In-
firmities, THAT Mary who
was CALLED of MAGDALA,
§ from whom seven Dem-
ons had been expelled,

3 and Joanna, the Wife
of Chuza, Herod's Steward,
and Susanna, and many
others, who assisted him
from their POSSESSIONS.

4 § Now when a great
Crowd was assembling, and
THEY were COMING to him
from every City, he spoke
by a Parable:

5 "The SOWER went
forth to sow his SEED; and
in SOWING, part fell by the
ROAD; and it was trodden
down, or the BIRDS of
HEAVEN picked it up.

6 And another part fell
on the ROCK; and having
sprung up, it withered
away, because it HAD NO
Moisture.

7 And another part fell
in the MIDS of the THORNS;
and the THORNS springing
up with it, choked it.

8 And another part fell
into the GOOD GROUND,
and having sprung up,
yielded Increase, a hun-
dredfold." And having said
this, he cried, "He having
Ears to hear, let him hear."

9 § And his DISCIPLES
asked him, "What may
* This PARABLE mean?"

10 And HE said, "To
you it is given to know the
SECRETS of the KINGDOM
of God; but to the OTHERS
in Parables; § that seeing
they may not see, and hear-

* VATICAN MANUSCRIPT.—9. THIS PARABLE.

10. SAYING.—omit.

1 2. Matt. xxvii. 55, 56.

1 2. Mark xvi. 9.

1 4. Matt. xiii. 2; Mark iv. 1.

2 0. Matt. xiii. 10; Mark iv. 10.

1 10. Isa. vi. 9; Mark iv. 12.

και ακουοντες μη συνιωσιν. ¹¹ Εστι δε αὕτη ἡ
and hearing not they may understand. Is now this the
παροβολή· ὁ σπορος, ἐστὶν ὁ λόγος τοῦ θεοῦ.
parable! The seed, is the word of the God.

¹² Οἱ δὲ παρὰ τὴν ὁδὸν, εἰσιν οἱ ακουοντες·
Those and by the path, are those hearing;

εἰτα ἐρχεται ὁ διαβολος, και αἰρει τὸν λόγον
then comes the accuser, and takes away the word
ἀπο τῆς καρδίας αὐτῶν, ἵνα μὴ πιστευσαντες
from the heart of them, so that not having believed
σωθῶσιν. ¹³ Οἱ δὲ ἐπὶ τῆς πέτρας, οἱ, ὅταν
they may be saved. They and on the rock, who, when

ἀκουσῶσι, πέτα χαρὰς δεχονται τὸν λόγον·
they may hear, with joy receives the word;
και οὗτοι ῥίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν
and these a root not they have, who for a season
πιστευουσι, και ἐν καιρῷ πειρασμοῦ ἀφίσταν-
will believe, and in season of temptation fall away.

ται. ¹⁴ Το δὲ εἰς τὰς ἀκανθὰς πέσον, οὗτοι
That and into the thorns having fallen, these
εἰσιν οἱ ακουσαντες, και ὑπο μεριμνῶν και
are they having heard, and by anxious cares and
πλοῦτου και ἡδονῶν τοῦ βίου πορευόμενοι συμ-
riches and pleasures of the life going forth are

πνιγνῶνται, και οὐ τελεσφοροῦσι. ¹⁵ Το δὲ ἐν
choked, and not bear fruit to perfection. That and in
τῇ καλῇ γῇ, οὗτοι εἰσιν, οἵτινες ἐν καρδίᾳ
the good ground, these are, who in heart

καλῇ και ἀγαθῇ ακουσαντες τὸν λόγον, κατε-
good and upright having heard the word, re-
χουσι, και καρποφοροῦσιν ἐν ὑπομονῇ. ¹⁶ Οὐ-
tain, and bear fruit with perseverance. No

δεῖς δὲ λυχνὸν ἀψας, καλυπτει αὐτὸν σκευει, ἢ
one and a lamp having lighted, covers him with a vessel, or
ὑποκατὼ κλινῆς τιθῆσιν· ἀλλ' ἐπὶ λυχνίας ἐπι-
under a couch places; but upon a lamp-stand pla-
τιθῆσιν, * [ἵνα οἱ εἰσπορευόμενοι βλέπωσι το
ce, [that those entering may see the
φῶς.] ¹⁷ Οὐ γὰρ ἐστὶ κρυπτον, ὁ οὐ φανερον
light.] Not for is hidden, which not manifest
γενήσεται· οὐδὲ ἀποκρυφον, ὁ οὐ γνωσθήσεται
will become; nor stored away, which not will be known

και εἰς φανερον ἐλθῇ. ¹⁸ Βλέπετε οὖν, πῶς
and into light may come. Take heed then, how
ἀκουετέ· ὅς γὰρ ἀν ἐχῇ, δοθήσεται αὐτῷ· και
you hear, who for ever may have, it will be given to him; and
ὅς ἀν μὴ ἐχῇ, και ὁ δοκεῖ ἔχειν, ἀρῆσεται
whoever not may have, even what he seems to have, will be taken
ἀπ' αὐτοῦ.
from him.

¹⁹ Παρέγενοντο δὲ πρὸς αὐτὸν ἡ μητὴρ και
Came and to him the mother and
οἱ ἀδελφοὶ αὐτοῦ, και οὐκ ἤδυναντο συνιτχεῖν
and brothers of him, and not was able to get near
αὐτῷ δια τὸν ὄχλον. ²⁰ Και ἀπηγγέλη
to him on account of the crowd. And it was told
αὐτῷ, * [Λεγόντων·] Ἡ μητὴρ σου και οἱ
to him, [saying:] The mother of thee and the

ing they may not under-stand.

¹¹ ¶ Now the PARABLE is this: THE SEED is the word of God.

¹² THOSE by the ROAD are THEY who HEAR; then the ENEMY comes, and (takes away the WORD) from their HEARTS, that they may not believe and be saved.

¹³ THOSE on the ROCK are they, who, when they hear, receive the word with Joy; and yet these have no ROOT; they believe for a Time, and in a Time of Trial fall away.

¹⁴ And THAT having fallen among the THORNS are THEY, who, HAVING HEARD, and going forth are choked by the Anxieties, and Riches, and Pleasures of LIFE, and bring no fruit to maturity.

¹⁵ But THAT in the GOOD Ground are those, who, having heard the word, retain it in a good and honest Heart, and bear fruit with Perseverance.

¹⁶ ¶ Now no one having lighted a Lamp, covers it with a Vessel, or puts it under a Couch, but places it on a Lamp-stand, * that THOSE COMING IN may see the LIGHT.

¹⁷ ¶ For there is nothing hidden, which will not be disclosed, nor concealed, which will not be known, and come to light.

¹⁸ Take heed, therefore, how you hear; ¶ for to him who has, more will be given; but from him who has not, will be taken away even that which he has."

¹⁹ ¶ Now his MOTHER and BROTHERS came towards him, but could not get near him, on account of the CROWD.

²⁰ And it was told him "Thy MOTHER and thy

* VATICAN MSS.—16. THOSE COMING IN may see the LIGHT—omit.

20. saying—omit.

† 11. Matt. xiii. 18; Mark iv. 14. † 16. Matt. v. 15; Mark iv. 21; Luke xi. 33
† 17. Matt. x. 26; Luke xii. 2. † 18. Matt. xiii. 12; xxv. 29; Luke xix. 26. † 19. Matt.
xi. 40; Mark ix. 31.

ιδελφοι σου εστηκασιν εξω, ιδειν σε θελοντες.
brothers of thee stand without, to see thee desiring.
11 Ὁ δὲ ἀποκριθεὶς εἶπε πρὸς αὐτοὺς· Μητρὶ
He and answering said to them, Mother
σου καὶ ἀδελφοὶ μου οὗτοι εἰσιν, οἱ τοῦ λόγου
of me and brothers of me these are, who the word
σου θεοῦ ἀκούοντες καὶ ποιοῦντες.
of the God hearing and doing.

22 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς
And it happened in one of the days, and he
ἔνεβη εἰς πλοῖον, καὶ οἱ μαθηταὶ αὐτοῦ· καὶ
went into a ship, and the disciples of him; and
εἶπε πρὸς αὐτοὺς· Διελθώμεν εἰς τὸ πέραν τῆς
said to them; We may pass over to the other side of the
λίμνης· καὶ ἀνηχῆσαν. 23 Πλεόντων δὲ αὐτῶν,
lake; and they put off. Sailing but of them,

ἔφυπνωσε. Καὶ κατέβη λαλαῖς ἀνεμῷ εἰς τὴν
he fell asleep. And came down a squall or wind on the
λίμνην, καὶ συνεπλήθυνον, καὶ ἐκινδυνεύον.
lake, and they were filling, and were in danger.

24 Προσελθόντες δὲ διηγείραν αὐτὸν, λέγοντες·
Coming to and they awoke him, saying;

Επιστάτα, ἐπιστάτα, ἀπολλυμέθα. Ὁ δὲ ἐγερ-
O master, O master, we are perishing. He and aris-
θεις ἐπετίμησε τῷ ἀνεμῷ καὶ τῷ κλυδωνί του-
ng rebuked the wind and the raging of the
ῥέματος· καὶ ἐπαύσαντο, καὶ ἐγένετο γαλήνη.
water; and they ceased, and there was a calm.

25 Εἶπε δὲ αὐτοῖς· Πού ἐστιν ἡ πίστις ὑμῶν;
He said and to them; Where is the faith of you?

Φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς
Fearing and they wondered, saying to

ἑλληλους· Τίς ἀρα οὗτος ἐστίν, ὅτι καὶ τοῖς
o one another; Who then this is, that even to the
ἀνεμοῖς ἐπιτασσεὶ καὶ τῷ ὕδατι, καὶ ὑπακούου-
winds he gives a charge and to the water, and they hearken
σιν αὐτῷ; 26 Καὶ κατέπλευσαν εἰς τὴν χώραν
to him? And they sailed into the country

τῶν Γαδαρηνῶν. ἥτις ἐστὶν ἀντιπέραν τῆς
of the Gadarenes, which is over-against the
Γαλιλαίας.
Galilee.

27 Ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν, ὑπήντη-
Going out and to him on the land, met

σεν αὐτῷ ἀνὴρ τις ἐκ τῆς πόλεως, ὃς εἶχε
him a man certain out of the city, who had

δαίμονια ἐκ χρόνων ἱκανῶν, καὶ ἱμάτιον οὐκ
demons from times many, and a mantle not

ἐνεδιδύσκειτο, καὶ ἐν οἰκίᾳ οὐκ ἐμενεν, ἀλλ' ἐν
he put on, and in a house not he remained, but in

BROTHERS stand without, desiring to see thee."

21 But he answering, said to them, "My Mother and my brothers are THESE who HEAR the WORD of God, and obey it."

22 † And it came to pass on one of the DAYS, that he went into a Boat with his DISCIPLES; and he said to them, "Let us pass over to the OTHER SIDE of the LAKE." And they set sail.

23 And as they were sailing, he fell asleep; and there came down a Gale of Wind on the LAKE; and they were deluged, and were in danger.

24 And approaching, they awoke him, saying, "Master! Master! we are perishing." Then arising, he rebuked the WIND and the RAGING of the WATER; and they ceased, and there was a Calm.

25 And he said to them, "Where is your FAITH?" And being afraid, they wondered, saying to one another, "Who then is this that commands even the WINDS and the WATER, * and they obey him."

26 † And they sailed to the REGION of the * † GEBASENES, which is opposite to GALILEE.

27 And going out on SHORE, * a Certain Man of the CITY met him, who had * Demons; and for a long Time he wore no Clothes, nor remained in a House, but in the TOMBS.

* VATICAN MANUSCRIPT.—25, and they obey him—omit. Certain Man.

27. Demons; and for a long Time he wore.

† 20. "I was afterwards informed by Mr. Thomson of Sidon, who had recently traversed this region, and whose knowledge both of the country and its language gave him great facilities in picking up information, that nearly opposite Mejdal (Magdala), or just about opposite where we turned south, there is a place called by the natives *Girsa*, which Mr. T. supposes to be a corruption of *Gergesene*. Here there is a sharp sloping precipice of perhaps 2000 feet high. This is the 'steep place' (*krecmnou*) Matt. vii. 32; Mark v. 13; Luke vi. 33. Mark and Luke say it was in the country of the *Gadarenes*, and we know that Gadara (eight miles from Tiberias according to Josephus, Life, 45) must have been farther south. But the term *Gadarene* may be a wide one, and besides, the reading in Mark and Luke is a very doubtful one; the mass of evidence preponderates in favor of *Gergesene* instead of *Gadarene*."—Hackett.

† 22. Matt. viii. 23; Mark iv. 35.

† 26. Matt. viii. 23; Mark v. 1.

26. GEBASENES. 27. a

τοῖς μνημασιν. ²³ Ἰδὼν δὲ τὸν Ἰησοῦν, καὶ
the tombs. Being and the Jesus, and
ἀνακραξας, προσέπεσεν αὐτῷ, καὶ φωνῇ μεγάλῃ
crying out, he fell down to him, and with a voice loud
εἶπε· Τί ἐμοὶ καὶ σοὶ, Ἰησοῦ, υἱὲ τοῦ θεοῦ τοῦ
he said; What to me and to thee, Jesus, O son of the God of the
ὑψίστου; δεομαι σου, μὴ με βασανίσῃς.
highest? I beseech thee, not me thou mayest torment.

²⁹ (Παραγγείλε γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ
(He had commanded for the spirit the unclean
ἐξελθεῖν ἀπο τοῦ ἀνθρώπου· πολλοὶς γὰρ χρό-
to come out from the man many for times
νοῖς συνήρπασκε αὐτόν· καὶ ἐδεδέσμετο ἀλυσέσσι
it had seized him; and he was bound with chains
καὶ πέδασι, φυλασσόμενος· καὶ διαρρήσων τὰ
and fetters, being guarded; and breaking the
δεσμά, ἤλαυνετο ὑπὸ τοῦ δαιμονος εἰς τὰς ἐρη-
bands, he was driven by the demon into the des-
μοῦς.) ³⁰ Ἐπρωτῶτησε δὲ αὐτόν ὁ Ἰησοῦς,
eria.) Asked and him the Jesus,

*[λέγων]· Τί σοι ἐστὶν ὄνομα; Ὁ δὲ εἶπε·
[saying.] What to thee is a name? He and said,
λέγων· ὅτι δαίμονια πολλὰ εἰσῆλθεν εἰς αὐτόν.
Laying: for demons many had entered into him.

³¹ Καὶ παρεκάλει αὐτόν, ἵνα μὴ ἐπιταξῇ αὐτοῖς
And he besought him, that not he would command them
εἰς τὴν ἀβυσσὸν ἀπελθεῖν. ³² Ἦν δὲ ἐκεῖ
into the abyss to go. Was and there

ἀγέλη χοίρων ἱκανῶν βοσκομένων ἐν τῷ ὄρει·
a herd of swine many feeding in the mountain;
καὶ παρεκάλουν αὐτόν, ἵνα ἐπιτρέψῃ αὐτοῖς εἰς
and they besought him, that he would permit them into
ἐκεῖνους εἰσελθεῖν. Καὶ ἐπέτρεψεν αὐτοῖς.
them to enter. And he permitted them.

³³ Ἐξελθόντα δὲ τὰ δαίμονια ἀπο τοῦ ἀνθρώπου,
Having gone out and the demons from the man,
εἰσῆλθεν εἰς τοὺς χοίρους· καὶ ὤρμησεν ἡ
they entered into the swine: and rushed the
ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην, καὶ
herd down the precipice into the lake, and
ἀπέπνιγν. ³⁴ Ἰδόντες δὲ οἱ βοσκόντες τὸ
were choked. Seeing and those feeding that

γεγονός, ἐφυγον καὶ ἀπηγγείλαν εἰς τὴν πόλιν
having been done, fled and reported in the city
καὶ εἰς τοὺς ἀγρούς. ³⁵ Ἐξῆλθον δὲ ἰδεῖν τὸ
and in the villages. They came out to see that

γεγονός· καὶ ἦλθον πρὸς τὸν Ἰησοῦν, καὶ
having been done, and came to the Jesus, and
εὔρον καθήμενον τὸν ἄνθρωπον, ἀφ' οὗ τὰ
found sitting the man, from whom the
δαίμονια ἐξέληλυθεν, ἱματισμένον καὶ σωφρο-
demons had gone out, having been clothed and being of
νοντα, παρὰ τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἐφοβή-
sane mind, at the feet of the Jesus; and they
θησαν. ³⁶ Ἀπηγγείλαν δὲ αὐτοῖς καὶ οἱ ἰδόντες,
were afraid. Reported and to them and those having seen

28 And seeing JESUS, he
fell down before him, and
crying out with a loud
Voice, said, "What hast
thou to do with me, Jesus,
—O Son of God—the
highest? I beseech thee,
torment me not."

29 (For he had com-
manded the IMPURE SPIRIT
to come out of the MAN.
For it had frequently
seized him; and he was
bound with Chains and
Fetters, and guarded; and
breaking the BONDS, he
was driven by the DEMON
into the DESERTS.)

30 And JESUS asked
him, "What is thy Name?"
And he said, "Legion;"
Because many Demons
had entered into him.

31 And he besought him
that he would not com-
mand them to go out into
the ABYSS.

32 Now there was a
Herd of many Swine feed-
ing on the MOUNTAIN;
and they besought him to
permit them to go into
them. And he permitted
them.

33 Then the DEMONS
having come out of the
MAN, went into the SWINE;
and the HERD rushed down
the PRECIPICE into the
LAKE, and were drowned.

34 And the SWINE-
HERDS, seeing THAT HAV-
ING BEEN DONE, fled, and
reported it in the CITY and
in the VILLAGES.

35 And they went out to
see THAT HAVING BEEN
DONE. And they came to
JESUS, and found the MAN
from whom the DEMONS
had gone out, sitting at
the FEET of *JESUS,
clothed, and in his right
mind; and they were
afraid.

36 Then THOSE who
SAW it informed them how

* VATICAN MANUSCRIPT.—30. saying—omit.

35. Jesus.

133. Some copies have objected to this transaction, as not conformable to the character of Jesus. Now as the Jews were prohibited by the laws of Hyrcanus from keeping swine, and by the law of Moses from using them as food, this act was a just punishment on the violators of law. The miracle itself served to manifest Christ's own regard to the law of God, while the disposition displayed by the people, in desiring him to depart from them showed how well they needed correction.

πως εσωθη ο δαιμονισθεις. 37 Και ηρωτησαν
how was saved he having been demonized. And asked
αυτον απαν το πληθος της περιχωρου των
him whole the multitude of the surrounding region of the
Γαδαρηνων, απελθειν απ' αυτων· οτι φοβω
Gadarenes, to go from them; for with a fear
μεγαλη συνειχοντο.
great they were seized.

Αυτος δε εμβας εις το πλοιον, υπεστρεψεν.
He and having gone into the ship, returned.
38 Εδεετο δε αυτου ο ανηρ, αφ' ου εξελθυει
Begged and of him the man, from whom had gone out
τα δαιμονια, ειναι συν αυτω. Απελυσε δε
the demons, to be with him. Sent away but
αυτον ο Ιησους, λεγων· 39 "Ποστρεφε εις τον
him the Jesus, saying; Return to the
οικον σου, και διηγου, οσα εποιησε σοι ο θεος.
house of thee, and relate, how much has done to thee the God.
Και απηλθε, καθ' ολην την πολιν κηρυσσων,
And he went away, through whole the city publishing,
οσα εποιησεν αυτω ο Ιησους.
how much had done to him the Jesus.

40 Εγενετο δε εν τω υποστρεψαι τον Ιησουν,
It happened and in the to return the Jesus,
απεδεξατο αυτον ο οχλος· ησαν γαρ παντες
gladly received him the crowd; they were for all
προσδοκωντες αυτον. 41 Και ιδου, ηλθεν ανηρ,
waiting for him. And lo, came a man,
ω ονομα Ιαιρος, και αυτος αρχων της συνα-
to whom a name Jairus, and he a ruler of the syna-
γωγης υπηρχε· και πεσων παρα τους ποδας του
gogue was; and falling at the feet of the
Ιησου, παρεκαλει αυτον εισελθειν εις τον οικον
Jesus, besought him to come into the house
αυτου· 42 οτι θυγατηρ μονογενης ην αυτω ως
of himself for a daughter only was to him about
ετων δωδεκα, και αυτη απεθνησκει. Εν δε τω
years twelve, and she was dying. In and to the
υπαγειν αυτον, οι οχλοι συνεπνιγον αυτον.
to go him, the crowds pressed him.

43 Και γυνη ουσα εν ρυσει αιματος απο ετων
And a woman being in a flow of blood from years
δωδεκα, ητις ιατροις προσαναλωσασο ολαν τον
twelve, who with physicians having expended whole the
βιον, ουκ ισχυσεν υπ' ουδενος θεραπευθηναι·
living, not had strength by any one to be cured;
44 προσελθουσα οπισθεν, ηψατο του κρυσπεδου
coming behind, touched the tuff
του ιματιου αυτου· και παραχρημα εστη η
of the mantle and immediately stopped the
ρυσις του αιματος αυτης. 45 Και ειπεν ο Ιησους·
flow of the blood of her. And said the Jesus,
Τις ο αφαμενος μου· Αρνούμενων δε παντων,
Who the having touched me? Denying and all,
ειπεν ο Πέτρος * [και οι συν αυτω·] Επιστατα,
said the Peter [and those with him:] O master,

the DEMONIAK was re stored.

37 †And the Whole MULTITUDE of the SURROUNDING COUNTRY of the *GERASENES †desired him to depart from them; For they were seized with great Fear. And having entered the * Boat he returned.

38 Now †the MAN from whom the DEMONS had gone out, desired to be with him. But *he dismissed him, saying,

39 "Return to thy HOUSE, and relate how much GOD has done for thee." And he went away, and published through the Whole CITY how much JESUS had done for him.

40 And it occurred, as JESUS RETURNED, the CROWD gladly received him; for they were all waiting for him.

41 †And, behold, there came a Man, whose name was Jairus, and he was a Ruler of the SYNAGOGUE; and falling at the FEET of *Jesus, entreated him to come into his HOUSE;

42 For he had an only Daughter, about twelve Years of Age, and she was dying. And as he WENT the CROWDS pressed on him.

43 †And a Woman having had an Hemorrhage for twelve Years, who *had consumed her Whole LIVING on Physicians, and could not be cured by any one,

44 coming up behind, touched the TUFT of his MANTLE, and immediately the FLOW of her BLOOD stopped.

45 And JESUS said, "Who TOUCHED me?" and all denying it, PETER and those with him said,

* VATICAN MANUSCRIPT.—37. GERASENES. 37. Boat. 38. he dismissed him.
41. Jesus. 43. could not be cured by any one, coming up. 45. and those with him—*ματ.*

† 37. Matt. viii. 34. † 37. Act. xvi. 30. † 38. Mark v. 12. † 41. Matt.
12 18; Mark v. 22. † 43. Matt. ix. 20.

οἱ ὄχλοι συνεχουσὶ σε καὶ ἀποθλίβουσιν· καὶ
the crowds press on thee and crowd; and
λέγεις· Τίς ὁ ἄψαμενός μου; ⁴⁶ Ὁ δὲ Ἰησοῦς
sayest thou; Who the having touched me? The and Jesus
εἶπεν· Ἦψατο μου τίς· ἐγὼ γὰρ ἐγνων
said; Touched me some one; I for know
δυναμὴν ἐξελθούσαν ἀπ' ἐμοῦ. ⁴⁷ Ἰδούσα δὲ ἡ
a power went out from me. Seeing and the
γυνὴ, ὅτι οὐκ ἔλαβε, τρέμουσα ἦλθε, καὶ
woman, that not she was unnoted, trembling came, and
προσπεσούσα αὐτῷ, δι' ἣν αἰτίαν ἤψατο αὐτοῦ,
falling down to him, through what cause she touched him,
ἀπηγγεῖλεν * [αὐτῷ] ἐνώπιον παντός του λαοῦ,
related [to him] in presence of all of the people,
καὶ ὡς ἰαθῇ παραχρημα. ⁴⁸ Ὁ δὲ εἶπεν αὐτῇ·
and how she was cured immediately. He and said to her;
* [Θάρσει,] θυγάτηρ· ἡ πίστις σου σέσωκε σε·
[Take courage,] O daughter; the faith of thee has saved thee:
πορεύου εἰς εἰρήνην. ⁴⁹ Ἐτι αὐτοῦ λαλούντος,
go in peace. While of him speaking,
ἐρχεται τις παρὰ τοῦ ἀρχισυναγώγου, λέγων
cometh some one from of the synagogue-ruler's, saying
* [αὐτῷ]· Ὅτι τεθνήκεν ἡ θυγάτηρ σου· μὴ
[to him;] That is dead the daughter of thee: not
σκυλλε τὸν διδασκαλόν. ⁵⁰ Ὁ δὲ Ἰησοῦς
trouble thou the teacher. The but Jesus
ἀκουσας, ἀπεκρίθη αὐτῷ, * [λέγων]· Μὴ
having heard, answered him, [saying;] Not
φοβοῦ· μόνον πιστεῦε, καὶ σωθήσεται. ⁵¹ Ἐλ-
fear; only believe thou, and she shall be saved. Com-
θων δὲ εἰς τὴν οἰκίαν, οὐκ ἀφῆκεν εἰσελθεῖν
ing and into the house, not he suffered to enter
οὐδενά, εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ Ἰακώβον,
no one, except Peter and John and James,
καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα.
and the father of the child and the mother.
⁵² Ἐκλαίον δὲ πάντες, καὶ ἐκοπτοῦτο αὐτὴν.
Was weeping and all, and lamenting her.
Ὁ δὲ εἶπε· Μὴ κλαίετε· οὐκ ἀπέθανεν, ἀλλὰ
He but said; Not weep you; not she is dead, but
καθεύδει. ⁵³ Καὶ κατεγέλων αὐτοῦ, εἰδοτες ὅτι
sleeps. And they derided him, knowing that
ἀπέθανεν. ⁵⁴ Αὐτὸς δὲ * [ἐκβαλὼν ἐξω πάντας,
she was dead. He but [having put out all,
καὶ] κρατήσας τῆς χειρὸς αὐτῆς, ἐφώνησε,
and] having grasped the hand of her, called out,
λέγων· Ἡ παῖς, ἐγείρου. ⁵⁵ Καὶ ἐπεστρεψε το
saying; The child, arise. And returned the
πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρημα· Καὶ
breath of her, and she stood up immediately; And
διέταξαν αὐτὴ δοῦναι φαγεῖν. ⁵⁶ Καὶ ἐξεστή-
he commanded to her to be given to eat. And were aston-
σαν οἱ γονεῖς αὐτῆς. Ὁ δὲ παρηγγεῖλεν αὐτοῖς
what the parents of her. He but charged them
μὴδεν εἰπεῖν το γεγονός.
no one to tell that having been done.

"Master, the CROWDS press on and crowd thee, and dost thou say, 'WHO TOUCHED ME?'"

46 And Jesus said, "Some one touched me; † for I know a Power went out from me."

47 Then the WOMAN, seeing that she was discovered, came trembling, and falling down, related to him in presence of All the PEOPLE, why she had touched him, and how she was immediately cured.

48 And he said to her, "Daughter, thy FAITH has cured thee; go in Peace."

49 † While he was still speaking, some one came from the SYNAGOGUE-RULER's house, who said, "Thy DAUGHTER is dead; trouble * no more the TEACHER."

50 But Jesus having heard it, answered him, "Fear not, only believe, and she will be saved."

51 And coming to the house, he permitted no one * to go in with him, except Peter, and John, and James, and the FATHER and the MOTHER of the CHILD.

52 And all were weeping and lamenting her. But he said, "Weep not; * for she is not dead, † but sleeps."

53 And they derided him, knowing that she was dead.

54 But he, grasping her HAND called out, saying, "MAIDEN, † arise,"

55 And her BREATH returned, and she stood up immediately; and he ordered them to give her food.

56 And her PARENTS were astonished, but † he charged them to tell no one WHAT had been DONE.

* VATICAN MANUSCRIPT.—47. to him—omit.

him—omit. 49. no more the TEACHER. 50. saying—omit.

hiko, except. 51. for she. 54. having put them all out, and—omit.

† 40. Mark v. 30; Luke vi. 19. 41. to him, except. 51. to go in with him, except. 54. having put them all out, and—omit.

24. Luke vii. 14; John xi. 47.

48. Take courage—omit.

50. saying—omit.

51. to go in with him, except.

† 40. Mark v. 30.

54. having put them all out, and—omit.

41. to him, except.

51. to go in with him, except.

54. having put them all out, and—omit.

† 40. Mark v. 30.

54. having put them all out, and—omit.

ΚΕΦ. Θ'. 9.

¹ Συγκαλεσαμενος δε τους δωδεκα, εδωκεν αυτοις δυναμιν και εξουσιαν επι παντα τα δαιμονια, και νοσους θεραπευειν. ² Και απεστειλεν αυτους κηρυστειν την βασιλειαν του θεου, και ιασθαι * [τους ασθενουντας.] ³ Και ειπε προς αυτους· Μηδεν αιρετε εις την οδον, μητε ραβδον, μητε πηραν, μητε αρτον, μητε αργυριον· μητε * [ανα] δυο χιτωνας εχειν. ⁴ Και εις ην αν οικιαν εισελθητε, εκει μενετε, και εκειθεν εξερχεσθε. ⁵ Και οποι αν μη δεξωνται υμας, εξερχομενοι απο της πολεως εκεινης, και τον κονιορτον απο των ποδων υμων αποτιναξατε, εις μαρτυριον επ' αυτους. ⁶ Εξερχομενοι δε διηρχοντο· ατα τας χωμας, ευαγγελιζομενοι και θεραπευοντες πανταχου.

⁷ Ηκουσε δε Ηρωδης ο τετραρχης τα γινόμενα * [επ' αυτον] παντα· και διηπορει, δια το λεγεσθαι υπο τινων, οτι Ιωαννης εγηγερται εκ νεκρων. ⁸ Υπο τινων δε, οτι Ηλιας εφανε· αλλων δε, οτι προφητης εις των αρχαιων ανεστη. ⁹ Και ειπεν Ηρωδης· Ιωαννην εγω απεκεκοιμισα· τις δε εστιν ουτος, περι ου εγω ακουω τοιαυτα· Και εζητει ιδειν αυτον.

¹⁰ Και υποστρεψαντες οι αποστολοι διηγησαντο αυτω οσα εποιησαν· και παραλαβων αυτους υπεχωρησε κατ' ιδιαν εις * [τοπον ερημου] πολεως καλουμενης Βηθσαιδα. ¹¹ Οι δε οχλοι

CHAPTER IX.

¹ And having convened the TWELVE, he gave them Power and Authority over ALL DEMONS, and to cure Diseases.

² And he sent them forth to proclaim the KINGDOM of GOD, and to cure * the sick.

³ And he said to them; "Take Nothing for the JOURNEY, neither Staff, nor Traveling Bag, nor Bread, nor Silver, nor have Two Coats.

⁴ And into Whatever House you may enter, there remain, and thence depart.

⁵ And whoever shall not receive you, when you go out from that CITY, shake off even the DUST from your FEET, for a Testimony to them."

⁶ And going forth, they traveled through the VILLAGES, proclaiming the glad tidings, and performing cures everywhere.

⁷ Now Herod, the TETRARCH, heard of ALL that was DONE; and he was perplexed, because it was SAID by some, "John has been raised from the Dead;"

And by some, "Elijah has appeared;" and by others, * "A certain Prophet of the ANCIENTS has risen up."

⁹ But HEROD said, "John I beheld; but who is this of whom I hear such things?" And he sought to see him.

¹⁰ And the APOSTLES, having returned, related to him what things they had done. And taking them aside, he withdrew privately into * a desert Place of a City, called Bethsaida.

¹¹ And the CROWDS

* VATICAN MANUSCRIPT.—2. the sick—omit. 8. a certain Prophet of the ANCIENTS was. 10. desert place—omit.

3. each—omit. 9. But HEROD.

7. by him—omit. 10. I hear.

1. 1. Matt. x. 1; Mark iii. 13; vi. 7. 2. Matt. x. 7; Mark vi. 12; Luke x. 9, 10. 3. Matt. x. 9; Mark vi. 8; Luke x. 4; xxii. 35. 4. Matt. x. 11; Mark vi. 10. 5. Acts xiii. 31. 6. Matt. vi. 12. 7. Matt. xiv. 1; Mark vi. 14. 8. Luke xxiii. 3. 9. Matt. vi. 30. 10. Matt. xiv. 13.

ἰκνόντες, ἠκολούθησαν αὐτῷ. Καὶ δεξαμένους
having heard, they followed him. And having received
αὐτοὺς, ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ
them, he spake to them concerning the kingdom
θεοῦ, καὶ τοὺς χρεῖας ἔχοντας θεραπεύει, καὶ τοὺς
God, and those need having of healing, he cured.

12 Ἡ δὲ ἡμέρα ἤρξε κλίνειν· προσελθόντες
The now day began to decline: coming

δὲ οἱ δώδεκα, εἶπον αὐτῷ· Ἀπολύσον τὸν ὄχλον,
and the twelve, said to him: Dismiss the crowd,
ἵνα πορευθέντες εἰς τὰς κυκλῶ καμὰς καὶ τοὺς
that having gone into the surrounding villages and the
ἀγρούς, κατὰ κώμας καὶ εὐρῶσιν ἐπισιτισθῶσι
farms, they may lodge, and find provisions;

ὅτι ὧδε ἐν ἐρήμῳ τῶν ἐσμεν. 13 Εἶπε δὲ πρὸς
for here in a desert place we are. He said but to

αὐτοὺς· Δότε αὐτοῖς ὑμεῖς φαγεῖν. Οἱ δὲ
them: Give to them you to eat. They and

εἶπον· Οὐκ εἰσὶν ἡμῖν ὧλιον ἢ πέντε ἄρτοι,
said: Not are there more than five loaves,

καὶ ἰχθῦες δύο, εἰ μὴτι πορευθέντες ἡμεῖς πρὸς
and fishes two, if not going we may

ράσωμεν εἰς πάντα τὸν λαὸν τούτου βρώματα.
buy for all the people this food.

14 Ἦσαν γὰρ ὡς ἀνδρες πεντήκισχιλιοι. Εἶπε
They were for about men five thousand. He said

δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· Κατακλίνατε
and to the disciples of him: Make recline

αὐτοὺς κλισίας ἀνα πεντήκοντα. 15 Καὶ ἐποίη-
them in companies each fifty. And they

σαν· οὕτω, καὶ ἀνεκλινάσθησαν ἅπαντες. 16 Λαβὼν
did so, and they all reclined. Taking

δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθῦας,
and the five loaves and the two fishes,

ἀναβλέψας εἰς τὸν οὐρανὸν, εὐλόγησεν αὐτοὺς·
looking up to the heaven, he blessed them:

καὶ κατέκλασε, καὶ ἐδίδου τοῖς μαθηταῖς, παρα-
and broke, and gave to the disciples, to

τίθεναι τῷ ὄχλῳ. 17 Καὶ ἐφαγόν, καὶ ἐχορτάσθησαν
set before the crowd. And they ate, and were satisfied

πάντες· καὶ πρῆθη τὸ περισσεύσαν αὐ-
all: and was taken up that having been left to

τοῖς κλασμάτων, κοφίνοι δώδεκα.
their offragments, baskets twelve.

18 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχο-
And it happened in the to be him praying

μενὸν κατὰ μέρος, συνῆσαν αὐτῷ οἱ μαθηταί·
in private, came to him the disciples:

καὶ ἐπηρώτησεν αὐτοὺς, λέγων· Τίνα με
and he asked them, saying: Who me

λεγουσὶν οἱ ὄχλοι εἶναι; 19 Οἱ δὲ ἀποκριθέντες
say the crowds to be? They and answering

εἶπον· Ἰωάννην τὸν βαπτιστὴν· ἄλλοι δὲ, Ἠλίαν,
said: John the baptizer: others but, Elias:

ἄλλοι δὲ, ὅτι προφῆτης τις τῶν ἀρχαίων ἀνέστη.
others and, that a prophet one of the ancients has stood up.

20 Εἶπε δὲ αὐτοῖς· Ὅτις δὲ τίνα με λέγετε
He said and to them: You but who me say you

knowing it, followed him; and having received them, he spoke to them concerning the kingdom of God, and healed those who had need of healing.

12 ¶ The DAY already began to decline, when the TWELVE came and said to him, "Dismiss the CROWD, that they may go into the adjacent VILLAGES and *Farms, to lodge, and find Provisions; For we are here in a Desert Place."

13 But he said to them, "You supply them." And they said, "We have no more than Five Loaves and Two Fishes: unless we should go and buy Food for ALL this PEOPLE;"

14 for they were about five thousand Men. And he said to his DISCIPLES, "Make them recline in Companies of *fifty each."

15 And they did so, and caused them all to recline.

16 Then taking the FIVE Loaves and the two FISHES, and looking towards HEAVEN, he blessed and broke them, and gave to the DISCIPLES to set before the CROWD.

17 And they ate and were all satisfied; and there were taken up of the REMAINING FRAGMENTS, twelve BASKETS.

18 ¶ And it came to pass, as he was praying in private, the DISCIPLES came to him; and he asked them, saying, "Whom do the CROWDS say that I am?"

19 And THEY answering said, ¶ "John the IMMERSER; but others, Elijah; and others, that a certain Prophet of the ANCIENTS has risen up."

20 And he said to them, "But who do you say that

* VATICAN MANUSCRIPT.—11. gladly received. alone, when the twelve came.

19. Matt. xiv. 13. Mark vi. 85; John vi. 1, 9.

20. Matt. xvi. 2; ver. 7 &

12. The DAY already began to decline, as it were by.

18. Matt. xvi. 13; Mark viii. 27.

ειναι : Αποκριθεις δε ο Πετρος ειπε· Τον
to be? Answering and the Peter said; The
Χριστον του θεου. ²¹ Ο δε επιτιμησας αυτοις,
Anointed of the God. He and having strictly charged them,
παρηγγειλε μηδενι λεγειν τουτο· ²² ειπων· Ὅτι
commanded to no one to tell this; saying; Θα
δεν τον υιον του ανθρωπου πολλα παθειν, και
must the son of the man many things to suffer, and
αποδοκιμασθηναι απο των πρεσβυτερων και
to be rejected by the elders and
αρχιερων και γραμματεων, και αποκτανθηναι,
high-priests and scribes, and to be killed,
και τη τριτη ημερα εγερθηναι.
and the third day to be raised.

²³ Ελεγε δε προς παντας· Ει τις θελει οπισω
He said and to all; If any one wishes after
μου ερχεσθαι, αρνησασθω εαυτον, και αρατω
me to come, let him deny himself, and let him bear
τον σταυρον αυτου καθ' ημεραν, και ακολου-
the cross of himself every day, and fol-
θειτω μοι. ²⁴ Ὅς γαρ αν θελη την ψυχην
low me. Who for ever may wish the life
αυτου σωσαι, απολεσει αυτην· ος δ' αν απο-
of himself to save, shall lose her; who but ever may
λεση την ψυχην αυτου ενεκεν εμου, ουτος σωσει
lose the life of himself on account of me, he shall save
αυτην. ²⁵ Τι γαρ ωφελειται ανθρωπος κερδησας
bar. What for is profited a man having won
τον κοσμον ολον, εαυτον δε απολεσας, η ζημιω-
the world whole, himself and having lost, or having for-
θεις ; ²⁶ Ὅς γαρ αν επαισχυνη με και τους
feited? Who for ever may be ashamed me and the
εμους λογους, τουτον ο υιος του ανθρωπου
my words, this the son of the man
επαισχυνησεται, οταν ελθη εν τη δοξη
will be ashamed, when he may come in the glory
αυτου, και του πατρος, και των αγιων αγγελων.
of himself, and of the father, and of the holy messengers.
²⁷ Λεγω δε υμιν αληθως, εισι τινες των ωδε
I say but to you truly, are some of those here
εστωτων, οι ου μη γευσωνται θανατον, εως αν
standing, who not shall taste of death, till
ιδωσι την βασιλειαν του θεου.
they may see the royal majesty of the God.

²⁸ Εγενετο δε μετα τους λογους τουτους,
It happened and after the words these,
ωσει ημεραι οκτω, και παραλαβων Πετρον και
about days eight, and having taken Peter and
Ιωαννην και Ιακωβον, ανεβη εις το ορος
John and James, he went up into the mountain
προσευξασθαι. ²⁹ Και εγενετο, εν τω προσευ-
to pray. And it occurred, in the to
χεσθαι αυτον, το ειδος του προσωπου αυτου
pray him, the form of the face of him.
ετερον, και ο ιματισμος αυτου λευκος εξαστ, απ-
different, and the raiment of him whiteness . . . shining

I am? † "And *Peter an-
swering said, "The CHRIST
of God."

²¹ † And he having
strictly charged them, or-
dered them to tell this to
no one;

²² saying, † "The SON
of MAN must suffer many
things, and be rejected by
the ELDEERS, and High-
priests, and Scribes, and
be killed, and on the THIRD
Day be raised."

²³ † And he said to all,
"If any one wish to come
after me, let him renounce
himself, and take up his
cross daily, and follow
me.

²⁴ For whoever would
save his LIFE, shall lose it;
and whoever loses his LIFE
on my account, he shall
save it.

²⁵ † For what is a Man
profited, if he gain the
whole WORLD, and destroy
or forfeit himself.

²⁶ † For whoever is
ashamed of me, and MY
Words, of him the SON of
MAN will be ashamed,
when he comes in his own
GLORY, and that of the FA-
THER, and of the HOLY
Angels,

²⁷ † But I tell you truly,
There are SOME STANDING
* here, who will not taste
of Death, till they see
GOD'S ROYAL MAJESTY."

²⁸ And it occurred about
eight Days after these
words, taking * Peter,
and John, and James, he
went up into the MOUN-
TAIN to pray.

²⁹ And it happened, as
he PRAYED, the FORM of
his FACE was changed,
and his RAIMENT became
white and dazzling.

- VATICAN MANUSCRIPT.—20. Peter. 27. there, who.

† 20. Matt. xvi. 16; John vi. 69. † 21. Matt. xvi. 20. † 22. Matt. xvi. 21; xvii.
22. † 23. Matt. x. 38; xvi. 24; Mark viii. 34; Luke xiv. 27. † 25. Matt. xvi. 26;
Mark viii. 30. † 26. Matt. x. 33; Mark viii. 36; 2 Tim. ii. 12. † 27. Matt. xvi. 28;
Mark ix. 1.

των. ³⁰ Καὶ ἰδού, ἄνδρες δύο συνελάλουν αὐτῷ, foris. And lo, men two were talking with him, οἵτινες ἦσαν Μωσῆς καὶ Ἠλίας· ³¹ οἱ οφθέντες who were Moses and Elias; they appearing ἐν δόξῃ, ἐλεγον τὴν ἐξοδὸν αὐτοῦ, ἣν ἐμελλε in glory, spoke of the departure of him, which he was about πληροῦν ἐν Ἱερουσαλὴμ. ³² Ὁ δὲ Πέτρος καὶ to fulfil in Jerusalem. The but Peter and οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ. Δια- those with him were having been heavy with sleep. ἡγ- γρηγώρησαντες δὲ εἶδον τὴν δόξαν αὐτοῦ, καὶ ing awakened but they saw the glory of him, and τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ. ³³ Καὶ the two men those standing with him. And ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ, it happened in the to depart them from him, εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν· Ἐπιστάτα, said the Peter to the Jesus: O master, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· καὶ ποιησώμεν good it is us here to be: and we may make σκηνὰς τρεῖς, μίαν σοι, καὶ μίαν Μωσῇ, καὶ tents three, one for thee, and one for Moses, and μίαν Ἠλίᾳ· μὴ εἰδὼς ὃ λέγει. ³⁴ Ταῦτα δὲ αὐτοῦ one for Elias: not knowing what he says. These and of him λεγόντος, ἐγένετο νεφέλῃ, καὶ ἐπεσκίασεν saying, came a cloud, and overshadowed αὐτοὺς, ἐφοβήθησαν δὲ ἐν τῷ ἐκείνους εἰσηλθεῖν them, they feared and in the those to enter εἰς τὴν νεφέλῃν. ³⁵ Καὶ φωνὴ ἐγένετο ἐκ τῆς into the cloud. And a voice came out of the νεφέλης, λέγουσα· Ὁὗτος ἐστὶν ὁ υἱὸς μου ὁ cloud, saying: "This is the son of me the ἀγαπῆτος· αὐτοῦ ἀκούετε." ³⁶ Καὶ ἐν τῷ beloved him hear you." And in the γενεσθαι τὴν φωνὴν, εὑρέθη ὁ Ἰησοῦς μόνος. to have been the voice, was found the Jesus alone. Καὶ αὐτοὶ ἐσιγήσαν, καὶ οὐδενὶ ἀπηγγείλαν ἐν And they were silent, and to no one told in ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑώρακασιν. those the days nothing of what they had seen.

³⁷ Ἐγένετο δὲ ἐν τῇ ἑξῆς ἡμέρᾳ, κατελθόντων It happened and to the next day, having come down αὐτῶν ἀπο τοῦ ὄρους, συνητήτησεν αὐτῷ ὄχλος them from the mountain, met him a crowd πολὺς. ³⁸ Καὶ ἰδού, ἀνὴρ ἀπο τοῦ ὄχλου ἀνε- great. And lo, a man from the crowd cried βοήσῃ, λέγων· Διδασκαλέ, δεομαὶ σου, ἐπιβλε- loudly, saying: O teacher, I pray thee, to look φαι ἐπὶ τὸν υἱόν μου, ὅτι μονογενὴς ἐστὶ μοι· on the son of me, for only-born he is to me, ³⁹ καὶ ἰδού, πνεῦμα λαμβάνει αὐτόν, καὶ ἐξα- and lo, a spirit seizes him, and sud-

³⁰ And behold, two Men were conversing with him, and these were Moses and Elijah;

³¹ who appearing in Glory, spoke of his DEPARTURE which was about to be consummated at Jeru- salem.

³² Now PETER and THOSE with him were overpowered with Sleep; but having awakened, they saw his GLORY, and THOSE TWO Men STANDING with him.

³³ And it occurred, when they were DEPARTING from him, PETER said to JESUS, "Master, it is good for us to be here; and let us make three Booths; One for thee, and One for Moses, and One for Elijah;" not knowing what he said.

³⁴ And as he was thus speaking, a Cloud came and covered them; and they were afraid when *they ENTERED the cloud.

³⁵ And a Voice proceeded from the cloud, saying, † "This is my *SON, the BELOVED; † hear him."

³⁶ And when the voice had ceased, *Jesus was found alone. †And they were †silent, and told no one in Those DAYS what they had seen.

³⁷ †Now it happened the NEXT Day, when they came down from the MOUNTAIN, a great Crowd met him.

³⁸ And behold, a Man from the crowd, cried loudly, saying, "Teacher, I beseech thee, to look on my SON, For he is my Only Child.

³⁹ And behold, a Spirit seizes him, and he suddenly

* VATICAN MANUSCRIPT.—34. they.

35. CROBEN SON.

36. Jesus.

† 30. Jesus enjoined silence upon the spectators of his transfiguration, (see Matt. xvii. 11), till after his resurrection; and probably one principal reason of this injunction of secrecy to the disciples might be our Lord's unwillingness to force the people into a belief of his divine character by a degree of evidence which would control the mind, and not leave free scope for the exercise of the moral dispositions and the ingenious workings of the heart. He appears to have consulted this purpose, on all occasions, with particular attention.—H. A. W.

† 32. Dan. viii. 18; x. 9.

† 35. Matt. iii. 17.

† 36. Acts iii. 22.

† 36. Math.

† 37. Matt. xvii. 14; Mark ix. 14, 27.

φθης κραζει, και σπαρασσει αυτον μετα αφρον,
ferly hecries out, and convulses him with foam,
και μογις αποχωρει απ' αυτου, συντριβον αυτον.
and hardly departs from him, bruising him.

40 Και εδεηθη των μαθητων σου, ινα εκβαλωσιν
And I besought the disciples of thee, that they might expel
αυτο· και ουκ ηδυνηθησαν. 41 Αποκριθεις δε ο
it, and not they were able. Answering and the

Ιησους ειπεν· Ω γενεα απιστος και διεσ-
Jesus said; O generation without faith and having
-ραμμενη· εως ποτε εσομαι προς υμας, και
been perverted; till when shall I be with you, and
ανεξομαι υμων· Προσαγαγε τον υιον σου ωδε.
bear with you? Lead the son of thee hither.

42 Ετι δε προσερχομενου αυτου, ερρηξεν αυτον
While and coming to him, dashed down him
το δαιμονιον, και συνεσπαραξεν. Επετιμησε δε
the demon, and violently convulsed. Rebuked and

δ Ιησους τω πνευματι τω ακαθαρτῳ, και ιασατο
the Jesus the spirit the unclean, and healed
τον παιδα, και απεδωκεν αυτον τω πατρι αυτου.
the child, and delivered him to the father of him.

43 Εξεπλησσοτο δε παντες επι τη μεγαλειοτητι
Were amazed and all as the majesty
του θεου.
of the God.

Παντων δε θαυμαζοντων επι πασιν οἷς εποιησεν
All an' w't wondering at all which did
δ Ιησους, ειπε προς τους μαθητας αυτου·
the Jesus, he said to the disciples of himself;

44 Θεσθε υμεις εις τα ωτα υμων τους λογους
Hear you into the ears of you the words
τουτους· ο γαρ υιος του ανθρωπου μελλει παρα-
these; the for son of the man is about to be

δοσθαι εις χειρας ανθρωπων· 45 Οἱ δε ηγρονον
delivered into hands of men; They but understood not
ρημα τουτο, και ην παρακεκαλυμμενον απ'
the word this, and it was having been veiled from

αυτων, ινα μη αισθανται αυτοι· και εφοβοντο
them, that not they might perceive it, and they feared
ερωτησαι αυτον περι του δηματος τουτου.
to ask him concerning the word this.

46 Εισηλθε δε διαλογισμος εν αυτοις, το, τις αν
rose an; a dispute among them, that, which
ειη μειζων αυτων. 47 Ο δε Ιησους ιδων τον
would be greater of them. The and Jesus perceiving the

διαλογισμον της καρδιας αυτων, επιλαβομενος
thought of the heart of them, having taken
παιδιον, εστησεν αυτο παρ' εαυτου, και ειπεν
a little child, placed it near himself, and said

αυτοις· 48 Ο, εαν δεξηται τουτο το παιδιον επι
o them; Whoever may receive this the little child in
το ονοματι μου, εμε δεχεται· και ος εαν εμε
the name of me, me receives; and whoever me
δεξηται, δεχεται τον απεσταλτα με. Ο γαρ
may receive, receives the having sent me. He for
μικροτερος εν πασιν υμιν υπαρχων· ουτις εσται
less among all you being, he shall be

cries out; and it so convulses him that he foams;
and after bruising him, with difficulty departs from him.

40 And I entreated thy disciples to expel it; and they could not.

41 And Jesus answering, said, "O unbelieving and perverse Generation! how long shall I be with you, and endure you? Conduct thy son here."

42 And while he was approaching, the demon dashed him down, and violently convulsed him. And Jesus rebuked the impure spirit, and cured the child, and delivered him to his FATHER.

43 And they were all struck with awe at the majestic power of God. But while all were wondering at every thing which Jesus did, he said to his disciples;

44 "Hear ye these words in your ears—The son of man is about to be delivered into the hands of Men."

45 But they did not understand this saying; and it was so veiled from them that they might not perceive it; and they were afraid to ask him concerning this saying.

46 And a Dispute arose among them, what of them would be greatest.

47 But Jesus, perceiving the thought of their heart, having taken a little child, placed it near himself,

48 and said to them, "Whoever may receive this little child in my name, receives Me, and whoever may receive Me, receives him who sent me; for he who receives me, receives the having sent me. He for whom I am sent, he shall be great."

* VATICAN MANUSCRIPT.—43. in great.

† 44. Matt. xvii. 22.
xviii. 1; Mark ix. 34.
1 45. Matt. xxiii. 12, 13.

1 46. Mark ix. 37; Luke ix. 48.
1 46. Matt. x. 40; xviii. 1; Mark ix. 47; John xiii. 44; xiv. 18.

1 46. Matt.

μεγας. ⁴⁰ Αποκριθεις δε ο Ιωαννης ειπεν· Επισ-
great. Answering and the John said; Omen-
τατα, ειδομεν τινα· ⁴¹ π ι τῷ ονοματι σου εκβαλ-
lar, we saw one in the name of thee casting
λοντα τα δαιμονια· και εκωλυσαμεν αυτον, ⁴² δ τι
and the demons; and we forbade him, because
ουκ ακολουθει μεθ' ημων. ⁴³ Και ειπα προς
not he follow with us. And said to
αυτον ο Ιησους· Μη κωλυετε· ⁴⁴ δ ς γαρ ουκ εστι
him the Jesus; Not forbid you; who for not is
καθ' υμων, υπερ δι' ο εστιν.
against you, for you is.

⁴⁵ Εγενετο δε εν τῷ συμπληρουσθαι τας
It came to pass and in the to be completed the
ημερας της αναληψεως αυτου, και αυτος το
days of the withdrawing of him, and he the
προσωπον αυτου εστηριξε του πορευεσθαι εις
face of himself firmly set of the to go to
Ιερουσαλημ. ⁴⁶ Και απεστειλεν αγγελους
Jerusalem. And he sent messengers

προ προσωπου αυτου· και πορευθεντες εισηλθον
before face of himself; and having gone they entered
εις κωμην Σαμαρειτων, ⁴⁷ ω στε ετοιμασαι αυτω.
into a village of Samaritans, so as to prepare for him.

⁴⁸ Και ουκ εδεξαντο αυτον, ⁴⁹ δ τι το προσωπον
And not they received him, because the face
αυτου ην πορευομενον εις Ιερουσαλημ. ⁵⁰ Idon-
of him was going to Jerusalem. Sec-

τες δε οι μαθηται αυτου, Ιακωβος και Ιωαννης,
ing and the disciples of him, James and John,

ειπον· Κυριε, θελεις ειπωμεν ⁵¹ τ υρ καταβηναι
said; O Lord, wilt thou we speak the to come down
απο του ουρανου, και αναλωσαι αυτους, * ⁵² ω ς και
from the heaven, and to consume them, [as even
Ηλιας εποιησε·] ⁵³ Στραφεις δε επετιμησεν
Elias did;] Turning and he rebuked

αυτοις, [και ειπεν· Ουκ οιδατε, ⁵⁴ σ ιου πνευματος
them, [and said; Not you know, of what spirit
εστε υμεις·] ⁵⁵ Και επορευθησαν εις ετεραν
are you? And they went to another

κωμην.
village.

⁵⁶ * [Εγενετο] δε πορευομενων αυτων εν τῷ
[It happened] and going of them in the

οδῳ, ειπε τις προς αυτον· Ακολουθησω σοι,
way, said one to him; I will follow thee,
οπου αν απερχη, * [κυριε.] ⁵⁷ Και ειπεν αυτω
wherever thou mayest go, [O master.] And said to him
ο Ιησους· Αι αλωπεκες φωλεους εχουσι, και τα
the Jesus; The foxes dens have, and the

⁴⁹ † And * John answer-
ing said, "Master, we saw
one expelling * Demons in
thy NAME; and we forbade
him, Because he does not
follow us."

⁵⁰ But * Jesus said,
"Forbid him not; † for he
who is not against you is
for you."

⁵¹ Now It occurred,
when the DAYS of his
† RETIREMENT were COM-
PLETED, he resolutely set
his FACE to GO to Jerusa-
lem.

⁵² And he sent Mes-
sengers before him; and
having gone, they went
into a Village of the Sa-
maritans, in order to make
preparation for him.

⁵³ And † they did not
receive him, Because he
was going towards Jerusa-
lem.

⁵⁴ And * his DISCIPLES,
James and John, observing
this, said, "Master, dost
thou wish that we com-
mand Fire to come down
from HEAVEN, to consume
them?"

⁵⁵ But turning he re-
buked them;

⁵⁶ and (they went to An-)
other Village.

⁵⁷ † And as they were
travelling on the ROAD, one
said to him, "I will follow
thee wherever thou goest."

⁵⁸ And * Jesus said to
him, "The foxes have
holes, and the BIRDS of

* VATICAN MANUSCRIPT.—40. John.
the disciples.
spirit you are"—omit.

40. Demons.

50. Jesus.

51. the

51. as even Elias did—omit.
87. It happened—omit.

55. said, and, "Know ye not of what
57. O master—omit.

59. Jesus.

† 51. "I think the word *analepticos* must signify, of Jesus's retiring or withdrawing himself, and not of his being received up; because the word *sympleuroushai* here used before it, denotes a time coming, which that of his *ascensum* was not then. The sense is, that the time was come, when Jesus was no longer to retire from Judea and the parts about Jerusalem as he had hitherto done; for he had lived altogether in Galilee, lest the Jews should have laid hold on him, before the work of his ministry was ended, and full proofs of his divine mission given, and some of the prophecies concerning him accomplished. John says, chap. vii. 1. *Jesus walked in Galilee; for he would not walk in Jewry, because the Jews sought to kill him.* Let it be observed, that all which follows here in Luke to chap. xix. 44, is represented by him, as done by Jesus in his last journey from Galilee to Jerusalem."—Pearce.

40. Mark ix. 30; see Num. xi. 28.
iv. 4, 9.

57. Matt. viii. 19, .

50. See Matt. xi. 30; Luke xi. 23. 1 53. John

πετεινα του ουρανου κατασκηνωσεις· ὁ δὲ υἱὸς
birds of the heaven roosts the but son
του ανθρωπου ουκ εχει, που την κεφαλην κλινη.
of the man not has, where the head he may rest.
59 Εἶπε δὲ πρὸς ἕτερον· Ακολουθει μοι. Ὁ δὲ
He said and to another; Follow me. He but
εἶπε· Κυριε, επιτρεψον μοι ἀπελθοντι πρῶτον
said; O master, permit thou me having gone first
θαψαι τον πατερα μου. 60 Εἶπε δὲ αὐτῷ ὁ
to bury the father of me. Said and to him the
Ἰησους· Αφες τους νεκρους θαψαι τους ἑαυτων
Jesus; Leave the dead ones to bury the of themselves
νεκρους· συ δε ἀπελθων διαγγελλε την βασι-
dead ones; thou and having gone publish the king-
λειαν του θεου. 61 Εἶπε δὲ καὶ ἕτερος· Ακολου-
dom of the God. Said and also another; I will
θῃσω σοι, κυριε· πρῶτον δὲ επιτρεψον μοι
follow thee, O master; first but permit thou me
ἀποταξασθαι τοις εἰς τον οικον μου. 62 Εἶπε δὲ
to bid farewell to those in the house of me. Said but
* [πρὸς αὐτον] ὁ Ἰησους· Οὐδεις ἐπιβαλὼν την
[to him] the Jesus; No one having put the
χειρα αὐτου ἐπ' αροτρον, καὶ βλέπων εἰς τα
hand of himself on a plough, and looking for the things
οπισῶ, εὐθετος ἐστιν εἰς την βασιλειαν του θεου.
behind, well-disposed is for the kingdom of the God.

ΚΕΦ. 10.

1 Μετα δὲ ταῦτα ἀνέδειξεν ὁ κυριος * [καὶ]
After now these things appointed the lord [also]
ἕτερους ἐβδομηκοντα, καὶ ἀπέστειλεν αὐτους
others seventy, and sent them
ἀνα δύο πρὸ προσώπου αὐτου εἰς πᾶσαν πόλιν
each two before face of himself into every city
καὶ τόπον, οὗ ἐμελλεν αὐτος ἐρχεσθαι. 2 Ελε-
and place, where was about be to go. He
γεν οὖν πρὸς αὐτους· Ὁ μὲν θερισμός πολυς,
said then to them; The indeed harvest great,
οἱ δὲ ἐργαται ὀλιγοί· δεηθῆτε οὖν του κυριου
the but laborers few; implore therefore the lord
του θερισμου, ὅπως ἐκβαλῇ ἐργατας εἰς τον
of the harvest, that he would send out laborers into the
θερισμον αὐτου. 3 Ὑπαγετε· ἰδου, ἐγὼ ἀποσ-
harvest of himself. Go you; lo, I send
τελλω ὑμᾶς ὡς ἀρνῆς ἐν μέσῳ λύκων. 4 Μῃ
you as lambs in midst of wolves. Not
βασταζετε βαλαντιον, μὴ πηραν μὴδὲ ὑποδή-
carry you a purse, nor a bag nor sandal
ματα· καὶ μῃδὲνα κατὰ την ὁδὸν ἀσπασθε.
dals; and no one by the way salute.
5 Εἰς ἣν δ' ἀν οικίαν εἰσέρχησθε, πρῶτον λεγετε·
Into what and ever house you may enter, first say you.
Εἰρηνῇ τῷ οἴκῳ τούτῳ. 6 Καὶ εἰν ἡ ἐκεῖ
Peace to the house this. And if may be there
υἱὸς εἰρηνῆς, ἐπαπαυσεται ἐπ' αὐτον ἡ εἰρηνῇ
a son of peace, shall rest on him the peace

HEAVEN places of shelter;
but the SON of MAN has
not where he may recline
his HEAD."

59 † And he said to an-
other, "Follow me." But
HE said, "Sir, permit me
first to go and bury my
FATHER."

60 * And he said to him,
"Leave the DEAD ONES to
inter THEIR OWN DEAD; but
go thou and publish the
KINGDOM of GOD."

61 And another also
said, "Sir, † I will follow
thee; but permit me first
to set in order my affairs
at HOME."

62 But JESUS said, "No
one, having put his HAND
on the Plough, and looking
BEHIND, is properly dis-
posed towards the KING-
DOM of GOD."

CHAPTER X.

1 Now after this, the
LORD appointed * Seventy
Others, and † sent them
two by two before him into
Every City and Place,
where he was about to go.

2 * And he said to them,
† "The HARVEST indeed is
plenteous, but the REAP-
ERS are few; beseech,
therefore, the LORD of the
HARVEST, that he would
send out Laborers to REAP
it.

3 Go; ‡ behold, * I send
you forth as Lambs among
Wolves.

4 ‡ Carry no Purse, nor
Bag, nor Shoes, and salute
no one by the ROAD.

5 † And into Whatever
House you enter, say first,
"Peace to this HOUSE."

6 And if a Son of Peace
is there, your PEACE shall

* VATICAN MANUSCRIPT.—60. And he said.
two, and sent.

† 50. Matt. viii. 28.

‡ 2. Matt. ix. 37, 38; John iv. 35.

§ Luke ix. 3.

¶ 61. See 1 Kings xix. 20.

‡ 3. Matt. x. 13.

§ 5. Matt. x. 12.

62. to him—omit.

2. and he said.

3. I send.

† 1. Matt. x. 1; Mark vi. 7.

‡ 4. Matt. x. 9, 10; Mark vi.

ὑμῶν· εἰ δὲ μὴγε, ἐφ' ὑμᾶς ἀνακαμψεί. ⁷ Ἐν αὐτῇ· if but not, on you it shall return. In αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθιόντες καὶ πίνοντες this and the house remain, eating and drinking τα παρ' αὐτῶν· ἀξίος γὰρ ὁ ἐργατὴς τοῦ the things with them; worthy for the labourer of the μισθοῦ αὐτοῦ ἐστί. reward of himself is.

Μὴ μεταβαίνειτε ἐξ οἰκίας εἰς οἰκίαν. ⁸ Καὶ Not go you from house to house. Also εἰς ἣν δ' ἂν πόλιν εἰσερχήσθε, καὶ δεχῶνται into what and ever city you may enter, and they may receive ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, ⁹ καὶ you, eat you the things being set before you, and θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε care you those in her sick, and say you

αὐτοῖς· ἤγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. to them; Has come nigh to you the kingdom of the God.

¹⁰ Εἰς ἣν δ' ἂν πόλιν εἰσερχήσθε, καὶ μὴ into what but ever city you may enter, and not

δεχῶνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας they may receive you, going out into the wide places

αὐτῆς, εἰπατέ· ¹¹ Καὶ ὁ κονιορτόν, τὸν κολλη- of her, say you: Even the dust, that elea-

θέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν, ἀπομασσομεθα ting from the city of you, we wipe off

ὑμῖν· πλὴν τούτου γινώσκετε, ὅτι ἤγγικεν ἡ for you: however this know you, that has approached the

βασιλεία τοῦ θεοῦ. ¹² Λέγω ὑμῖν, ὅτι Σοδομοῖς kingdom of the God. I say to you, that for Sodom

ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτοτερόν ἐσται ἢ τῇ in the day that more tolerable it will be than the

πόλει ἐκείνῃ. ¹³ Οὐαὶ σοί, Χοραζὶν, οὐαὶ σοί, city that. Woe to thee, Chorazin, woe to thee,

Βηθσαῖδα· ὅτι εἰ ἐν Τυρῷ καὶ Σιδωνί ἐγενοντο Bethsaida: for if in Tyre and Sidon had been done

αἱ δυνάμεις, αἱ γενομέναι ἐν ὑμῖν, παλαι ἂν ἐν the miracles, those being done in you, long ago would in

σακκῷ καὶ σποδῷ καθημεναί μετενοήσαν. sackcloth and ashes sitting they have reformed.

¹⁴ Πλὴν Τυρῷ καὶ Σιδωνί ἀνεκτοτερόν ἐσται ἐν But for Tyre and Sidon more tolerable it will be in

τῇ κρίσει, ἢ ὑμῖν. ¹⁵ Καὶ σύ, Καπερναοὺμ, ἡ the judgment, than for you. And thou, Capernaum, which

ἕως τοῦ οὐρανοῦ ὑψώθεισα, ἕως ᾧδου κατα- woe to the heaven art being exalted, even to invisibility down

βιβασθήσῃ. ¹⁶ Ὁ ἀκούων ὑμῶν, ἐμὸν ἀκούει· shall be brought. He hearing you, me hears:

rest on him; but if not, it shall return to you.

⁷ † And in That house remain, eating and drinking the things with them; for the labourer is worthy of his reward. Go not from House to House.

⁸ And into Whatever City you enter, and they receive you, eat what is PLACED BEFORE you;

⁹ and ture the sick in it, and say to them, 'The KINGDOM of God has approached you.'

¹⁰ But into Whatever City you enter, and they receive you not, going out into its WIDE PLACES, say,—

¹¹ † 'even THAT DUST of your CITY which adheres * to our FEET, we wipe off for you; however, know this, That the KINGDOM of God has approached.'

¹² But I tell you, † that it will be more tolerable for Sodom, in that DAY, than for that CITY.

¹³ † Woe to thee, Chorasin! woe to thee, Bethsaida! For if those MIRACLES which are BEING PERFORMED in you, had been done in Tyre and Sidon, they would have reformed long ago, sitting in Sackcloth and Ashes.

¹⁴ But it will be more tolerable for Tyre and Sidon, in the JUDGMENT, than for you.

¹⁵ † And thou, Capernaum, THOU * which art BEING EXALTED to HEAVEN, wilt be brought down to † Hades.

¹⁶ † HE who HEARS you, hears Me; and HE who

* VATICAN MANUSCRIPT.—11. to our FEET, we, thou shalt go down.

15. shalt not be exalted to HEAVEN.

† 13. This expression of mourning and sorrow was frequent in the East. Thus Tamar signified her distress when dishonored by Amnon, 2 Sam. xiii. 9. Thus also, "When Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth and ashes," Esther iv. 1. Thus Job expressed his repentance, Job xiii. 6. Thus Daniel "set his face unto the Lord God, to seek by prayer and supplication, with fasting, and sackcloth and ashes," Dan. ix. 3. Other nations adopted the practice, and it became a very common method, whereby to exhibit great grief and misery.—BURDER. † 15. See note on Matt. xi. 23.

† 7. Matt. x. 11. † 9. Luke ix. 2. † 11. Matt. x. 14; Luke ix. 5; Acts xiii. 61; xviii. 6. † 12. Matt. x. 15; Mark vi. 11. † 13. Matt. xi. 21. † 15. Matt. xi. 23. † 16. Matt. x. 40; Mark ix. 37; John xiii. 20.

και ὁ ἀθετων ὑμας ἐμε ἀθετει· ὁ δὲ ἐμε ἀθετων,
and he rejecting you me rejects: he and me rejecting,
ἀθετει, τὸν ἀποστείλαντά με.
rejects, the one sending me.

17 Ἦπεςτρεψαν δὲ οἱ ἑβδομηκοντα μετὰ χαρᾶς,
Having returned and the seventy with joy,
λεγοντες· Κυριε, και τα δαιμονια ὑποτασσεται
saying: O lord, and the demons are subject
ἡμιν ἐν τῷ ὀνόματι σου. 18 Εἶπε δὲ αυτοῖς· Εἰθώ-
to us in the name of thee. He said and to them; I be-
ρουν τὸν σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ
held the adversary as lightning out of the heaven
πεσόντα. 19 Ἰδοὺ, δίδωμι ὑμῖν τὴν ἐξουσίαν
having fallen. Lo, I give to you the authority
τοῦ πατεῖν ἐπάνω ὀφειῶν και σκορπιῶν, και ἐπὶ
of the to tread on serpents and scorpions, and on
πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ· και οὐδὲν ὑμᾶς
all the power of the enemy; and nothing you
οὐ μὴ ἀδικήσῃ. 20 Πλην ἐν τούτῳ μὴ χαίρετε,
not you may hurt. But in this not rejoice,
ὅτι τα πνευματα ὑμῖν ὑποτασσεται· χαίρετε δὲ,
that the spirits to you are subject; rejoice you but,
ὅτι τα ὀνόματα ὑμῶν εγγραφεῖ ἐν τοῖς οὐρανοῖς.
that the names of you are written in the heavens.

21 Ἐν αὐτῇ τῇ ὥρᾳ ἠγαλλίασάτο τῷ πνεύματι
In this the hour exulted the spirit
ἱ Ἰησοῦς, και εἶπεν· Εὐλογοῦμαι σοι, πατερ,
the Jesus, and said; I praise thee, O father,
κυριε τοῦ οὐρανοῦ και τῆς γῆς, ὅτι ἀπεκρύψας
O lord of the heaven and the earth, that thou hast hid
ταῦτα ἀπο σοφῶν και συνετῶν, και ἀπεκαλύψας
these things from wise men and discerning men, and thou hast revealed
αὐτα νηπιοῖς· ναί, ὁ πατήρ, ὅτι οὕτως ἐγένετο·
them to babes, yes, the father, for even so it was
ἐνδοκία ἐμπροσθεν σου. 22 Πάντα μοι παρεδόθη
good in presence of thee. All to me are given
ὑπο τοῦ πατρὸς μου· καὶ οὐδεὶς γινώσκει, τίς
by the father of me; and no one knows, who
ἐστὶν ὁ υἱὸς εἰ μὴ ὁ πατήρ· και τίς ἐστὶν ὁ
is the son if not the father; and who is the
πατήρ, εἰ μὴ ὁ υἱὸς, και ὅ· εἰαν βουλήται ὁ
father, if not the son, and to whom may be willing the
υἱὸς ἀποκαλῦψαι. 23 Και στραφεὶς πρὸς τοὺς
son to reveal. And turning to the
μαθητάς, κατ' ἰδιαν εἶπε· Μακάριοι οἱ ὀφθαλμοί,
disciples, privately he said; Blessed the eyes,
οἱ βλέποντες, ἃ βλέπετε. 24 Λέγω γὰρ ὑμῖν,
those seeing, what you see. I say for to you,
ὅτι πολλοὶ προφῆται και βασιλεῖς θέλησαν
that many prophets and kings desired
ἰδεῖν, ἃ ὑμεῖς βλέπετε, και οὐκ εἶδον· και
to see, what you see, and not saw; and
ἀκούσαι, ἃ ἀκούετε, και οὐκ ἤκουσαν.
to hear, what you hear, and not heard.

REJECTS you, REJECTS Me,
and he who REJECTS Me,
rejects HIM WHO SENT ME."

17 And the *SEVENTY
returned with Joy, saying,
"Lord, even the DEMONS
are subject to us by thy
NAME."

18 And he said to them,
"I saw the ADVERSARY
falling from HEAVEN like
Lightning."

19 Behold, *I have given
you AUTHORITY to TREAD
on Serpents and Scorpions,
and on ALL *THAT POWER
which is of the ENEMY;
and nothing shall by any
means injure You;

20 but rejoice not in this,
That the SPIRITS are sub-
ject to you; but rejoice
that ‡ your NAMES *have
been enrolled in the HEA-
VENS."

21 In That HOUR *he
exulted in the HOLY SPIRIT,
and said, "I adore thee, O
Father, Lord of HEAVEN
and EARTH, Because, hav-
ing concealed these things
from the Wise and Intelli-
gent, thou hast revealed
them to Babes; yes, FA-
THER; For thus it was
well-pleasing in thy sight."

22 ‡ All things are im-
parted to me by my FA-
THER; and no one, knows
who the SON is, except the
FATHER; and who the FA-
THER is, except the SON,
and he to whom the SON
may be disposed to reveal
him."

23 And turning to his
DISCIPLES, he said pri-
vately, ‡ "Happy are
THOSE EYES which SEE
what you see;

24 For I tell you. ‡ That
Many Prophets and Kings
desired to see the things
which you see, and saw
them not; and to hear the
things which you *hear,
and heard them not."

* VATICAN MANUSCRIPT.—17. SEVENTY-TWO.

POWER which is of the ENEMY.

in the HOLY SPIRIT, and.

24. hear of me, and.

10. I have given.

20. have been enrolled in.

19. THAT

21. he exulted

‡ 20. Phil. iv. 3; Heb. xii. 23; Rev. iii. 5; xxi. 27.
xxviii. 18; John iii. 35; v. 27; xvii. 2.

‡ 21. Matt. xi. 27.

‡ 23. Matt. xiii. 10.

‡ 22. Matt.

‡ 24. 1 P. i. 10

25 **Και ἰδου, νομικὸς τις ἀνέστη, ἐκπείραζων**
 And lo, a lawyer certain stood up, tempting
αὐτον, καὶ λέγων· Διδασκαλε, τί ποιήσας ζῶν
 him, and saying; O teacher, what shall I do life
αἰώνιον κληρονομήσω; 26 Ὁ δὲ εἶπε πρὸς αὐτον·
 age-lasting I may inherit? He and said to him;
Ἐν τῷ νόμῳ τί γεγραπται; πῶς ἀναγινώσκει;
 In the law what has been written? how readest thou?
 27 **Ὁ δὲ ἀποκρίθεις εἶπεν· Ἀγαπήσεις κυρίον**
 He and answering said: "Thou shalt love Lord
τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ
 the God of thee out of whole of the heart of thee, and out of
ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς ἰσχύος
 whole of the soul of thee, and out of whole of the strength
σου, καὶ ἐξ ὅλης τῆς διανοίας σου· καὶ τὸν
 of thee, and out of whole of the mind of thee; and the
πλησίον σου ὡς σεαυτὸν." 28 Εἶπε δὲ αὐτῷ·
 neighbour of thee as thyself." He said and to him:
Ὁρθὼς ἀπεκρίθης· τούτο ποιεῖ, καὶ ζήσῃ. 29 Ὁ
 Rightly thou hast answered: this do, and thou shalt live. He
δὲ θέλων δικαιῶν ἑαυτον, εἶπε πρὸς τὸν Ἰησοῦν·
 but choosing to justify himself, said to the Jesus:
Καὶ τίς ἐστὶ μου πλησίον; 30 **Ἵπολαβὼν * [δὲ] δ**
 And who is of use a neighbor? Replying and the
Ἰησοῦς εἶπεν· Ἀνθρώπος τις κατεβαίνειν ἀπὸ
 Jesus said: A man certain was going down from
Ἱερουσαλὴμ εἰς Ἱεριχὼ, καὶ λησταὶς περιεπέσεν·
 Jerusalem to Jericho, and robbers fell among;
οἱ καὶ ἐκδυσαντες αὐτον καὶ πληγὰς ἐπιθέντες,
 who both stripping him and blows having inflicted,
ἀπῆλθον, ἀφέντες ἡμιθνήν τιγχανοντα. 31 Κατὰ
 they departed, leaving half-dead being. 31 **Κατὰ**
συγκυρίαν δὲ ἱερέως τις κατεβαίνειν ἐν τῇ ὁδῷ
 chance and a priest certain was going down in the way
ἐκεῖνῃ, καὶ ἰδὼν αὐτον, ἀντιπαρήλθεν. 32 Ὅμως
 that, and seeing him, passed along. In like manner
δὲ καὶ Λευίτης, * [γενομένου] κατὰ τὸν τόπον,
 and also a Levite, [having come] near the place,
ἐλθὼν καὶ ἰδὼν, ἀντιπαρήλθε. 33 Σαμαρεῖτης δὲ
 coming and seeing, passed along. A Samaritan but
τις ὁδεύων, ἦλθε κατ' αὐτον, καὶ ἰδὼν αὐτον,
 certain traveling, came near him, and seeing him,
ἐσπλαγχνίσθη. 34 Καὶ προσελθὼν κατέδησε
 he was moved with pity. And having approached he bound
τὰ τραύματα αὐτου, ἐπιχεὼν ἐλαίον καὶ οἶνον·
 the wounds of him, pouring on oil and wine:
ἐπιβιβασας δὲ αὐτον ἐπὶ τὸ ἰδίον κτήνος ἤγαγεν
 having set and him on the own beast led
αὐτον εἰς πανδοχεῖον, καὶ ἐπεμελήθη αὐτον.
 him to an inn, and he took care of him.
 35 **Καὶ ἐπὶ τὴν αὔριον * [ἐξελθὼν,] ἐκβαλὼν**
 And on the next day [having come out,] having taken out
δύο δηνάρια ἔδωκε τῷ πανδοχεῖ, καὶ εἶπεν
 two denarii he gave to the innkeeper, and said
*** [αὐτῷ] Ἐπιμελήθητι αὐτου· καὶ ὁ, τί ἂν**
 [to him] Take care of him: and whatever

25 And, behold, a certain Lawyer, stood up to try him, saying, † "Teacher, what shall I do to inherit aionian life?"

26 And HE said to him, "What is written in the LAW? How dost thou read?"

27 And HE answering, said, † "Thou shalt love Jehovah thy GOD with "All thy HEART, and with "All thy SOUL, and with "All thy STRENGTH, and "with All thy MIND, and "† thy NEIGHBOR as thy- "self."

28 And HE said to him, "Thou hast answered cor- rectly; † do this, and thou shalt live."

29 But HE, wishing † to justify himself, said to JE- SUS, "Who is My Neigh- bor?"

30 Jesus replying, said, "A certain Man was going down from Jerusalem to Jericho, and fell among robbers, who both having stripped him, and inflicted blows, they departed, leav- ing him half dead.

31 And by Chance a cer- tain Priest was going down that road, and seeing him, he passed along.

32 And in like manner also a Levite, coming near the PLACE, and seeing, passed along.

33 But a certain † Sa- maritan traveling, came near him, and seeing him, he was moved with pity;

34 and approaching, he bound up his wounds, pouring on Oil and Wine, and having placed him on his own Beast, brought him to an Inn, and took care of him.

35 And on the NEXT DAY, having taken out Two Denarii, he gave them to the INNKEEPER, and said, † "Take care of him, and

* VATICAN MANUSCRIPT.—50. And—omit. 85. to him—omit.

32. having come—omit.

85. having

† 25. Matt. xix. 16; xxii. 35. 1 27. Deut. vi. 5. xvi. 5; Neh. ix. 29; Ezek. xx. 11; xiii. 21; Rom. x. 5. John iv. 9.

1 27. Lev. xix. 18. 1 28. Lev. 1 29. Luke xvi. 13. 1 33.

προδοκαπητησης, εγω, εν τω επανερχεσθαι με, ^{it-u mayest expend more, I, in the return me,}
 αποδωσω σοι. ³⁶ ΤΙς * [ουν] τούτων των τριων
 I will pay to thee. Which [theu] of them of the three
 πλησιον δοκει σοι γεγονεναι του εμπεσοντος
 a neighbor seems to thee to have been to the having fallen
 εις τους ληστας; ³⁷ Ο δε ειπεν· Ο ποιησας το
 among the robbers; He and said; He having shown the
 ελεος μετ' αυτου. Ειπεν δε αυτω ο Ιησους·
 pity towards him. Said and to him the Jesus;
 Πορευου, και συ ποιει ομοιως.

Go, and thou do in like manner.
³⁸ * [Εγενετο] δε εν τω πορευεσθαι αυτους,
 [It happened] and in the to go them,

* [και] αυτος εισηλθεν εις κωμην τινα· γυνη δε
 [and] he entered into a village certain; a woman and
 τις ονοματι Μαρθα, υπεδεξατο αυτον * [εις τον
 certain to a name Martha, received him [into the

οικον αιτης.] ³⁹ Και τηδε ην αδελφη καλουμενη
 house of herself.] And to her was a sister having been called
 Μαρια, η και παρακαθισασα παρα τους ποδας
 Mary, who also having sat at the feet
 του Ιησου, ηκουε τον λογον αυτου. ⁴⁰ Η δε
 of the Jesus, heard the word of him. The but

Μαρθα περιεσπατο περι πολλην διακονιαν·
 Martha was-over-busyied about much serving;

επιστασα δε ειπε· Κυριε, ου μελει σοι, οτι η
 having come near and said; O Lord, not concerns thee, that the

αδελφη μου μονη με κατελιπε διακονειν; ειπε
 sister of me alone me has left to serve? say

ουν αυτη, ινα μοι συναντιλαβηται. ⁴¹ Αποκρι-
 then to her, that to me she may give aid. Answer-

εις δε ειπεν αυτη ο Ιησους· Μαρθα, Μαρθα,
 ing and said to her the Jesus; Martha, Martha,

μεριμνας και τυρβαζη περι πολλα· ⁴² ενος δε
 thou art anxious and troubled about many things; of one but

εστι χρεια. Μαρια δε την αγαθην μεριδα
 is need. Mary and the good part

εξελεξατο, ητις ουκ αφαιρεθησεται απ' αυτης.
 has chosen, which not shall be taken away from her.

ΚΕΦ. ΙΑ'. 11.

¹ Και εγενετο εν τω ειναι αυτον εν τοπω τινη
 And it happened in the to be him in a place certain

προσευχομενον, ως επαυσατο, ειπε τις των
 praying, when he ceased, said one of the

μαθητων αυτου προς αυτον· Κυριε, διδαξον ημας
 disciples of him to him: O Lord, teach us

προσευχεσθαι, καθως και Ιωαννης εδιδαξε τους
 to pray, as even John taught the

μαθητας αυτου. ² Ειπε δε αυτοις· Όταν προσ-
 disciples of himself. He said and to them: When you

ευχησθε, λεγετε· Πατερ, αγιασθητω το ονομα
 pray, say; O father, be hallowed the name

σου· ελθτω σου η βασιλεια· ³ τον αρτον ημων
 σου· let come of thee the kingdom: the bread of us

τον επιουσιον διδου ημιν το καθ' ημεραν· ⁴ Και
 the necessary give thou to us the every day; and

whatever thou mayest exp-
 end more, &, at my ex-
 pend, will pay thee.

³⁶ Now which of These
 three, thinkest thou, was
 Neighbor to him who fell
 among the robbers?"

³⁷ And he said, "He
 who manifested pity
 towards him." And Jesus
 said to him, "Go, and do
 thou in like manner."

³⁸ Now as they went
 on, he entered a certain
 village; and a certain Wo-
 man, named ‡ Martha, en-
 tertained him.

³⁹ And she had a Sister
 called Mary, who also, ‡ sit-
 ting at * the feet of the
 Lord, heard his word.

⁴⁰ But MARTHA was
 perplexed with Much Ser-
 ving; and coming near, she
 said, "Master, dost thou
 not care That my sister
 has left Me to serve alone?"
 Tell her, then, to assist
 me."

⁴¹ And * the Lord
 answering, said to her,
 "Martha, Martha, thou
 art anxious, and troublest
 thyself about many things;

⁴² but * of few things,
 or of one, is there Need;
 and Mary has chosen the
 good Part, which shall
 not be taken away from
 her."

CHAPTER XI.

¹ And it occurred, as he
 was PRAYING in a certain
 Place, when he ceased, one
 of his DISCIPLES said to
 him, "Master, teach us to
 pray, even as John taught
 his DISCIPLES."

² And he said to them,
 "When you pray say, ‡ O
 Father, Revered be thy
 NAME! let Thy KINGDOM
 come;

³ give us DAY BY DAY
 OUR NECESSARY FOOD;

* VATICAN MANUSCRIPT.—50. then—omit.

—omit. 38. into her house—omit.

answer: &.

38. John. xi. 1; xii. 2, 3.

58. It happened—omit.

39. the feet of the Lord.

41. the Lord

39. Luke viii. 35; Acts xiii. 9.

38. and

1 2. Matt vi. 9.

αφες ἡμιν τὰς ἀμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ
forgive to us the sins of us, even for ourselves
ἀφίεμεν παντὶ ὀφειλοντι ἡμῖν· καὶ μὴ εἰπενεγ-
forgive all owing us; and not thou mayest
κῆς ἡμᾶς εἰς πειρασμὸν. ⁵ Καὶ εἶπε πρὸς αὐτούς·
lead us into temptation. And he said to them;
Τίς ἐξ ὑμῶν ἔξει φίλον, καὶ πορευσεται πρὸς
Which of you shall have a friend, and shall go to
αὐτὸν μεσονυκτίου, καὶ εἰπῇ αὐτῷ· Φίλε,
him at midnight, and say to him; O friend,
χρησὸν μοι τρεῖς ἄρτους· ⁶ ἐπεὶ φίλος μου
lend to me three loaves; because a friend of mine
παρεγενέτο ἐξ ὁδοῦ πρὸς με, καὶ οὐκ ἔχω ὃ
has come from a way to me, and not I have what
παραθῶ αὐτῷ· ⁷ κακεῖνος ἐσῶθεν ἀποκριθεὶς
I shall set for him; And he from within answering
εἶπῃ· Μὴ μοι κόπους παρεχεῖ· ἤδη ἡ θύρα
should say; Not to me trouble do thou cause; already the door
κεκλεισται, καὶ τὰ παῖδια μου μετ' ἐμοῦ εἰς τὴν
has been shut, and the children of mine with me in the
κοιτὴν εἰσιν· οὐ δύναμαι ἀναστὰς δοῦναι σοι.
bed are; not I am able having arisen to give to thee.
⁸ Λέγω ὑμῖν, ἐὰν καὶ οὐ δώσῃ αὐτῷ ἀναστὰς,
I say to you, If and not will give to him having arisen,
διὰ τοῖναι αὐτοῦ φίλον, διὰ γὰρ τὴν ἀναιδείαν
because the to be of him a friend, through indeed the importunity
αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρήζει. ⁹ Κα-
of him arising he will give to him as many as he wants. And
γὰρ ὑμῖν λέγω· Αἰτεῖτε, καὶ δοθησεται ὑμῖν·
I to you say; Ask you, and it shall be given to you;
ζητεῖτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοίγησε-
seek you, and you shall find; knock you, and it shall be
ται ὑμῖν. ¹⁰ Πας γὰρ ὁ αἰτῶν λαμβάνει· καὶ
opened to you. All for the asking receives; and
ὁ ζητῶν εὑρίσκει· καὶ τῷ κρούοντι ἀνοίγησεται.
the seeking finds; and to the knocking it shall be opened.
¹¹ Τίνα δὲ ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἄρτον,
Which now of you the father shall ask the son bread,
μὴ λίθον ἐπιδώσῃ αὐτῷ; ἢ καὶ ἰχθύν, μὴ ἀντί-
not a stone will give to him; or also a fish; not in place of
ἰχθύος ὄφιν ἐπιδώσῃ αὐτῷ; ¹² ἢ καὶ ἐὰν αἰτήσῃ
a fish a serpent will give to him; or also if he may ask
ᾠον, μὴ ἐπιδώσῃ αὐτῷ σκορπίον; ¹³ Εἰ οὖν
an egg, not will give to him a scorpion? If then
ἰλέεις, πονηροὶ ὑπάρχοντες, οἰδατε δόματα
you, evil being, know you gifts
ἀγαθὰ δίδοναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον
good to give to the children of you, how much more
ὁ πατήρ, ὁ ἐξ οὐρανοῦ, δώσει πνεῦμα ἅγιον τοῖς
the father, that of heaven, will give a spirit holy to those
καιτῶσιν αὐτοῦ;
asking him?

¹⁴ Καὶ τὴν ἐκβαλλὼν δαιμονιον, καὶ αὐτοῦ τὴν
And he was casting out a demon, and it was

4 and forgive us our sins; for we ourselves also forgive every one who is indebted to us; and abandon us not to Trial."

⁵ And he said to them, "Which of you shall have a Friend, and shall go to him at Midnight, and say to him, 'Friend, lend me Three Loaves;

⁶ for a Friend of mine has come to me out of his Road, and I have nothing to place before him?"

⁷ And he answering from within should say, 'Do not trouble me; the door is now closed, and my CHILDREN are with me in BED; I cannot rise to give thee.'

⁸ I tell you, † Though he will not rise and give him because he is His Friend, yet because of his IMPERTINENTLY indeed, he will rise and give him, as many as he needs.

⁹ † And I say to you, Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you.

¹⁰ For EVERY ONE who asks, receives; and HE who SEEKS, finds; and to HIM who KNOCKS, the door * is opened.

¹¹ † And What FATHER among you, who, if his SON request Bread, will give him a Stone? or if he ask for a Fish, will instead of a Fish give him a Serpent?

¹² or also, if he should ask an Egg, will give him a Scorpion?

¹³ If you, then, being Evil, know how to impart good Gifts to your CHILDREN, how much more will the FATHER, THAT of HEAVEN, give holy Spirit to THOSE who ASK him?"

¹⁴ † And he was casting out * a dumb Demon. And

* VATICAN MANUSCRIPT.—10. is opened.

11. If a son ask a Fish of any one of you that is a FATHER, will he for a fish give him a Serpent? 12. or also, if he ask an Egg, will he give him a Scorpion?

† 8. Luke xviii. 1.

1 P. Matt. vii. 7, xxi. 22; Mark xi. 24; John xv. 7; James i. &

John iii. 25.

† 11. Matt. viii. 12.

‡ 14. Matt. ix. 32; xii. 22.

κωφον· εγενετο δε του δαιμονιου εξελθοντος,
dumb: it came to pass and of the demon having come out,
ελαλησεν δ κωφος· και θαυμασαν οι οχλοι.
spoke the dumb: and wondered the crowds.
15 Τινες δε εξ αυτων ειπον· Εν Βεελζεβουλ,
Some but of them said: By Beelzebub,
αρχοντι των δαιμονιων, εκβαλλει τα δαιμονια·
a ruler of the demons, he cast out the demons:
16 ετεροι δε πειραζοντες, σημειον παρ' αυτου
others but tempting, a sign from him
εζητουν εξ ουρανου. 17 Αυτος δε ειδως αυτων
sought from heaven. He but knowing of them
τα διανοηματα, ειπεν αυτοις· Πασα βασιλεια,
the thoughts, said to them: Every kingdom,
εφ' εαυτην διαμερισθεισα, ερημουνται, και
against herself having been divided, is brought to desolation, and
οικος επι οικον πιπτει. 18 Ει δε και ο σατανας
house upon house falls. If and also the adversary
εφ' εαυτον διεμερισθη, πως σταθησεται η
against himself has been divided, how shall stand the
Βασιλεια αυτου, οτι λεγετε, εν Βεελζεβουλ
kingdom of him? for you say, by Beelzebub
εκβαλλειν με τα δαιμονια. 19 Ει δε εγω εν
to cast out me the demons. If but I by
Βεελζεβουλ εκβαλλω τα δαιμονια, οι υιοι
Beelzebub cast out the demons, the sons
μων εν τινι εκβαλλουσι; Δια τουτο κριται
of you by whom do they cast out? Through this judges
μων αυτοι εσονται. 20 Ει δε εν δακτυλφ θεου
of you they shall be. If but by a finger of God
εκβαλλω τα δαιμονια, αρα εφθασεν εφ' υμας
I cast out the demons, then has suddenly come upon you
η βασιλεια του θεου. 21 Όταν ο ισχυρος καθω
the royal majesty of the God. When the strong one having
πλισμενος φυλασση την εαυτου αυλην, εν
been armed should he guard the of himself a palace, in
ειρηνη εστι τα υπαρχοντα αυτου· 22 επαν δε ο
peace are the possessions of him; as soon as but the
ισχυροτερος αυτου επελθων νικηση αυτον,
stronger of him having entered should overcome him,
την πανοπλιαν αυτου αιρει, εφ' η επεποιθει,
the arms of him takes away, in which he had confided,
και τα σκυλα αυτου διαδιδωσιν. 23 Ο μη ων
and the spoils of him distributed. He not being
μετ' εμου, κατ' εμου εστι· και ο μη συναγων
with me, against me is; and he not gaubering
μετ' εμου, σκορπιζει. 24 Όταν ο ακαθαρτον
with me, scatters. When the unclean
πνευμα εξελθη απο του ανθρωπου, διερχεται
spirit may come out from the man, passes
δι' ανυδρων τοπων, ζητουν αναπαυσιν· και
through dry places, seeking a resting place; and
μη ευρισκον, λεγει· Τποστρεψω εις τον οικον
not finding, says; I will return into the house
μου, οθεν εξηλθον. 25 Και ελθον ευρισκει
of me, whence I came out. And having come it finds
σεσαρωμενον και κεκοσμημενον. 26 Τότε πορευε
having been swept and having been adorned. Then it goes

it came to pass, when the DEMON had departed, the DUMB man spoke, and the CROWDS wondered.

15 But some of them said, "He expels DEMONS through Beelzebub, *the PRINCE of the DEMONS."

16 And others, † trying him, sought of him a Sign from Heaven.

17 But ‡ he knowing Their THOUGHTS, said to them, "Every Kingdom being divided against itself is desolated; and House falls against House.

18 And if the ADVERSARY also is divided against himself, how shall his KINGDOM stand? Because you say that I expel DEMONS through Beelzebub.

19 Besides, if † through Beelzebub expel DEMONS, by whom do your SONS cast them out? Therefore, they will be your JUDGES.

20 But if ‡ by a Finger of God I cast out the DEMONS, † then God's ROYAL MAJESTY has unexpectedly come to you.

21 ‡ When the STRONG one armed guards his Palace, his POSSESSIONS are in Safety;

22 but whenever one *stronger than he, having entered should overcome him, he takes away the ARMS in which he confided, and distributes his SPOILS.

23 He who is not with me, is against me; and he who GATHERS not with me, scatters.

24 ‡ When the IMPURE Spirit is gone out of the MAN, it roves through Parched Deserts, seeking a Place of Rest; and not finding one, * then it says, I will return to my house, from which I came out.

25 And coming, it finds it * empty, swept, and furnished.

26 Then it goes, and

* VATICAN MSS.—15. the PRINCE.

22. stronger.

23. empty swept, and furnished.

† 20. See Note on Matt. xii. 23.

‡ 16. Matt. xvi. 1.

‡ 17. Matt. xii 25; Mark iii. 24; John ii. 23.

‡ 20. Exod. viii

19. ‡ 21. Matt. xii. 20; Mark iii. 27.

‡ 24. Matt. xii 43.

ται και παραλαμβάνει ἑπτα ἕτερα πνεύματα
and takes with seven other spirits
πονηρότερα ἑαυτου, και εἰσελθοντα κατοικεῖ
more evil of itself, and they having entered dwell
ἐκεῖ· και γίνεται τὰ ἐσχάτα τοῦ ἀνθρώπου
there; and become the last of the man
ἐκείνου χείρονα τῶν πρώτων. Ἔγενετο δὲ ἐν
that worse of the first. It happened and in
τῇ λέγειν αὐτὸν ταῦτα, ἐπάρασα τις γυνὴ
to the to speak him these things, having lifted certain woman
φῶνεν ἐκ τοῦ ὄχλου, εἶπεν αὐτῷ· Μακαρία ἡ
a voice out of the crowd, said to him, Blessed the
κυρία ἡ βαστάσασα σε, και μαστοὶ οὓς ἐθ-
woman that having carried thee, and breasts those thou
λάσας. Ἄυτος δὲ εἶπε· Μενουνγε μακαριοὶ
hast suckd. He but said; Yea rather blessed
οἱ ἀκουοντες τὸν λόγον τοῦ θεοῦ, και φυλασ-
those hearing the word of the God, and obser-
σοντες.

29 Τῶν δὲ ὄχλων ἐπαθροίζομενων, ἤρξατο
The And crowds gathering together, he began
λεγειν· Ἡ γενεὰ αὕτη πονηρὰ ἐστὶ· σημεῖον
to say. The generation this evil is; a sign
ἐπιζητεῖ· και σημεῖον οὐ δοθησεται αὐτῇ, εἰ μὴ
it seeks; and a sign not shall be given to her, except
τὸ σημεῖον Ἰωνα. 30 Καθὼς γὰρ ἐγενετο Ἰωνας
the sign of Jonas. Even as for became Jonas
σημειῶν τοῖς Νινευιταῖς, οὕτως ἐσται και ὁ
a sign to the Ninevites, so will be also the
υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταυτῇ. 31 Βασιλ-
son of the man to the generation this. A queen
ἰσὰ Νοτοῦ ἐγερθησεται ἐν τῇ κριπεί μετὰ τῶν
of south will be raised in the judgment with the
ἀνδρῶν τῆς γενεᾶς ταυτῆς, και κατακρινεῖ
men of the generation this, and will condemn
αὐτοὺς· ὅτι ἦλθεν ἐκ τῶν περατῶν τῆς γῆς
them, because she came from the ends of the earth
ἀκουσαι τὴν σοφίαν Σολομῶνος· και ἰδου, πλεῖον
to hear the wisdom of Solomon; and lo, a greater
Σολομῶνος ὧδε. 32 Ἄνδρες Νινευι ἀναστήσονται
of Solomon here. Men of Nineveh will stand up
ἐν τῇ κριπεί μετὰ τῆς γενεᾶς ταυτῆς, και
in the judgment with the generation this, and
κατακρινουσιν αὐτήν· ὅτι μετενοήσαν εἰς τὸ
will condemn her; because they reformed at the
κρηγμα Ἰωνα· και ἰδου, πλεῖον Ἰωνα ὧδε.
preaching of Jonas; and lo, a greater of Jonas here.

33 Οὐδεὶς δὲ λυχνον ἄψας, εἰς κρυπτὴν
No one and a lamp having lighted, into a secret place
τίθῃσιν, οὐδὲ ὑπο τὸν μόδιον, ἀλλ' ἐπὶ τὴν
pieces, neither under the corn-measure, but on the
λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φεγγὸς βλέ-
lamp-stand, that those entering the light may

takes with it Seven Other Spirits more wicked than itself, and entering, they abide there; and the LAST state of that MAN becomes worse than the FIRST."

27 And it occurred, while he was speaking these things, a Certain Woman from the CROWD, raising her Voice, said to him, "Happy is THAT WOMAN which BORE thee, and those Breasts which thou hast suckd!"

28 But he said, "Yes, rather, happy THOSE who HEAR the WORD of GOD, and keep it!"

29 And the CROWDS gathering about him, he began to say, "THIS GENERATION is a wicked Generation. It demands a Sign; but no Sign will be given it, except the SIGN of JONAH."

30 "For as JONAH became a Sign to the NINEVITES, thus also will the SON of MAN be to this GENERATION."

31 "The Queen of the South will rise up at the JUDGMENT with the MEN of this GENERATION, and cause them to be condemned; Because she came from the EXTREMITIES of the LAND to hear the WISDOM of Solomon; and behold, one greater than Solomon is here."

32 The Ninevites will stand up in the JUDGMENT with this GENERATION, and cause it to be condemned; "Because they reformed at the WARNING of JONAH; and behold, one greater than JONAH is here."

33 No one having lighted a LAMP, places it in a Secret place, neither under the CORN-MEASURE, but on the LAMP-STAND: that THOSE ENTERING may see the LIGHT.

* VATICAN MANUSCRIPT.—29. This generation is a wicked Generation. 30. JONAH.

27. Luke i. 28. 48. 28. Matt. vii. 21; Luke viii. 21; James i. 25. 30. JONAH i. 17; ii. 10. 31. 1 Kings x. 1. 32. JONAH iii. 5. 33. Matt. v. 15; Mark iv. 21; Luke viii. 16.

οφθαλμοι. 34 Ὁ λυχνος του σωματος εστιν ὁ
sec. The lamp of the body is the
οφθαλμος· ὅταν * [οὖν] ὁ οφθαλμος σου ἁπλούς
eye; when [therefore] the eye of thee sound
ἦ, καὶ ὅλον τὸ σῶμα σου φωτεινὸν ἐστί·
may be, also whole the body of thee enlightened is:
ἐπὶ δὲ πονηρὸς ἦ, καὶ τὸ σῶμα σου σκοτεινόν.
when but evil may be, also the body of thee darkened.
35 Σκοπεῖ οὖν, μὴ τὸ φῶς τὸ ἐν σοὶ σκοτὸς ἐστί.
Take heed therefore, not the light that in thee darkness is.
36 Εἰ οὖν τὸ σῶμα σου ὅλον φωτεινόν, μὴ ἔχον
If therefore the body of thee whole is enlightened, not having
τι μέρος σκοτεινόν, ἐστὶ φωτεινόν ὅλον, ὥς
any part dark, will be enlightened whole, as
ὅταν ὁ λυχνος τῇ ἀστραπῇ φωτισθῇ.
when the lamp by the brightness may enlighten thee.

37 Ἐν δὲ τῷ λαλῆσαι, ἤρωτα αὐτὸν Φαρισαῖος
In and to have spoken, asked him a Pharisee
* [τις] ὅπως ἀριστήσῃ παρ' αὐτοῦ. Εἰσελθὼν
[certain] that he might dine with him. Having entered
δὲ ἀνεπέσει. 38 Ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμα-
and he reclined. The and Pharisee seeing wondered
σεν, ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀριστοῦ.
because not first, he was dipped before the dinner.
39 Εἰτε δὲ ὁ κύριος πρὸς αὐτὸν· Νῦν ὁ μὲν οἱ
Said and the Lord to him: Now you the
Φαρισαῖοι τὸ ἐξῶθεν τοῦ ποτηρίου καὶ τοῦ πινα-
Pharisees the outside of the cup and of the plat-
κος καθαρίζετε· τὸ δὲ ἐσῶθεν ὑμῶν γεμῖ-
ter you cleanse: the but inside of you is full
ἀρπαγῆς καὶ πονηρίας. 40 Ἀφρονες, οὐχ ὁ
of extortion and of evil. Unwise, not he
ποησας τὸ ἐξῶθεν, καὶ τὸ ἐσῶθεν ἐποίησε;
having made the outside, also the inside made?

41 Πλὴν τὰ ἐνὸντα ἑορτὴ ἐλεημοσύνην·
But the things being within give you alms: and
ἰδοὺ, πάντα καθαὰ ὑμῖν ἐστίν. 42 Ἀλλ' οὐαὶ
I, 11th: ye clean to you is. But woe
ὑμῖν τοῖς Φαρισαῖοις, ὅτι ἀποδεκατοῦτε τὸ
to you the Pharisees, for you the the
ξύσμον, καὶ τὸ πηγανόν, καὶ παν λαχάνον·
mint, and the rue, and every pot-herb.
καὶ παρερχέσθ'· τὴν κρίσιν καὶ τὴν ἀγαπὴν τοῦ
and ye pass by the justice and the love of the
θεοῦ. Τα τα ἐδοῖ· ποιῆσαι, κακεῖνα μὴ
God. These things ye ought to have done, and those not
ἀφιεῖν.
to omit.

43 Οὐαὶ ὑμῖν τοῖς Φαρισαῖοις, ὅτι ἀγαπάτε
Woe to you the Pharisees, for you love

34 † The LAMP of the
BODY is * thine EYE; when
thine EYE is clear, thy
Whole BODY also is enlight-
ened; but when it is dim,
thy BODY also is darkened.

35 Take heed therefore,
that THAT LIGHT which is
in thee be not DARKNESS.

36 If, therefore, thy
whole BODY be enlight-
ened, having no Part dark,
the Whole will be enlight-
ened, as when the LAMP by
its BRIGHTNESS enlightens
thee."

37 And while he was
speaking a Pharisee in-
vited him † to dine with him;
and he went in, and re-
clined.

38 And † the PHARISEE
noticing it, wondered that
he did not first † immerse
before the DINNER.

39 † And the LORD said
to him, "Now you PHARI-
SEES cleanse the OUTSIDE
of the CUP and FLATTER;
but † your INSIDE is full of
Extortion and Wickedness.

40 Senseless men! Did
not HE who MADE the
OUTSIDE make the INSIDE
also?

41 † But give in Alms
the THINGS WITHIN, and
behold, all things are pure
to you.

42 † But Woe to you,
PHARISEES! Because you
tithe of MINT, and RUE,
and Every Pot-herb but
disregard JUSTICE and the
LOVE of GOD: these things
ye ought to practise, and
not to omit those.

43 † Woe to you, PHARI-
SEES! Because you love

* VATICAN MANUSCRIPT.—34. thine EYE. 34. therefore—omit. 37. certain—omit.

† 37. Perhaps, rather, "to breakfast with him," as *ariston* signifies a morning meal. The Jews made but two meals in the day: their *ariston*, may be called their breakfast or their dinner, because it was both, and was but a slight meal. Their chief meal was their *deipnon* or supper, after the heat of the day was over and the same was the principal meal among the Greeks and Romans. Josephus, in his life, says, sec. 64, that the legal hour of the *ariston* on the Sabbath was the sixth hour, or at twelve o'clock at noon, as we call it. What the hour was on the other days of the week, he does not say; but probably it was much the same.—*Proce.*

† 38. Some critics refer this to the dipping of the hands; others to the immersion of the whole person. From Mark vii. 3, 4, it is evident, that both were practised, as well as various other ablutions.

† 41. M. tt. vi. 22. 138. Mark vii. 9. † 39. Matt. xxiii. 25. † 40. Titus i. 5. 41. Isa. lvi. 7. Dan. iv. 27. Luke xii. 33. 41. Matt. xxiii. 23. 43. Matt. xxi. 6. Mark xii. 38. 39.

την πρωτοκαθεδριαν εν ταις συναγωγαῖς, και
the first seat in the synagogues, and
τοῖς ασπασμοῖς εν ταις αγοραις. ⁴⁴ Ουαι ὑμιν,
the salutations in the markets. Woe to you,

ὅτι εστε ὡς τα μνημεια τα αδηλα, και οἱ
for you are like the tombs those unseen, and the
ανθρωποι, οἱ περιπατουντες επανω, ουκ οιδασιν.
men, those walking over, not know.

⁴⁵ Αποκριθεις δε τις των νομικων λεγει αυτω·
Answering and one of the lawyers says to him:

Διδασκαλε, ταυτα λεγων και ἡμας ὑβριζεις.
Teacher, these things saying also us thou reproachest.

⁴⁶ 'Ο δε ειπε· Και ὑμιν τοις νομικοις ουαι, ὅτι
He and said; Also to you the lawyers woe, for
φορτιζετε τοὺς ανθρωπους φορτια δυσβαστακτα,
you load the men burdens oppressive,

και αυτοι ἐνι των δακτυλων ὑμων ου προσ-
and yourselves with one of the fingers of you not you
ψαυετε τοις φορτιοις.
touch the burdens.

⁴⁷ Ουαι ὑμιν, ὅτι οικοδομετε τα μνημεια των
Woe to you, for you build the tombs of the
προφητων, οἱ δε πατερες ὑμων απεκτειναν
prophets, the and fathers of you killed

αυτους. ⁴⁸ Αρα μαρτυρετε και συνευδοκειτε
them. Therefore you testify and you consent

τοις εργοις των πατερων ὑμων· ὅτι αυτοι μεν
to the works of the fathers of you; for they indeed
απεκτειναν αυτους, ὑμεις δε οικοδομετε * [au-
killed them, you and build [of

των τα μνημεια.] ⁴⁹ Δια τουτο και ἡ σοφια
than the tombs.] Because of this and the wisdom

του θεου ειπεν· Αποπελω εις αυτους προφητας
of the God said; I will send to them prophets

και αποστολους, και εξ αυτων αποκτενουσι
and apostles, and out of them they will kill

και εκδιωξουσιν· ⁵⁰ ἵνα ἐκζητηθῇ το αἷμα παν-
and persecute, so that may be required the blood of

των των προφητων, το εκχυνομενον απο κατα-
all of the prophets, that being shed from a lay-

βολης κοσμου, απο της γενεας ταυτης· δι απο-
ing down of a world, from the generation this; from

του αιματος Αβελ εως του αιματος Ζαχαριου,
the blood of Abel to the blood of Zechariah,

του απολομενου μεταξυ του θυσιαστηριου και
that having perished between the altar and

του οικου. Ναι λεγω ὑμιν, ἐκζητηθησεται απο
the house. Yea I say to you, it will be required from

της γενεας ταυτης.
the generation this.

⁵² Ουαι ὑμιν τοις νομικοις, ὅτι ηρατε την
Woe to you the lawyers, for you took away the

κλειδα της γνωσης· αυτοι ουκ εισηλθετε, και
key of the knowledge, yourselves not you entered, and

τους εισερχομενους εκωλυσατε. ⁵⁵ Λεγοντος δε
those entering you hindered. Saying and

the CHIEF SEAT in the
SYNAGOGUES, and SALU-
TATIONS in the PUBLIC
PLACES.

⁴⁴ † Woe to you! Be-
cause you are like those
CONCEALED TOMBS, which
MEN WALKING OVER, KNOW
NOT."

⁴⁵ Then one of the LAW-
YERS, answering, says to
him, "Teacher, in saying
these things thou reproach-
est Us also."

⁴⁶ And HE said, "Woe
to you, LAWYERS! † For
you impose oppressive Bur-
dens on MEN, and yet, you
yourselves touch not the
BURDENS with one of your
FINGERS.

⁴⁷ † Woe to you! For
you build the SEPULCHRES
of the PROPHETS, and your
FATHERS killed them.

⁴⁸ Thus you testify that
you approve the ACTS of
your FATHERS; For they,
indeed, killed them, and
you build.

⁴⁹ And because of this,
the WISDOM of GOD said,
† "I will send them Pro-
phets and Apostles, and
some of them they will kill
and persecute;"

⁵⁰ so that the BLOOD of
All the PROPHETS being
shed from the Formation of
the World, may be required
of this GENERATION;

⁵¹ from the * Blood of
Abel to the * Blood of ZECH-
ARIAH, † who will perish
between the ALTAR and
the HOUSE. Yes, I tell
you, it will be required of
this GENERATION.

⁵² † Woe to you, LAW-
YERS! Because you have
taken away the KEY of
KNOWLEDGE; you entered
not yourselves, and THOSE
APPROACHING, you hin-
dered."

* VATICAN MANUSCRIPT—48. Their tombs—omit.

51. Blood.

51. Blood.

† 51. See Note on Matt. xliii. 35.

‡ 44. Matt. xxiii. 27. ‡ 46. Matt. xxiii. 4.

‡ 47. Matt. xxiii. 20.

‡ 48. Matt.

xxiii. 34.

‡ 52. Matt. xxiii. 34.

αὐτοὺς ταῦτα πρὸς αὐτοὺς, ᾤξαντο οἱ γραμματεῖς
of him these things to them, began the scribes
καὶ οἱ Φαρισαῖοι δεινὰς ἐνεχεῖν, καὶ ἀποστο-
and the Pharisees greatly to be incensed, and to make
ματίζειν αὐτὸν περὶ πλείωνων·⁵⁴ ἐνεδρευνόντες
speak off-hand him about many things; trying to entrap
αὐτὸν, * [ζητούντες] θηρεύειν τι ἐκ τοῦ
him, [seeking] to catch something out of the
στοματός αὐτοῦ, ἵνα κατηγορήσωσιν αὐτόν.
mouth of him, that they might accuse him.

ΚΕΦ. ΙΒ'. 1. Ἐν οἷς ἐπισυναχθεῖσιν τῶν
In those having assembled of the

μυριάδων τοῦ οὄχλου, ὥστε καταπατεῖν ἀλλή-
myriads of the crowd, so as to tread upon one

λοι, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ·
and he began to say to the disciples of himself,

Πρῶτον προσεχετε ἑαυτοῖς ἀπὸ τῆς ζυμῆς τῶν
First take heed to yourselves of the leaven of the

Φαρισαίων, ἥτις ἐστὶν ὑποκρισις. Ὁὐδὲν δὲ
Pharisees, which is hypocrisy. Nothing and

σιγγκαλυμμένον ἐστίν, ὃ οὐκ ἀποκαλυφθήσε-
anything been covered is, which not shall be uncovered-

ται· καὶ κρυπτόν, ὃ οὐ γινώσθησεται. Ὡς
and secret, which not shall be known. On which

ὣν ὅσα ἐν τῇ σκοτίᾳ εἰπάτε, ἐν τῇ φωτί
accuse what in the dark you speak, in the light

ἀκουσθήσεται· καὶ ὃ πρὸς τὸ οὖς ἐλάλησατε ἐν
shall be heard: and what to the ear you spoke in

τοῖς ταμείοις, κηρυχθήσεται ἐπὶ τῶν δωματίων.
the closets, shall be published on the house-tops.

Ἔλεγω δὲ ὑμῖν τοῖς φίλοις μου· Μὴ φοβηθῆτε
I say and to you the friends of me: Not you be afraid

ἀπὸ τῶν ἀποκτείνοντων τὸ σῶμα, καὶ μετὰ ταῦτα
of those killing the body, and after these

μὴ ἔχοντων περισσότερον τι ποιῆσαι. Ὅτι οὐ
not having more anything to have done. I will

δείξω δὲ ὑμῖν, τίνα φοβηθῆτε· φοβηθήτε τὸν
show and to you, whom you should fear: you should fear the

μετὰ τὸ ἀποκτείνειν, ἐξουσίαν ἔχοντα ἐμβαλεῖν
after the to have killed, authority having to cast

εἰς τὴν γέενναν· ναὶ λέγω ὑμῖν, τούτων φοβη-
into the Gehenna; yes I say to you, these fear

θήτε. Ὅχι πεντε στρουθία πωλεῖται ἀσσανίων
you. Not five sparrows are sold assarii

δύο; καὶ ἐν ἐξ αὐτῶν οὐκ ἐστὶν ἐπιλεησμένον
two? and one out of them not is being forgiven

ἐνώπιον τοῦ θεοῦ. Ἀλλὰ καὶ αἱ τρίχες τῆς
in presence of the God. But also the hairs of the

κεφαλῆς ὑμῶν πάσαι ἠριθμῆνται. Μὴ * [οὐν]
head of you all have been numbered. Not [therefore,

φοβείσθε· πολλῶν στρουθίων διαφερέτε. Ὅτι λέγω
fear you: many sparrows you are better. I say

δε ὑμῖν· Πᾶς ὃς ἀνὸς ἀμολογήσῃ ἐν ἐμοὶ ἐμπροσ-
and to you: All whoever may confess to me in pres-

θεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου
ence of the men, also the son of the man

53 And * having gone out thence, the SCRIBES and PHARISEES began to be extremely angry, and to press him to speak unguardedly on many things; 54 trying to entrap him, and † to catch something from his MOUTH, that they might accuse him.

CHAPTER XII.

1 At that time, the CROWD having assembled by TENS OF THOUSANDS, so that they trampled on each other, he began to say to his DISCIPLES, "First, † guard yourselves against the LEAVEN of the PHARISEES, which is Hypocrisy. 2 † And there is nothing concealed, which will not be discovered, and hid, which will not be made known. 3 Therefore, what you speak in the DARK, will be heard in the LIGHT; and what you whispered to the EAR in CLOSETS, will be proclaimed on the HOUSE-TOPS. 4 † But I say to you, my FRIENDS, Be not afraid of those who KILL the BODY, and after this can do no more. 5 But I will show you whom you should fear; Fear HIM, who, after having killed, HAS Authority to cast into GEHENNA; yes, I tell you, Fear him. 6 Are not Five Sparrows sold for two † Assarii? and yet not one of them is forgotten before GOD. 7 But even the HAIRS of your HEAD have all been numbered. Fear not; you are of more value than Many Sparrows. 8 † And I say to you, Whoever may acknowledge me before MEN, the SON of

2 † And there is nothing concealed, which will not be discovered, and hid, which will not be made known.

3 Therefore, what you speak in the DARK, will be heard in the LIGHT; and what you whispered to the EAR in CLOSETS, will be proclaimed on the HOUSE-TOPS.

4 † But I say to you, my FRIENDS, Be not afraid of those who KILL the BODY, and after this can do no more.

5 But I will show you whom you should fear; Fear HIM, who, after having killed, HAS Authority to cast into GEHENNA; yes, I tell you, Fear him.

6 Are not Five Sparrows sold for two † Assarii? and yet not one of them is forgotten before GOD.

7 But even the PAIRS of your HEAD have all been numbered. Fear not; you are of more value than Many Sparrows.

8 † And I say to you, Whoever may acknowledge me before MEN, the SON of

* Vatican Manuscript.—53, having gone out thence, the scribes, omit. 7, therefore—omit.

54, seeking—

† 6. An assarius was about one cent and five mills in value, or three farthings sterling.

† 54. Mark xii. 13. † 1. Matt. xvi. 6; Mark viii. 15. † 2. Matt. x. 26; Mark ix. 22; Luke viii. 17. † 4. Matt. x. 28; Isa. li. 7, 8, 12; Jer. i. 8. † 5. Matt. x. 22; Mark viii. 38; 2 Tim. ii. 12; 1 John ii. 22.

ὁμολογήσει ἐν αὐτῷ ἐμπροσθεν τῶν ἀγγέλων
will confess in him in presence of the messengers
του θεοῦ. ⁹ Ὁ δὲ ἀρνηταμενός με ἐνώπιον τῶν
of the God. He but having denied me in presence of the

ἀνθρώπων, ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγε-
men, will be denied in presence of the messen-
λων του θεοῦ. ¹⁰ Καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τον
gers of the God. And all who shall speak a word against the

υἱόν του ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ
son of the man, it will be forgiven to him; to the but
εἰς τὸ ἅγιον πνεῦμα βλασφημησάντι οὐκ ἀφε-
against the holy spirit having spoken evil not will
θήσεται. ¹¹ Ὅταν δὲ προσφέρωσιν ὑμᾶς ἐπι
be forgiven. When and they may may you to

γὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας,
the synagogues and the rulers and the authorities,
μὴ μεριμνᾶτε, πῶς ἢ τί ἀπολογησῃθε, ἢ τί
not be you anxious, how or what you may answer, or what
εἰπῇτε· ¹² τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν
you may say, the for holy spirit will teach you in
αὐτῇ τῇ ὥρᾳ, ἃ δεῖ εἰπεῖν.
this the hour, what it is proper to say.

¹³ Εἰπε δὲ τις αὐτῷ ἐκ του ὄχλου· Διδασ-
Raid and one to him out of the crowd, O tea-

καλε, εἰπε τῷ ἀδελφῷ μου μερισθῆναι μετ'
cher, speak to the brother of me to divide with

ἐμοῦ την κληρονομίαν. ¹⁴ Ὁ δὲ εἶπεν αὐτῷ·
me the inheritance. He and said to him

Ἀνθρώπε, τίς με κατέστησε δικάστην ἢ μερισ-
O man, who me appointed a judge or a divi-

την ἐφ' ὑμᾶς; ¹⁵ Εἰπε δὲ πρὸς αὐτούς· Ὁρατε
der over you? He said and to them; See you

καὶ φυλάσσεσθε ἀπο τῆς πλεονεξίας· ὅτι οὐκ ἐν
and beware you of the covetousness; because not in

τῷ περισσεueῖν τινὶ ἡ ζωὴ αὐτοῦ ἐστίν· ἐκ τῶν
the to abound any one the life of him is out of the

ὑπαρχόντων αὐτοῦ.
possessions of him.

¹⁶ Εἰπε δὲ παραβολὴν πρὸς αὐτούς, λέγων·
He spoke and a parable to them, saying;

Ἀνθρώπου τινὸς πλουσιοῦ ευφορήσεν ἡ χώρα.
A man certain rich yielded plentifully the farm.

¹⁷ Καὶ διελογίζετο ἐν ἑαυτῷ, λέγων· Τί ποιήσω;
And he reasoned in himself, saying; What shall I do?

ὅτι οὐκ ἔχω, πού συναξω τοὺς καρποὺς μου.
because not I have, where I will gather the fruits of me.

¹⁸ Καὶ εἶπε· Τοῦτο ποιήσω· καθέλω μου τὰς
And he said; This will do: I will pull down of me the

ἀποθήκας, καὶ μείζονας οἰκοδομήσω· καὶ συναξῶ
barns, and greater I will build; and I will collect

ἐκεῖ πάντα τὰ γένηματα μου, καὶ τὰ ἀγαθὰ μου·
there all the products of me, and the fruits of me:

¹⁹ καὶ ἔρω τῇ ψυχῇ μου· Ψυχῇ, ἔχεις πολλὰ
and I will say to the soul of me; Soul, thou hast many

MAN will also acknowledge him in the presence of the ANGELS of GOD.

⁹ But he who has RENOUNCED me before MEN, will be renounced the presence of the ANGELS of GOD.

¹⁰ † And every one who may speak a Word against the SON of MAN, it will be forgiven him; but HE who BLASPHEMES against the HOLY Spirit shall not be forgiven.

¹¹ † And when they may bring you to the SYNAGOGUES, and the RULERS, and the MAGISTRATES, be not anxious how you may defend yourselves, or what you may say;

¹² for the HOLY Spirit will instruct you, in that HOUR, what it is proper to say."

¹³ Then one out of the crowd said to him, "O Teacher, speak to my BROTHER to divide the INHERITANCE with me."

¹⁴ But HE replied to him, † "Man, who appointed Me a Judge or Arbitrer over you?"

¹⁵ And he said to them, † "See, and beware of * All Covetousness; for one's LIFE is not in the ABUNDANCE of his POSSESSIONS."

¹⁶ And he spoke a Parable to them, saying, "The FARM of a certain rich Man produced abundantly;

¹⁷ and he reasoned within himself, saying, 'What shall I do? For I have no place where to deposit my FRUITS.'

¹⁸ And he said, 'I will do this; I will pull down My STOREHOUSES, and build Greater; and there I will bring together All my * WHEAT and my GOOD things;

¹⁹ and I will say to MY-SELF, 'I have! thou hast ab-

* VATICAN MANUSCRIPT.—18. All Covetousness.

18. wheat and.

19. Matt. xii. 81, 82; Mark iii. 28; 1 John v. 16. Luke xxi. 14.

† 14. Exod. ii. 14.

† 18. 1 Tim. vi. 7—10.

: 11. Matt. x. 19; Mark xiii. 12

αγαθα κείμενα εἰς ἔτη πολλὰ ἀναπαύου, ^{good things being laid up for years many; rest thou;}
φαγε, πιε, ευφραίνου. ^{eat, drink, be glad.} ²⁰ Εἶπε δὲ αὐτῷ ὁ θεός· ^{Said but to him the God;}

Ἀφρον, ταῦτα τῇ νυκτὶ τὴν ψυχὴν σου ἀπαι- ^{Unwise, this the night the life of thee they}
τοῦσιν ἀπο σου ἃ δὲ ἡτοίματας, ^{require from thee, what and thou hast prepared, for whom} ^{τινι}
ἔσται; ^{shall be?} ²¹ Οὕτως ὁ θησαυρίζων ἑαυτῷ, καὶ μὴ ^{Thus he laying up treasure for himself, and not}
εἰς θεὸν πλουτῶν. ^{for God being rich.} ²² Εἶπε δὲ πρὸς τοὺς μαθητὰς ^{He said and to the disciples}

αὐτοῦ· Διὰ τοῦτο ὑμῖν λέγω, μὴ μεριμνᾶτε ^{of himself; Through this to you I say, not be you anxious}
τῇ ψυχῇ ὑμῶν, τί φαγητέ· μὴδὲ τῷ σώματι, ^{for the life of you, what you may eat, nor for the body,}
τί ἐνδύσθε. ^{τι} ²³ Ἡ ψυχὴ πλεον ἔστι τῆς ^{what you may put on. The life greater it is of the}
τροφῆς· καὶ τὸ σῶμα τοῦ ἐνδύματος. ^{food, and the body of the clothing.} ²⁴ Κατα-

νοήσατε τοὺς κοράκας, ὅτι οὐ σπεירוῦσιν, οὐδὲ ^{serve you the ravens, that not they sow, nor}
θερίζουσιν· οἷς οὐκ ἐστὶ ταμεῖον, οὐδὲ ἀποθή- ^{reap, for whom not is a store-house, nor a barn;}

κῇ· καὶ ὁ θεὸς τρέφει αὐτοὺς. Πόσῳ μᾶλλον ^{and the God feeds them. How much more}

ὑμεῖς διαφερέτε τῶν πατεινῶν; ^{you are valuable of the birds?} ²⁵ Τίς δὲ ἐξ ὑμῶν ^{Which and of you}

μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν ^{being anxious is able to add to the age}

αὐτοῦ πηχυν ἓνα; ^{of himself span one?} ²⁶ Εἰ οὖν οὐτε ἐλαχίστον ^{If then not even least}

δυνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε; ^{you are able, why about the remaining ones are you anxious?}

²⁷ Κατανοήσατε τὰ κρίνα, πῶς αὐξάνει· οὐ ^{Observe you the lilies, how it grows; not}

κοπία, οὐδὲ νηθεῖ. Λέγω δὲ ὑμῖν, οὐδὲ Σολο- ^{it labors, nor it tapers. I say but to you, not even Solom-}

μῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβαλετο ὡς ἐν ^{mon in all the glory of himself was clothed like one}

τούτων. ^{of these.} ²⁸ Εἰ δὲ τὸν χορτὸν ἐν τῷ ἀγρῷ, ^{If and the grass in the field,}

σημερον οὐτὰ καὶ αὐριον εἰς κλίβανον βαλλο- ^{to-day existing and to-morrow into an oven is being}

μενον, ὁ θεὸς οὕτως ἀμφιεννύσι, πόσῳ μᾶλλον ^{cast, the God so clothes, how much more}

ὑμᾶς, ὀλιγοπίστοι· ^{you, O you of weak faith?} ²⁹ Καὶ ὑμεῖς μὴ ζητεῖτε, ^{And you not seek,}

Abundance of Good things laid up for many Years; † rest, eat, drink, and enjoy thyself.

²⁰ But God said to him, 'Foolish man! This NIGHT they will demand † thy LIFE from thee; † and who then will possess what thou hast provided?'

²¹ Thus is HE who AMASSES TREASURE for himself, and is not † rich with respect to God."

²² And he said to * the DISCIPLES, "For this reason I charge you, Be not anxious about * your LIFE, what you shall eat, nor for * the BODY, what you shall put on.

²³ * For the LIFE is of more value than FOOD, and the BODY than RAIMENT.

²⁴ Observe the RAVENS; For they neither sow nor reap; have no Storehouse nor Granary; but God feeds them. How much more valuable are YOU than the BIRDS!

²⁵ And which of you, by being anxious, can prolong his LIFE † one Moment?

²⁶ If, then, you are not able to do the least, why are you anxious about the BEST?

²⁷ Observe the LILIES! How do they grow? They neither labor nor spin; and yet I say to you, that not even Solomon in ALL his SPLENDOR, was arrayed like one of these.

²⁸ If, then, GOD so decorate the HERB of the FIELD, (which flourishes To-day, and To-morrow will be cast into a Furnace,) how much more you, O you distrustful!

²⁹ And seek you not what you shall eat, * and

* VATICAN MANUSCRIPT.—22. the DISCIPLES. 23. For the LIFE. 29. and.

22. the LIFE.

22. your BODY.

* 26. Literally, to add a cubit or span to one's life. The phrase of adding a cubit was proverbial, denoting something minute. The Psalmist wrote—"Lord, let me know the measure of my days? Thou hast made my days hand-breadths." To add a cubit to one's stature would be an extraordinary accession of height.

† 10. Eccl. xi. 2; 1 Cor. xv. 32; James v. 5.
‡ 20. Job ix. 27; Psal. lxxviii. 7.
§ 21. Matt. vi. 20; ver. 33.
|| 22. Psal. lxxviii. 6; Jer. xvii. 11.
|| 23. 1 Tim. vi. 17, 19; James ii. 6.

† 20 Job ix. 27; Psal. lxxviii. 7.
‡ 21 Matt. vi. 20; ver. 33.

τι φαγητε η τι πιητε· και μη μετεωριζεσθε.
what you may eat or what you may drink; and not be you in anxiety.

³⁰ Ταυτα γαρ παντα τα εθνη του κοσμου επιζη-
These for all the nations of the world seek;

τει· υμων δε ο πατηρ οιδεν, οτι χρησετε τούτων.
of you and the father knows, that you have need of these.

³¹ Πλην (ζηετε την βασιλειαν του θεου, και
But seek you the kingdom of the God, and

ταυτα * [παντα] προστεθησεται υμιν.
these [all] shall be superadded to you.

³² Μη φοβου, το μικρον ποιμνιον· οτι ευδο-
Not fear, the little flock; for it has

κησεν ο πατηρ υμων δουναι υμιν την βασιλειαν.
pleased the father of you to give to you the kingdom.

³³ Πωλησατε τα υπαρχοντα υμων, και δοτε
Sell you the possessions of you, and give you

ελεημοσιν. Πoiησατε εαυτοις βαλαντια μη
alms. Make for yourself bags not

παλαιουμενα, θησαυρον ανεκλειπτον εν τοις
growing old, a treasure exhaustless in the

ουρανοις, όπου κλεπτης ουκ εγγιζει, ουδε σης
heavens, where a thief not approaches, nor moth

διαφθειρει. ³⁴ Όπου γαρ εστιν ο θησαυρος
destroys. Where for is the treasure

υμων, εκει και η καρδια υμων εσται.
of you, there also the heart of you will be.

³⁵ Εστωσαν υμων αι οσφυες περιζωσμεναι,
Let be of you the loins having been girded,

και οι λυχνοι καιομενοι· ³⁶ και υμεις ομοιοι
and the lamps burning; and you like

ανθρωποις προσδεχομενοι τον κυριον εαυτων,
to men looking for the lord of themselves,

ποτε αναλυσει εκ των γαμων· ινα ελθοντος
when he will return from the marriage feasts; that having come

και κρουσαντος, ευθεως ανοιξωσιν αυτω.
and having knocked, immediately it may be opened to him.

³⁷ Μακαριοι οι δουλοι εκεινοι, ους ελθων ο
Blessed the slaves those, whom having come the

κυριος ευρησει γρηγορουντας· αμην λεγω υμιν,
lord shall find watching; indeed I say to you,

οτι περιζωσεται, και ανακλινει αυτους, και
that he will gird himself, and will make to recline them, and

παρελθων διακονησει αυτοις. ³⁸ Και εαν ελ-
going forth he will minister to them. And if he may

θη εν τη δευτερα * [φυλακη,] και εν τη τριτη
come in the second [watch,] or in the third

φυλακη * [ελθω,] και ευρηθωτω· μακαριοι εισιν
watch [may come,] and may find thus; blessed are

οι δουλοι εκεινοι. ³⁹ Τουτο δε γινωσκετε, οτι,
the slaves those. This and know you, that,

ει ηδει ο οικοδοποτης, ποια ωρα ο κλεπτης
if had known the householder, in what hour the thief

ερχεται, εγρηγορησαν αν, και ουκ αν αφηκε
comes, he would watch, and not would allow

διορυγναι τον οικον αυτου. ⁴⁰ Και υμεις * [ουν]
to dig through the house of himself. And you [therefore]

what you shall drink; and be not in restless suspense.

³⁰ For all these things do the NATIONS of the world seek; and Your FATHER knows That you need them.

³¹ † But seek * his KINGDOM; and these shall be superadded to you.

³² Fear not, LITTLE Flock; † For it has pleased your FATHER to give you the KINGDOM.

³³ Sell your POSSESSIONS, and give Alms; † make for yourselves Pur-ses which grow not old, an unfailing Treasure in the HEAVENS, where no Thief approaches, nor Moth de-stroys.

³⁴ For where your TREASURE is, there your HEART will also be.

³⁵ † Stand with Your LOINS girded, and † and LAMPS burning;

³⁶ and be you like Men waiting for their MASTER, when he will return from the NUPTIAL FEASTS; that when he comes and knocks, they may instantly open to him.

³⁷ † Happy are those SERVANTS, whom, when their MASTER arrives, he shall find watching! I as-sure you, That he will gird himself, and cause them to recline, and going forth he will serve them.

³⁸ And if he should come in the second, or in the third Watch, and thus find them, happy are * they!

³⁹ † Now you know this, That if the HOUSEHOLDER had known at What Hour the THIEF would come, he would have watched, and not have permitted him to break into his house.

⁴⁰ † Be you also pre-

* VATICAN MANUSCRIPT.—31. his kingdom; and these. 31. all—omit. 38. theg.
38. Watch—omit. 38. may come—omit. 40. therefore—omit.

† 31. Matt. vi. 33. † 32. Mtnt. xi. 25, 26. † 33. Matt. vi. 20; Luke xvi. 9; I Tim. vi. 19. † 35. Eph. vi. 13; 1 Pet. i. 13. † 35. Matt. xxv. 1, etc. † 37. Matt. xiii. 40. † 38. Matt. xxiv. 43; 1 Thess. v. 2; Rev. iii. 3; xv. 16. † 40. Mark xiii. 33; Luke xxi. 34.

γινεσθε ετοιμοι· ὅτι, ἡ ὥρα οὐ δοκεῖτε, ὁ
be prepared, because, in the hour not you think, the
 υἱὸς τοῦ ἀνθρώπου ἐρχεται. ⁴¹ Εἶπε δὲ * [αὐτῷ]
son of the man comes, Said and [to him]
 ὁ Πέτρος· Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν
the Peter; O lord, to us the parable
 ταύτην λέγεις, ἡ καὶ πρὸς πάντας.
this thou sayest, or also to all?

⁴² Εἶπε δὲ ὁ κύριος· Τίς ἀρα ἐστὶν ὁ πιστὸς
Said and the Lord, Who then is the faithful
 οἰκονομὸς καὶ φρονιμὸς, ὃν καταστήσει ὁ κύριος
steward and wise, whom will appoint the lord
 ἐπὶ τῆς θεραπείας αὐτοῦ του δίδοναι ἐν καιρῷ
over the domestics of himself the to give in season
 το σιτομετρίου; ⁴³ Μακάριος ὁ δούλος ἐκεῖνος,
the measure of food? Blessed the slave that,

ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὕρησεν ποιοῦντα οὕτως
when coming the lord of him will find doing thus.

⁴⁴ Ἀληθὺς λεγὼ ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπαρ-
Truly I say to you, that over all to the be-
 χουσιν αὐτοῦ καταστήσει αὐτόν. ⁴⁵ Εἰάν τις
longing of himself he will appoint him. If but

εἰπῇ ὁ δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ
should say the slave that in the heart of himself:
 Χρονίζει ὁ κύριος μου ἐρχεσθαι· καὶ ἀρξήται
Delays the lord of me to come; and shall begin

τυπτεῖν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίει
to strike the servants and the maidens, to eat

τε καὶ πίνειν καὶ μεθύσκεσθαι· ⁴⁶ ἢ ξεῖ ὁ κύριος
and also to drink and to be drunken, will come the lord

τοῦ δούλου ἐκεῖνου ἐν ἡμέρᾳ, ἢ οὐ προσδοκᾷ,
the slave that in a day, to which not he looks,

καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει· καὶ διχοτομήσει
and in an hour which not he knows; and shall cut asunder

αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπιστῶν
him, and the part of him with the unbelievers

θῆσει. ⁴⁷ Εἰκεῖνος δὲ ὁ δούλος ὁ γνούς το
will place. That and the slave who having known the

θελημα τοῦ κυρίου ἑαυτοῦ, καὶ μὴ ἑτοίμασας,
will of the lord himself, and not having prepared,

μηδὲ ποιήσας πρὸς τὸ θελημα αὐτοῦ, δαρησε-
whether having done according to the will of him, shall be bea-

ται πολλὰς· ⁴⁸ ὁ δὲ μὴ γνούς. ποιήσας δὲ
many; he but not having known, having done and

ἀξία πληγῶν δαρησεται ὀλίγας. Πάντι δὲ ὅ
deserving of stripes shall be beaten few To all and to whom

ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ·
is given much, much will be required from him;

καὶ ὅς παρεθεντο πολὺ, περισσοτερον αἰτη-
and to whom they have entrusted much, more they

σουσιν αὐτόν.
will ask him.

⁴⁹ Πῦρ ἦλθον βαλεῖν εἰς τὴν γῆν· καὶ τί
Fire I came to throw into the earth, and what

θελῶ, εἰ ἤδη ἀνηθό. ⁵⁰ Βαπτισμα δὲ ἐχῶ
do I wish, if already it were kindled. A dipping and I have

pared; For at an hour you think not, the SON of MAN comes."

⁴¹ Then PETER said, "Master, dost thou speak this PARABLE to us, or even to all?"

⁴² And the LORD said, "Who then is * the FAITHFUL, the WISE STEWARD, whom the LORD will appoint over his DOMESTICS, to DISPENSE the * proper allowance of food in its Season."

⁴³ Happy that SERVANT, whom his MASTER, at his arrival, shall find thus employed!

⁴⁴ I tell you truly. That he will appoint him over ALL his PROPERTY.

⁴⁵ But if that SERVANT should say in his HEART, "My MASTER delays to come;" and shall begin to beat the SERVANTS and the MAIDENS, and to eat and drink and be drunk;

⁴⁶ the MASTER of that SERVANT will come in a Day when he does not expect him, and at an hour of which he is not aware, and will cut him off, and will appoint his PORTION with the UNBELIEVERS.

⁴⁷ And THAT SERVANT, who knew the WILL of his MASTER, and was not prepared, nor did according to his WILL, he shall be beaten with many stripes;

⁴⁸ but HE who KNEW not, and did things worthy of Stripes, shall be beaten with few. And from any one to whom much is given much will be required; and from him with whom much has been deposited, they will exact the more.

⁴⁹ I came to throw FIRE on the LAND; and what do I wish,—if it were already kindled?

⁵⁰ But I have an Im-

* VATICAN MANUSCRIPT.—41. to him—omit. whom. 42. portion of food in.

42. the FAITHFUL Steward, the WISE.

43. Matt. xxiv. 45; xxv. 21. xxiv. 51.

44. Matt. xxiv. 47. 45. Num. xv. 50; Matt. i. 15.

46. Lev. v. 17; 1 Tim. i. 15.

βαπτισθῆναι· και πως συνεχομαι, εως ου
to b dipped, and how I am pressed, till
τελεσθῇ. ⁵¹ Δοκεῖτε, ὅτι εἰρηνην παρεγενόμην,
may be finished. Do you think, that peace I came

δουναί ἐν τῇ γῇ· Οὐχι, λέγω ὑμῖν, ἀλλ' ἡ
to give in the earth? No, I say to you, but rather
διαμερισμόν. ⁵² Ἐσονται γὰρ ἀπο τοῦ νῦν
division. Shall be for from the now

πεντε ἐν οἴκῳ ἐνὶ διαμερισμένοι, τρεῖς ἐπὶ
five in house one having been divided, three against
δυσί, και δυο ἐπὶ τρισί. ⁵³ Διαμερισθῇσεται
two, and two against three. Will be divided

πατὴρ ἐφ' υἱόν, και υἱὸς ἐπὶ πατρί· μητὴρ ἐπὶ
a father against a son, and a son against a father: a mother against
θυγατρί, και θυγατὴρ ἐπὶ μητρί· **πενθερα**
a daughter, and a daughter against a mother: a mother-in-law
ἐπὶ τὴν νυμφὴν αὐτῆς, και νυμφὴ ἐπὶ
against the a daughter-in-law of herself, and a daughter-in-law against
τὴν πενθεραν αὐτῆς.
the mother-in-law of herself.

⁵⁴ Ἐλεγε δὲ και τοῖς ὄχλοις· Ὅταν ἰδῇτε τὴν
He said and also to the crowds: When you see the
νεφέλην ἀνατελλούσαν ἀπο δυσμῶν, εὐθεὺς
cloud rising from west, immediately

λέγετε· Ὁμβρος ἐρχεται· και γινεται οὕτω.
you say: A shower comes: and it happens so.

⁵⁵ Καὶ ὅταν νότον πνεύοντα, λέγετε· Ὅτι καυ-
And when South wind is blowing, you say: That burning
σων ἐστὶ· και γινεται. ⁵⁶ Ὑποκριταί, το
heat shall be: and it happens. Hypocrites, the

προσώπων τῆς γῆς και τοῦ οὐρανοῦ οἰδατε
face of the earth and of the heaven you know
δοκιμαζεῖν· τὸν δὲ καιρὸν τούτων πως οὐ
to discern: the hut season this how not

δοκιμαγετε; ⁵⁷ Τί δὲ και ἀφ' ἑαυτῶν οὐ κρινετε
do you discern? Why and even of yourselves not judge you
τὸ δίκαιον; ⁵⁸ Ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντι-
the right? When for thou goest with the oppo-

δικου σου ἐπ' ἀρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν
naut of thee to a ruler, in the way give thou labor
ἀπηλλαχθῆαι ἀπ' αὐτοῦ· μήποτε κατασυρῇ σε
to be set free from him: lest he may drag thee

πρὸς τὸν κριτὴν, και ὁ κριτὴς σε παραδῷ τῷ
to the judge, and the judge thee may deliver to the
πρακτορί, και ὁ πρακτὼρ σε βαλῇ εἰς φυλά-
officer, and the officer thee may cast into prison.

κην. ⁵⁹ Λέγω σοι, οὐ μὴ ἐξελθῇς ἐκεῖθεν,
I say to thee, not without thou shalt come out thence,
ἕως οὗ και τὸ εἰσάγον ἅπτον ἀποδῷς.
till even the last lepton thou hast paid.

mersion † to undergo; and how am I pressed, till it may be consummated?

⁵¹ † Do you imagine That I am come to give Peace in the LAND? I tell you, No; but rather Division.

⁵² For from this TIME, five in * One house will be divided; three against two, and two against three;—

⁵³ † A Father against a Son, and a Son against a Father; a Mother against * the DAUGHTER, and a Daughter against * the MOTHER; a Mother-in-law against her DAUGHTER-IN-LAW, and a Daughter-in-law against her MOTHER-IN-LAW."

⁵⁴ And he said also to the CROWDS. † "When you see † * a Cloud rising from the West, you immediately say, 'A Shower is coming;' and so it happens.

⁵⁵ And when † the South wind is blowing, you say, 'There will be scorching Heat;' and it occurs.

⁵⁶ O Hypocrites! you know how to scan the FACE of the EARTH and of the SKY; but how is it, you * cannot discern this TIME?

⁵⁷ And why do you not, even of yourselves, judge what is RIGHT?

⁵⁸ † When thou goest with thy LEGAL OPPONENT to a Magistrate, on the ROAD labor to be released from him, lest he drag thee to the JUDGE, and the JUDGE deliver Thee to the OFFICER, and the OFFICER cast Thee into Prison.

⁵⁹ I tell thee, thou wilt by no means be released till thou hast paid even the LAST † Lepton?"

* VATICAN MANUSCRIPT.—52. One House. 54. a Cloud. 56. cannot.

53. the DAUGHTER.

53. the MOTHER.

† 54. The westerly winds in the Holy Land are still generally attended with rain, whilst the easterly winds are usually dry. † 55. Le Bruyn tells us, there blew when he was at Ramla, a south-east wind, which coming from the desert beyond Jordan, caused a great heat, and that it continued some days.—Harmer.

† 56. Lepton, in value about two

† 59. Mark x. 28. † 51. Matt. x. 34. † 53. Micah vii. 6. † 54. Matt. xvi. 8.

ΚΕΦ. ιγ. 13.

Ἀπαρσαν δε τινες εν αυτω τω καιρω, απα-
Were present and some in to him the season, re-
γελοντες αυτω περι των Γαλιλαιων, ων το
porting to him concerning the Galileans, of whom the
αίμα Πιλατος εμιξε μετα των θυσιων αυτων.
blood Pilate mingled with the sacrifices of them.
Ἔκαστος ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Δοκεῖτε,
And answering the Jesus said to them; Suppose you,
ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρα πάντας
that the Galileans these sinners above all
τούς Γαλιλαίους ἐγενοντο, ὅτι τοιαῦτα πεπονθα-
the Galileans were, because such things they have
σιν; Ὁυχι, λεγῶ ὑμῖν· ἀλλ' εἰ μὴ μετανοήτε,
suffered? No, I say to you; but except you reform,
πάντες ὡσαύτως ἀπολείπθῃ. Ἡ ἐκεῖνοι οἱ
all in like manner you will perish. Or those the
ἑκα καὶ ὀκτώ, ἐφ' οὓς ἐπέσεν ὁ πύργος ἐν τῷ
ten and eight, on whom fell the tower in the
Σιλωαμ, καὶ ἀπεκτείνεν αὐτούς, δοκεῖτε, ὅτι
Silloam, and killed them, suppose you, that
οὗτοι ὀφείλονται ἐγενοντο παρα πάντας ἀνθρώ-
they offenders were above all men
πους τοὺς κατοικοῦντας ἐν Ἱερουσαλὴμ; Ὁυχι,
those dwelling in Jerusalem? No,
λεγῶ ὑμῖν· ἀλλ' εἰ μὴ μετανοήτε, πάντες
I say to you; but except you reform, all
ὁμοίως ἀπολείπθῃ. Ἐλέγε δὲ ταύτην τὴν
in like manner you will perish. He spoke and this the
παραβολήν· Συκὴν εἶχε τις ἐν τῷ ἀμπελῶνι
parable; A fig-tree had one in the vineyard
αὐτοῦ πεφυτευμένην· καὶ ἦλθε ζητῶν καρπὸν
of himself having been planted; and came seeking fruit
ἐν αὐτῇ, καὶ οὐκ εὗρεν. Ἔειπε δὲ πρὸς τὸν
on her, and not found. He said and to the
ἀμπελουργόν· Ἰδοὺ, τρία ἔτη ἐρχομαι ζητῶν
vine-dresser; Lo, three years came seeking
καρπὸν ἐν τῇ συκῇ, ταύτῃ, καὶ οὐκ εὗρισκω·
fruit on the fig-tree this, and not to find;
ἐκκοψὼν αὐτήν· ἵνα τί καὶ τὴν γῆν καταργεῖ;
cut down her; why and the earth it renders useless?
Ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ· Κυριε, ἀφε
He and answering says to him; O Lord, leave
αὐτήν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκαψῶ περὶ
her also this the year, till I may dig about
αὐτήν, καὶ βαλῶ κοπρία· ἢ καὶ μὲν ποιήσῃ
her, and I may put dung; and if indeed it may bear
καρπὸν· εἰ δὲ μὴ, εἰς τὸ μέλλον ἐκκοψεῖς
fruit; if not, in the future thou mayest cut down
αὐτήν. Ἦν δὲ διδασκῶν ἐν μιᾷ τῶν συνα-
her. He was and teaching in one of the syna-

CHAPTER XIII.

1 And some were present at That PERIOD, informing him concerning the GALILEANS, † Whose BLOOD Pilate mingled with their SACRIFICES.

2 And * he answering said to them, "Do you think That those GALILEANS were the greatest Transgressors in All GALLILEE, Because they suffered Such things?

3 I tell you, No; but, unless you reform, you will all in like manner be destroyed.

4 Or, Those EIGHTEEN, on whom † the TOWER in SILOAM fell, and killed them, do you imagine they were greater Offenders than All those MEN who DWELL in Jerusalem?

5 I tell you, No; but, unless you reform, you will all in like manner be destroyed."

6 And he spoke This PARABLE; ‡ "A certain man had a Fig-tree planted in his VINEYARD; and he came seeking Fruit on it, but found none.

7 And he said to the VINE-DRESSER, "Behold, I have come Three Years seeking Fruit on this FIG-TREE, and find none; cut it down, why should it render the GROUND unproductive?"

8 And HE answering, said to him, "Sir, leave it This YEAR also, till I dig about it, and manure it;

9 and * perhaps it may bear Fruit; but if not, at a FUTURE time thou mayest cut it down."

10 And he was teaching

* VATICAN MANUSCRIPT.—2. he answering. if not, thou mayest.

9. AFTER THAT it may bear Fruit; but

† i. Josephus says, that Archelaus sent his soldiers into the temple, "who suddenly falling upon them, as they were sacrificing, slew about three thousand of them." And Antipater, when he accused Archelaus for this among other crimes before the Emperor Augustus, is reported by Josephus as saying that he had "cruelly cut the throats of those who came up to the feast, and were at their own sacrifices." ‡ 4. A tower near the pool Siloam, which supplied the city with water, and being situated in the midst of Jerusalem, at the foot of Mount Zion, was a place of great resort.—See John ix. 7; Neh. iii. 25.

γαγων εν τοις σαββασι. ¹¹ Και ιδου, γυνη ην
gogues in the sabbaths. And lo, a woman was
πνευμα εχουσα ασθενειας ετη δεκα και οκτω
aspicit having of infirmity years ten and eight;
και ην συγκυπτουσα, και μη δυναμενη ανακυψαι
and was being bent double, and not being able to raise up
εις το παντελες. ¹² Ιδων δε αυτην ο Ιησους,
for all time. Seeing and her the Jesus,

προσεφωησε, και ειπεν αυτη· Γυνα, απολε-
he called to, and said to her; O woman, thou hast
λυσαι της ασθενειας σου. ¹³ Και επεθηκεν
been loosed of the infirmity of thee. And he placed

αυτη τας χειρας· και παραχρημα ανωρθωθη,
to her the hands, and immediately she stood erect,
και εδοξαζε τον θεον. ¹⁴ Αποκριθεις δε ο αρχι-
and glorified the God. Answering and the syna-

συναγωγος, αγανακτων, οτι τω σαββατω εθερα-
agogue-ruler, being angry, because in the sabbath healed
πευσεν ο Ιησους, ελεγε τω οχλω· Εξ ημεραι

εισιν, εν αις δει εργαζεσθαι· εν ταυταις ουν
the Jesus, he said to the crowd; Six days
are, in which it is proper to work; in these therefore

ερχομενοι θεραπευεσθε, και μη τη ημερα του
coming be you healed, and not in the day of the
σαββατου. ¹⁵ Απεκριθη ουν αυτω ο κυριος, και
sabbath. Answered therefore to him the lord, and

ειπεν· Υποκριται, εκαστος υμων τω σαββατω
said; O hypocrites, each one of you in the sabbath

ου λυει τον βουν αυτου η τον ονον απο της
not loose the ox o' himself or the ass from the
φαινης, και απαγαων ποτιζει; ¹⁶ Ταυτην δε,
stall, and having led he drinks? This and,

θυγατερα Αβρααμ ουσαν ην εδησεν ο σατανas
a daughter of Abraham being, whom bound the adversary

ιδου δεκα και οκτω ετη, ουκ εδει λυθηναι απο
lo ten and eight years, not ought to be loosed from

του δεσμου τουτου τη ημερα του σαββατου;
the bond this in the day of the sabbath?

¹⁷ Και ταυτα λεγοντος αυτου, κατησχυνοντο
And these things saying of him, were ashamed

παντες οι αντικειμενοι αυτω· και πας ο οχλος
all the opponents to him; and all the crowd

εχαiren επι πασι τοις ενδοξαι· τοις γινομενοις
rejoiced for all the glorious things, those being done

υ' αυτου
by him.

¹⁸ Ελεγε δε· Τινι ομοια εισιν η βασιλεια του
He said and; To what like is the kingdom of the

θεου, και τινι ομοιωσω αυτην; ¹⁹ Ομοια εστι
God, and to what shall I compare her, Like it is

κοκκη σιναπεως, ον λαβων ανθρωπος εβαλεν
a grain of mustard, which having taken a man he cast

εις κηπον εαυτου· και ηυξησε, και εγενετο εις
into a garden of himself, and it grew, and became into

δενδρον * [μεγα,] και τα πετεινα του ουρανου
a tree, [great,] and the birds of the heaven

in one of the SYNAGOGUES on the SABBATH.

¹¹ And behold, there was a Woman who had a Spirit of Infirmity for eighteen Years, and was bent down, and was not able to raise herself up at all.

¹² And Jesus seeing her, called to her and said, "Woman, thou art released from thine INFIRMITY."

¹³ ‡ And he placed his HANDS on her; and immediately she stood erect, and praised God.

¹⁴ And the SYNAGOGUE-RULER, being angry, Because JESUS had healed on the SABBATH, answering, said to the CROWD, † "There are Six Days in which you ought to labor, in these, therefore, come and be cured, ‡ and not on the SABBATH."

¹⁵ * But the LORD answered him, and said, "Hypocrites! † does not every one of you, on the SABBATH, loose his OX or his ASS from the STALL, and lead him to DRINK?"

¹⁶ And was it not proper, that this woman, ‡ being a Daughter of Abraham, whom the ADVERSARY has bound, behold, Eighteen Years, to be released from this BOND on the SABBATH?"

¹⁷ And on his saying this, All L's OPPOSES were ashamed; and All the CROWD rejoiced at All those GLORIOUS WORKS which were PERFORMED by him.

¹⁸ And he said, ‡ "What is the KINGDOM of GOD like? and to what shall I compare it?"

¹⁹ It is like a Grain of Mustard, which a Man took, and planted in his Garden; and it grew, and became a Tree; and the BIRDS of the HEAVEN

* VATICAN MANUSCRIPT.—16. But the Lord answered him, and said. 10. great—omit.

† 13. Mark xvi. 18; Acts ix. 17. ‡ 14. Exod. xx. 9. ‡ 14. Math. xii. 10; Mark ii. 2; Luke vi. 7; xiv. 6. ‡ 16. Luke xv. 6. ‡ 16. Luke xix. 9. ‡ 18. Matt. xii. 81; Mark iv. 30.

κατεσκήνωσεν ἐν τοῖς κλαδοῖς αὐτοῦ. ²⁰ Καὶ
lodge in the branches of it. And
παλιν εἶπε· Τινὶ ὁμοιωσῶ τὴν βασιλείαν τοῦ
again he said: To what shall I compare the kingdom of the
θεοῦ; ²¹ Ὅμοια ἐστὶ ζυμῇ, ἣν λαβούσα γυνή
of God? Like It is to leaven, which having taken a woman
ἐνεκρυσεν εἰς ἀλευρου σάτα τρία, ἕως οὗ ἐζυ-
mised into of meal measures three, till was
μωθῇ ὅλον. ²² Καὶ διεπορεύετο κατὰ πόλεις
leavened whole. And he passed throughout cities
καὶ κώμας, διδασκῶν, καὶ πορεύειν ποιοῦμενος
and towns, teaching, and went on making
εἰς Ἱερουσαλὴμ. ²³ Εἶπε δὲ τις αὐτῷ· Κυρίε,
for Jerusalem. Said and one to him: O Lord,
εἰ ὀλίγοι οἱ σωζόμενοι; Ὁ δὲ εἶπε πρὸς αὐτούς·
are few those being saved: He and said to them:
²⁴ Ἀγωνίσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας·
strive you to enter through the strait door:
ὅτι πολλοὶ, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν,
for many, I say to you, will seek to enter,
καὶ οὐκ ἰσχύσουσιν. ²⁵ Ἀφ' οὗ ἂν ἐγερθῇ ὁ
and not will be able. From when may be raised the
οἰκοδεσπότης, καὶ ἀποκλείσῃ τὴν θύραν, καὶ
householder, and may have shut the door, and
ἀρξῇσθε ἐξω ἑστάναι, καὶ κρούειν τὴν θύραν,
you may begin without to stand, and to knock the door,
λεγοντες· Κυρίε, [κυρίε,] ἀνοίξον ἡμῖν· καὶ
saying: O Lord, [O Lord,] open thou to us: and
ἀποκριθεὶς εἰπὲς ὑμῖν· Οὐκ οἶδα ὑμᾶς, ποθεν
answering he will say to you: Not I know you, whence
εὔτε. ²⁶ Τότε ἀρξῇσθε λέγειν· Εἶφαγον ἐν σοί-
you are. Then you will begin to say: We ate in pre-
πῖον σου καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας.
sence of thee and in the wide places of thy house hast taught.
²⁷ Καὶ εἰπὲς· Λέγω ὑμῖν, οὐκ οἶδα * [ὑμᾶς,]
And he will say: I say to you, not I know [you,]
ποθεν εὔτε· ἀποστῆτε ἀπ' ἐμοῦ πάντες οἱ
whence you are: depart from me all the
ἐργαταὶ τῆς ἀδικίας· ²⁸ Ἐκεῖ ἐστί· ὁ κλαυθμὸς
workers of the wrong. There will be the weeping
καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὀψῇσθε Ἀβραάμ
and the gnashing of the teeth, when you may see Abraham
καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ πάντας τοὺς προφῆτας
and Isaac and Jacob and all the prophets
ἐν τῇ βασιλείᾳ τοῦ θεοῦ, ὑμεῖς δὲ ἐκβαλομένοι
in the kingdom of the God, you and being cast
ἐξω. ²⁹ Καὶ ἔξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν,
outside. And they will come from east and west,
καὶ ἀπὸ βορρᾶ καὶ νοτοῦ· καὶ ἀναλίσθουσιναι
and from North and South: and will recline
ἐν τῇ βασιλείᾳ τοῦ θεοῦ. ³⁰ Καὶ ἰδοὺ, εἰσὶν
in the kingdom of the God. And lo, they are

built their nests in its
BRANCHES.”
²⁰ And again he said,
“To what shall I compare
the KINGDOM of God?”
²¹ It resembles Leaven,
which a Woman taking,
mingled in three + mea-
sures of Meal, till the
whole fermented.”
²² † And he passed
through Cities and Villa-
ges, teaching, and traveling
towards Jerusalem.
²³ And one said
to him, “Master, are those
few who are BEING saved?”
And he said to them,
²⁴ † “Earnestly endea-
vor to enter through the
NARROW Door; For many,
I tell you, will seek to
enter in, and will not be
able.”
²⁵ When the HOUSE-
HOLDER shall rise and
close the DOOR, and you
shall begin to stand with-
out, and to knock at the
DOOR, saying, † “Master,
open to us;” and he shall
answer and say to you,
“I do not recognize you;
whence are you?”
²⁶ you will then begin
to say, “We have eaten and
drank in thy presence, and
thou hast taught in our
OPEN SQUARES.”
²⁷ † But he will say
* to you, “I do not know
from whence you are.
Depart from me, all you
WORKERS of Wickedness.”
²⁸ There will be the
WEEPING and the GNAS-
HING of TEETH, † when you
shall see Abraham, and
Isaac, and Jacob, and All
the PROPHETS in the KING-
DOM of GOD, and you cast
out
²⁹ And they will come
from the East and West,
and from the North and
South, and will recline in
the KINGDOM of GOD.
³⁰ † And behold, they

* VATICAN MANUSCRIPT.—25. Lord—omit.
27. you—omit.

† 21. See Note on Mark xiii. 33.

‡ 22. Matt. ix. 35; Mark vi. 6.

§ 27. Matt. vii. 23; xxv. 41.

|| Luke x. 31.

† 24. Matt. vii. 13.

‡ 28. Matt. viii. 11.

§ 25. Luke i. 48.

|| 30. Matt. xix. 30; xx. 16.

εσχατοι, οἱ εσονται πρωτοι· και εισι πρωτοι, οἱ
last, who shall be first; and they are first, who
εσονται εσχατοι. ³¹ Εν αὐτῇ τῇ ἡμέρᾳ προσήλ-
will be last. In this the day approached
θον τινες Φαρισαῖοι, λεγοντες αὐτῷ· Εξελθε,
certain of Pharisees, saying to him; Come out,
και πορευου εντευθεν· ὅτι Ἡρωδης θελει σε
and go thou hence; for Herod wishes thee
αποκτείνειαι. ²² Καὶ εἰπεν αὐτοῖς· Πορευθεντες
to kill. And he said to them; Having gone
εἰπατε τῇ αλωπεκί ταυτῇ· Ἰδου, εκβαλλω δαι-
say you to the fox this; Lo, I cast out de-
μονια και ιασεις επιτελω σημερον και αυριον,
mons and cures perform to-day and to-morrow,
και τῇ τριτῇ τελειουμαι. ³³ Πλην δεῖ με
and in the third I shall have ended, But it behoves me
σημερον και αυριον και τῇ ερχομενῃ πορευεσθαι·
to-day and to-morrow and in the coming to go;
ὅτι οὐκ ἐνδεχεται προφητὴν ἀπολεσθαι ἐξω
for not it is possible a prophet to perish out
Ἱερουσαλὴμ. ³⁴ Ἱερουσαλὴμ, Ἱερουσαλὴμ, ἡ
of Jerusalem, Jerusalem, Jerusalem, the
ἀποκτείνουσά τοὺς προφῆτας, και λιθολουσά
killing the prophets, and stoning
τοὺς ἀπεσταλμένους πρὸς αὐτὴν, ποσάκις ἠθε-
those having been sent to her, how often I de-
λησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον
sought to gather the children of thee, what manner
ὄρνις τὴν ἑαυτῆς νοσπίαν ὑπὸ τὰς πτερυγας;
a bird the herself's brood under the wings;
καὶ οὐκ ἠθελήσατε. ³⁵ Ἰδου, ἀφίεται ὑμῖν ὁ
and not you were willing. Lo, is left to you the
οἶκος ὑμῶν. Λεγω δε ὑμῖν, ὅτι οὐ μὴ με ἴδητε,
house of you. I say and to you, that not not me you may see,
ἕως * [ἀν ᾗ ἔξη ὅτε] εἰπητε· Εὐλογημένος ὁ
till [away come when] you may say; Having been blessed be
ἐρχόμενος ἐν ὀνόματι κυρίου.
coming in name of Lord.

ΚΕΦ. ιδ'. 14.

¹ Καὶ ἐγένετο ἐν τῷ ελθεῖν αὐτὸν εἰς οἶκον
And it happened in the to come him into a house
τινὸς τῶν ἀρχόντων τῶν Φαρισαίων σαββατῷ
of one of the rulers of the Pharisees in a sabbath
φαγεῖν ἄρτον, και αὐτοὶ ἦσαν παρατηροῦμενοι
to eat bread, and they were watching
αὐτὸν. ² Καὶ ἰδου, ἄνθρωπος τις ἦν ὕδρωτικός
him. And lo, a man certain was dropsical
ἐμπροσθεν αὐτοῦ. ³ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς
in presence of him. And answering the Jesus
εἶπε πρὸς τοὺς νομικοὺς και Φαρισαίους, λεγων·
said to the lawyers and Pharisees, saying·
Εἰ ἐξεστι τῷ σαββατῷ θεραπεύειν; Οἱ δὲ
If it is lawful in the sabbath to cure? They but

are last who will be first, and they are first who will be last.

³¹ On That DAY, certain Pharisees approached, saying, "Go, depart hence; for Herod intends to kill Thee."

³² And he said to them, "Go, and tell that t fox, Behold, I expel Demons, and perform Cures To-day and To-morrow, and on the THIRD * Day I shall have finished.

³³ But I must go on To-day, and To-morrow, and the day FOLLOWING; For it is not possible for a Prophet to perish t out of Jerusalem.

³⁴ O Jerusalem, Jerusalem, Jerusalem! DESTROYING the PROPHETS, and stoning THOSE SENT to thee! how often have I desired to assemble thy CHILDREN, as a Bird collects HER Young under her WINGS, but you would not!

³⁵ Behold, your HABITATION is left to you; and I tell you, That you shall not see me, till you shall say, † "Blessed be HE who comes in the Name of Jehovah!"

CHAPTER XIV.

¹ And it occurred, on a Sabbath, as he WENT to eat Bread into the House of one of the RULING PHARISEES, that they were watching him.

² And behold, there was a certain dropsical Person in his presence.

³ And JESUS answering, spoke to the LAWYERS and Pharisees, saying, † "Is it lawful to cure in the SABBATH * Day, or not?"

⁴ But THEY were silent.

* VATICAN MANUSCRIPT.—32. Day, not? But.

35. may come, when—omit.

3. Day, or

† 32. It is not certain that Jesus meant Herod here; he might have only intended to call that man so, from whom the advice of departing came, (whether from the speaker himself; or from the person who sent him;) for it is probable that the advice was given craftily, and with a design to frighten Jesus, and make him go from that place.—Pearce. * 33. Because he was only to be judged by the great Sanhedrim, and they were only to pass judgment on him in that place.—Lightfoot.

† 34. Matt. xxiii. 37.

† 35. Per. xxviii. 20.

† 3. Matt. xii. 10.

ἤσυχασαν. Καὶ ἐπιλαβόμενος ἰάσατο αὐτον,
 were silent. And having taken hold he cured him,
 καὶ ἀπελύσε. ⁵ Καὶ ἀποκριθεὶς πρὸς αὐτοὺς
 and dismissed. And answering to them
 εἶπε· Τίνος ὑμῶν οὗτος ἢ βους εἰς φρεὰρ ἐμπε-
 said; Of any one of you as ass or an ox into a pit shall
 σκεῖται, καὶ οὐκ εὐθέως ἀνασπασεῖ αὐτον ἐν τῇ
 fall, and not immediately will draw out him in the
 ἡμέρᾳ του σαββατου; ⁶ Καὶ οὐκ ἰσχυσαν ἀνα-
 day of the sabbath? And not they were able to
 πικριθῆναι * [αὐτῷ] πρὸς ταῦτα.
 reply [to him] to these things.

⁷ Ἐλέγε δὲ πρὸς τοὺς κεκλημένους παραβολὴν,
 He spoke and to those having been invited a parable,
 ἐρεχὼν πῶς τὰς πρωτοκλισίας ἐξελεγοντο,
 observing how the first reclining places they were choosing out,
 λέγων πρὸς αὐτούς· ⁸ Ὅταν κληθῇς ὑπο
 saying to them; When thou mayest be invited by
 τίνος εἰς γάμους, μὴ κατακλιθῇς εἰς τὴν πρω-
 any one to marriage-feasts, not thou mayest recline in the first
 τοκλισίαν· μῆποτε ἐντιμότερος σου ἢ κεκλη-
 reclining place; lest a more honorable of thee may be having
 μένος ὑπ' αὐτοῦ· καὶ ἐλθὼν ὁ σε καὶ αὐτον
 been invited by him; and coming he thee and him
 καλέσας, ερεῖ σοι· Δός τούτῳ τόπον· καὶ
 having invited, shall say to thee: Give thou to this a place, and
 τότε ἀρξῇ μετ' αἰσχυνῆς τον ἐσχατον
 then thou shouldst begin with the farthest
 τόπον κατεχειν· ¹⁰ Ἀλλ' ἂν κληθῇς,
 place to occupy; But when thou mayest be invited.

πορευθεὶς ἀναπεσάι εἰς τον ἐσχατον τόπον, ἵνα
 having gone recline thou in the farthest place, that
 ὅταν ἐλθῇ ὁ κεκληκὼς σε, εἰπῇ σοι· Φίλε,
 when may come he having invited thee, may say to thee; Friend,
 προσαναβῆθι ἀνωτερον. Τότε ἔσται σοι δόξα
 go thou up to a higher place. Then will be to thee glory
 ἐνῶπιν των συνανακειμένων σοι. ¹¹ Ὅτι πᾶς
 in presence of those reclining with thee. Forevery one
 ὁ ὑψων ἑαυτον, ταπεινωθήσεται· καὶ ὁ ταπει-
 the exalting himself, shall be humbled; and the hum-
 νων ἑαυτον ὑψωθήσεται. ¹² Ἐλέγε δὲ καὶ τῷ
 bling himself shall be exalted. He said and also to the

κεκληκότε αὐτον· Ὅταν ποιῇς ἀριστον ἢ
 (one) having invited him: When thou mayest make a dinner or
 δεῖπνον, μὴ φωνεῖ τοὺς φίλους σου, μῆδε τοὺς
 a supper, not call the friends of thee, nor the
 ἀδελφούς σου, μῆδε τοὺς συγγενεὶς σου, μῆδε
 brethren of thee, nor the relations of thee, nor
 γείτονας πλουσίους· μῆποτε καὶ αὐτοὶ σε
 neighbors rich lest also they thee

And taking hold of him, he cured, and dismissed him.

⁵ And * he said to them, "If a Son or an Ox of any of you shall fall into a Pit, will he not immediately draw him out on the **SABBATH DAY?**"

⁶ And they could not reply to this.

⁷ And he spoke a Parable to THOSE who had been INVITED, observing how they were choosing out the **CHIEF PLACES**; saying to them,

⁸ "When thou art invited by any one to a Marriage-feast, do not recline in the **† CHIEF PLACE**; lest one more honorable than thou may have been invited by him;

⁹ and HE who INVITED Thee and Him, should come and say to thee, 'Give this man a Place;' and then with shame thou shouldst begin to occupy the **LOWEST Place**.

¹⁰ ‡ But when thou art invited, go and recline in the **LOWEST Place**; that when HE who INVITED thee comes, he may say to thee, 'Friend, go up to a higher place;' then thou wilt have honor in the presence of * ALL THOSE **RECLINING** with thee.

¹¹ † For EVERY ONE who EXALTS himself will be humbled, and HE who HUMBLER himself will be exalted."

¹² And he said also to HIM who had INVITED him, "When thou makest a Dinner or a Supper, call not thy **FRIENDS**, nor thy **BROTHERS**, nor thy **RELATIVES**, nor rich **NEIGHBORS**; lest they also should

* VATICAN MANUSCRIPT—5. he said to them, If a Son or an Ox. 10. All THOSE. 12. not rich.

6. him—omit.

† 8. Rather, to lie down first; to place themselves first on the couches, whereon the Jews were used to lay at their meals. Each couch held three, who sat or rather laid themselves down upon it; and it was esteemed the greatest mark of respect to any man, when the master of the house desired him to place himself first on the couch, in what part of it he pleased. Josephus telling us how craftily Herod treated 'Ircanus, says, that he deceived him by "calling him father, and making him take his place first at feasts."—Pearce.

‡ 5. Exod. xliii. 5; Deut. xxi. 4 Luke xiii. 15. 10. Prov. xxv. 6, 7. 11. Job xlii. 29; Psa. xviii. 27; Prov. xix. 23; Matt. xxiii. 12; Luke xviii. 14; James iv. 6; 1 Pet. v. 5.

ἀντικαλεσώσι, καὶ γενήται σοι ἀνταποδομα.
should invite again, and be made to thee a recompense.

13 ΑΛΛ' ὅταν ποιῇς δοχὴν, καλεῖ πτωχοὺς,
But when thou mayest make a feast, invite poor ones,
ἀναπηροὺς, χωλοὺς, τυφλοὺς· 14 καὶ μακάριος
maimed ones, lame ones, blind ones: and blessed

ἐσθι, ὅτι οὐκ ἐχρυσίν ἀνταποδοῦναι σοι·
thou wilt be, because not they have to recompense to thee:
ἀνταποδοθήσεται γὰρ σοι ἐν τῇ ἀναστάσει τῶν
it will be recompensed for to thee in the resurrection of the
δικαιῶν. 15 Ἀκούσας δὲ τῆς τῶν συνακείμενων
just. Hearing and one of those reclining

ταῦτα, εἶπεν αὐτῷ· Μακάριος, ὃς φαγεται ἄρτον
these, said to him: Blessed, who shall eat bread
ἐν τῇ βασιλείᾳ τοῦ θεοῦ. 16 Ὁ δὲ εἶπεν αὐτῷ·
in the kingdom of the God. He and said to him:

Ἀνθρώπος τις ἐποίησε δεῖπνον μέγα, καὶ ἐκάλεσε
A man certain made a supper great, and invited
πολλοὺς. 17 Καὶ ἀπεστείλε τον δούλον αὐτοῦ
many. And he sent the slave of himself

τῇ ὥρᾳ τοῦ δεῖπνου εἶπεν τοῖς κεκλημένοις·
in the hour of the supper to say to those having been invited
Ἐρχέσθε, ὅτι ἤδη ἔτοιμα ἐστὶ * [πάντα.] 18 Καὶ
Come you, for now ready is [all.] And

ᾤρξαντο ἀπο μίας παραιτῆσθαι πάντες. Ὁ
they began from one to excuse themselves all. The

πρῶτος εἶπεν αὐτῷ· Ἀγρὸν ἠγοράσα, καὶ ἐχω
first said to him: A field I bought, and I have
ἀναγκὴν ἐξελθεῖν καὶ ἰδεῖν αὐτόν· ἐρωτῶ σε,
need to go out and to see him: I beseech thee,

ἐχε με παρητημένον. 19 Καὶ ἕτερος εἶπε· Ζεύγη
have me having been excused. And another said: Yokes

βῶν ἠγοράσα πέντε, καὶ πορευομαι δοκιμασαι
of oxen I bought five, and I go to try
αὐτά· ἐρωτῶ σε, ἐχε με παρητημένον. 20 Καὶ
them: I beseech thee, have me having been excused. And

ἕτερος εἶπε· Γυναίκα ἐγῆμα, καὶ διὰ τοῦτο οὐ
another said: A wife I married, and because of this not
δυναμὶ ἐλθεῖν. 21 Καὶ παραγενομενος ὁ δούλος
I am able to come. And having come the slave

ἐκεῖνος ἀπηγγείλε τῷ κυρίῳ αὐτοῦ ταῦτα. Τότε
that reported to the lord of himself these. Then

ὀργισθεὶς ὁ οἰκοδεσποτὴς εἶπε τῷ δούλῳ αὐτοῦ·
being angry the householder said to the slave of himself:
Ἐξέλθε ταχέως εἰς τὰς πλατείας καὶ ῥυμὰς τῆς
Go out quickly into the wide places and streets of the

πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπηροὺς καὶ
city, and the poor ones and maimed ones and
χωλοὺς καὶ τυφλοὺς εἰσαγάγε ὧδε. 22 Καὶ εἶπεν
lame ones and blind ones bring in hither. And said

invite Thee again, and a
Recompense be made thee.

13 But when thou mak-
est a Feast, invite the Poor,
the Crippled, the Lame,
the Blind;

14 and thou wilt be hap-
py; Because they have no
means to repay thee, there-
fore thou shalt be repaid
at the RESURRECTION of
the RIGHTEOUS.

15 And one of THOSE
RECLINING with him,
hearing this, said to him,
† "Happy he who shall eat
† Bread in the KINGDOM
of GOD."

16 † And HE said to him,
"A certain Man made a
great SUPPER, and invited
many.

17 And † he sent his
SERVANT, at the HOUR of
the SUPPER, to say to
THOSE who had been IN-
VITED, 'Come, for it is
now ready.'

18 And they all began,
with one accord, to excuse
themselves. The FIRST
said to him, 'I have bought
a Field, and I must go out
and see it; I beseech thee
to have Me excused'

19 And another said, 'I
have bought five Yoke of
Oxen, and I am going to
try them; I entreat thee
to have Me excused.'

20 And another said, 'I
have married a Wife, and,
therefore, I cannot come.'

21 And that SERVANT
having returned, related all
to his MASTER. Then the
HOUSEHOLDER, being an-
gry, said to his SERVANT,
'Go out quickly into the
OPEN SQUARES and Streets
of the CITY, and bring in
hither † the POOR, and
Crippled, and * Blind, and
Lame.'

22 And the SERVANT

* VATICAN MANUSCRIPT.—17. All—omit.

† 15. Instead of *arton*, bread, some one hundred MSS., with some Versions and Fathers, read *ariston*, a dinner. This is probably the best reading, as they were now at dinner.—(Clarke.)
† 21. Faint traces remain of indiscriminate invitations to Oriental entertainments at this day. See Matt. xii. 9; Prov. ix. 23. Dr. Pococke speaks of the admission of the poor to the tables of the great. "The Arabs never set by any thing that is brought to table, but call in their neighbors and the poor, and finish every thing." An Arab prince will often dine in the street before his door, and call to all that pass, even beggars, who come and sit down.

ὁ δούλος· Κυριε, γέγονεν ὡς ἐπεταφας, καὶ
the slave. O lord, it is done as thou didst order, and
ἐτι τοπὸς ἐστί. ²³ Καὶ εἶπεν ὁ κυριὸς πρὸς τὸν
still room is. And said the lord to the
δούλον· Ἐξέλθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς, καὶ
slave; Go out into the ways and hedges, and
ἀναγκάστον εἰσελθεῖν, ἵνα γεμισθῇ ὁ οἶκος μου.
urge to enter, that may be filled the house of me.
²⁴ Λέγω γὰρ ὑμῖν, ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκεῖνων
I say for to you, that no one of the men those
τῶν κεκλημένων γεύσεται μου τοῦ δείπνου.
the having been invited shall taste of me the supper.
²⁵ Συνεπορευόντο δὲ αὐτῷ ὄχλοι πολλοὶ καὶ
Were going with and him crowds great; and
στραφεὶς εἶπε πρὸς αὐτούς· ²⁶ Εἰ τις ἐρχεται
turning he said to them; If any one comes
πρὸς με, καὶ οὐ μίσει τὸν πατέρα ἑαυτοῦ, καὶ
to me, and not hates the father of himself, and
τὴν μητέρα, καὶ τὴν γυναῖκα, καὶ τὰ τέκνα, καὶ
the mother, and the wife, and the children, and
τοὺς ἀδελφούς, καὶ τὰς ἀδελφάς, ἐτι δὲ καὶ τὴν
the brothers, and the sisters, still more even the
ἑαυτοῦ ψυχὴν, οὐ δύναται μου μαθητὴς εἶναι.
of himself life, not is able of me a disciple to be.
²⁷ Καὶ ὅστις οὐ βαστάζει τὸν σταυρὸν αὐτοῦ,
And whoever not bears the cross of himself,
καὶ ἐρχεται ὀπίσω μου, οὐ δύναται μου εἶναι
and comes after me, not is able of me to be
μαθητὴς. ²⁸ Τίς γὰρ ἐξ ὑμῶν, θέλων πύργον
a disciple. Who for of you, wishing a tower
οικοδομησάι, οὐχὶ πρῶτον καθίσας ψηφίζει τὴν
to build, not first having sat down computes the
δαπάνην, εἰ ἔχει εἰς ἀπάρτισμόν· ²⁹ ἵνα μήποτε
cost, if he has to finish; that lest
θεντός αὐτοῦ θεμελίον, καὶ μὴ ἰσχυρόντος ἐκτε-
having laid of him a foundation, and not being able to
λεσάι, πάντες οἱ θεωροῦντες ἀρξῶνται ἐμπαιξάειν
finish, all those beholding should begin to deride
αὐτῷ, ³⁰ λέγοντες· Ὅτι οὗτος ὁ ἄνθρωπος ᾤκησεν
him, saying; That this the man began
οικοδομεῖν, καὶ οὐκ ἰσχύσεν ἐκτελεσάι. ³¹ Ἢ
to build, and not was able to finish. Or
τίς βασιλεὺς πορευόμενος συμβαλεῖν ἑτέρῳ
what king going to engage with another
βασίλει εἰς πόλεμον, οὐχὶ καθίσας πρῶτον
king in battle, not having sat down first

said, 'Sir, *I have done what thou didst command, and yet there is Room.'

²³ And the MASTER said to the SERVANT, 'Go to the ROADS and Hedges, and constrain people to come in, that *the HOUSE may be filled;'

²⁴ For I tell you, †THAT none of THOSE MEN who have been INVITED shall taste of My SUPPER."

²⁵ And great CROWDS were going with him; and turning he said to them,

²⁶ † "If any one comes to me, and † hates not his FATHER, and MOTHER, and WIFE, and CHILDREN, and BROTHERS, and SISTERS, † and still more even *his own LIFE, he cannot be my DISCIPLE."

²⁷ † * Whoever, therefore, does not bear his own CROSS, and come after me, he cannot be My Disciple.

²⁸ For who of you wishing to build a Tower, does not first sit down and estimate the EXPENSE, to know whether he has the means to complete it?

²⁹ Lest having laid a Foundation, and not being able to finish, ALL who SEE it begin to deride him,

³⁰ saying, 'This man began to build, but was not able to finish.'

³¹ Or What KING, going to encounter Another KING in Battle, *will not first

* VATICAN MANUSCRIPT.—23. I have done what thou didst command. 23. the house.
20. his own LIFE. 27. Whoever therefore does not bear his own cross. 31. will not first sit down and consult

† 20. This is one amongst many examples in the sacred writings of Oriental figurative language, where the expression is hyperbolical in order to render the truth meant to be conveyed in it more striking and impressive. Matthew, in chap. x. 37, expresses the literal meaning of this passage, when he says, "loves his father and mother more than me," and in chap. vi. 24, uses the word *hate* with similar force. So when we read in Rom. ix. 13, "Jacob have I loved, but Esau have I hated," the meaning is, I have loved Jacob more than Esau; and that this is no arbitrary interpretation of the word *hate*, but one agreeable to the Hebrew idiom, appears from what is said in Gen. xix. 30, 31, where Leah's being *hated* is explained by Rachel's being *loved more than Leah*; see also Deut. xxi. 15-17. Something resembling what Jesus here touches, is said by Philo (de Monarch. lib. ii. p. 230) concerning the duty of a high-priest; that he was to "estrangle himself from all his relations, and not out of love to his parents, his children, or brethren, to omit any part of his duty, or act in any thing contrary to it."—Pearce.

† 24. Matt. xxi. 43; xlii. 8; Acts xiii. 46.
Rom. ix. 13. † 20. Rev. xii. 11.
27 m. 10 12.

† 20. Deut. xxi. 6; xxiii. 9; Matt. x. 37;
‡ 27. Matt. xvi. 24; Mark viii. 34; Luke ix. 23.

βουλευεται, εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν
consult, if able he is with ten thousand
ἀπαντῆσαι τὰ μετὰ εἰκοσὶ χιλιάδων ἐρχομένου
to meet the (one) with twenty thousand coming
ἐπ' αὐτόν; ³² Εἰ δὲ μὴγε, ἐτι αὐτοῦ πορῶ
against him? If but not, while of him far off
όντος, πρεσβειαν ἀποστείλας, ἐρωτᾷ * [τὰ] πρὸς
being, an embassy having sent, he asks (the) to
εἰσηγεῖν. ³³ Οὕτως οὖν πᾶς ἐξ ὑμῶν, ὃς οὐκ
peace, so then all of you, who not
ἀποτάσσεται πᾶσι τοῖς ἑαυτοῦ ὑπαρχουσιν, οὐ
bids farewell to all the of himself possessions, not
δυναταὶ μοι εἶναι μαθητῆς. ³⁴ Καλὸν τὸ ἅλας
is able of me to be a disciple. Good the salt,
εἰ δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀρτυθῆσεται;
if but the salt should be tasteless, by what shall it be salted?
³⁵ Οὔτε εἰς γῆν, οὔτε εἰς κοπρίαν εὐθεὶον ἐστίν.
Neither for land, nor for manure at it is;
εἰς βάλλουσιν αὐτόν. Ὁ ἐχὼν ὠτα ἀκουεῖν,
out they cast it he having ears to hear,
ἀκουέτω.
at him hear.

ΚΕΦ. ιε'. 15.

¹ Ἦσαν δὲ ἐγγιζόντες αὐτῷ πάντες οἱ τελῶ-
Were and drawing near to him all the tax-gat-
ται καὶ οἱ ἁμαρτωλοὶ, ἀκουεῖν αὐτοῦ. ² Καὶ
ers and the sinners, to hear him. And
διεγογγύζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς,
murmured the Pharisees and the scribes,
λέγοντες· Ὅτι οὗτος ἁμαρτωλοὺς προσδεχεται,
saying: That this sinners receives,
καὶ συνεσθίει αὐτοῖς. ³ Εἶπε δὲ πρὸς αὐτοὺς
and eats with them. He said and to them
τὴν παραβολὴν ταυτην, λέγων. ⁴ Τίς ἀνθρώπος
the parable this, saying: What man
ἐξ ὑμῶν ἐχὼν ἑκατὸν πρόβατα, καὶ ἀπολέσας
of you having a hundred sheep, and having lost
ἐν ἐξ αὐτῶν, οὐ καταλείπει τὰ ἐνενηκονταεννέα
one of them, n., leaves behind the ninety-nine
ἐν τῇ ἐρημῷ, καὶ πορεύεται ἐπὶ τὸ ἀπολωλός,
in the desert, and goes after that having been lost,
ἕως εὕρῃ αὐτόν. ⁵ Καὶ εὕρων, ἐπιτιθῆσιν ἐπὶ τοὺς
till he may find it? And having found, he lays on the
ὤμους ἑαυτοῦ ναίρων. ⁶ καὶ ἐλθὼν εἰς τὸν οἶκον
shoulders of himself rejoicing; and coming into the house
εὐχαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων
he calls together the friends and the neighbors, saying
αὐτοῖς· Συγχαρτε μοι, ὅτι εὕρον τὸ πρόβατον
to them Rejoice with me, for I found the sheep
μου τὸ ἀπολωλός. ⁷ Λέγω ὑμῖν, ὅτι οὕτω χαρὰ
of me that having been lost. I say to you, that thus joy

sit down, and consult whether he is able with Ten Thousand, to meet HIM who COMES against him with Twenty Thou- sand.

³² And if not, while the other is at a distance, he sends an Embassy, and asks for Peace.

³³ So, therefore, no one of you who does not forsake ALL his POSSESSIONS, can be My Disciple.

³⁴ † SALT is good; † but if *the SALT should become insipid, how shall it recover its savor?

³⁵ It is not fit for Land, nor for Manure; they throw it away. HE who HAS Ears to hear, let him hear."

CHAPTER XV.

¹ † And ALL the TRIBUTE-TAKERS and the SINNERS were drawing near to hear him.

² And * both the PHA- RISES and SCRIBES mur- mured, saying, "This man receives Sinners, † and eats with them."

³ Then he spoke this PARABLE to them, saying,

⁴ † "What Man of you, Having a Hundred Sheep, and losing one of them, does not leave the NINETY- NINE in the DESERT, and go after THAT which is LOST, till he finds it?

⁵ And having found it, he lays it on his SHOUL- DERS, rejoicing.

⁶ And coming to the HOUSE, he calls together his FRIENDS and NEIGH- BORS, saying to them, 'Re- joice with me, For I have found THAT SHEEP of mine † which was LOST.'

⁷ I say to you, That

* VATICAN MANUSCRIPT.—32. the—omit.

34. also the SALT.

2. both the.

† 34. That this is possible in Palestine, is proved by what Mr. Maundrell says, in describing the Valley of Salt. He remarks, "Along on one side of the valley, towards Gubal, there is a small precipice about two men's lengths, occasioned by the continual taking away of the salt; and in this I may see how the veins of it lie. (I broke a piece off, of which that part that was exposed to the rain, sun, and air, though it had the sparks and particles of salt yet it had perfectly lost its savor; the inner part, which was connected to the rock, retained its savor— as I found by proof."

† 1. Matt. v. 15
† 4. Matt. xviii. 12

Mark ix. 50.

† 1. Matt ix. 10.

† 2. 1 Pet. ii. 10, 25.

† 2. Acts xi. 3; Gal. ii. 13

ΕΣΤΑΙ ΕΝ Τῃ ΟΥΡΑΝῳ ΕΠΙ ἑΝΙ ΑΜΑΡΤΩΛῳ ΜΕΤΑΝΟ-
 ουντι, ἢ ἐπὶ ἐννενήκονταεννέα δικαίοις, οἵτινες
 οὐ χρεῖαν ἔχουσι μετανοίας. ⁸ Ἡ τίς γυνή,
 δραχμὰς ἔχουσα δέκα, εἰάν ἀπολεσῇ δραχμὴν
 μίαν, οὐχὶ ἀπτεῖ λυχνόν, καὶ σαροὶ τὴν οἰκίαν,
 καὶ ζητεῖ ἐπιμελῶς, ἕως ὅτου εὔρῃ; ⁹ Καὶ
 εὑρούσα συγκαλεῖται τὰς φίλας καὶ τὰς γείτο-
 νας, λέγουσα· Συγαρχητέ μοι, ὅτι εὑρον τὴν
 δραχμὴν, ἣν ἀπώλεσα. ¹⁰ Οὕτω, λέγω ὑμῖν,
 χαρὰ γίνεται ἐνὸς πικρῶν τῶν ἀγγέλων τοῦ θεοῦ
 ἐπὶ ἑνὶ ἀμαρτωλῷ μετανοοῦντι.

¹¹ Εἶπε δὲ· Ἄνθρωπος τις εἶχε δύο υἱούς.
¹² Καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρὶ· Πατερ,
 δός μοι τὸ ἐπιβύλλον μέρος τῆς οὐσίας. Καὶ
 διέδωκεν αὐτοῖς τὸν βίον. ¹³ Καὶ μετ' οὐ πολλὰς
 ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱός,
 ἀπεδηγῆσεν εἰς χώραν μακρὰν· καὶ ἐκεῖ
 διεσκορπίσεν τὴν οὐσίαν αὐτοῦ, ζῶν ἀσώτως.
¹⁴ Δαπανήσας δὲ αὐτοῦ πάντα, ἐγένετο λιμός
 ἰσχυρός κατὰ τὴν χώραν ἐκείνην· καὶ αὐτὸς
 ἤρξατο ὑπηρετεῖσθαι. ¹⁵ Καὶ πορευθεὶς ἐκολληθῇ
 ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης· καὶ ἐπεμ-
 ψεν αὐτὸν εἰς τοὺς ἀγρούς αὐτοῦ βοσκεῖν χοίρους.
¹⁶ Καὶ ἐπεθυμῇ γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπο
 τῶν κερατιῶν, ὧν ἠσθίων οἱ χοῖροι· καὶ οὐδεὶς
 ἐδίδου αὐτῷ. ¹⁷ Ἦς ἑαυτὸν δὲ ἐλθὼν, εἶπε·

thus there will be more
 Joy in HEAVEN over One
 reforming Sinner, † than
 for Ninety-nine Righteous
 persons who need no Re-
 formation.

8 Or, what Woman, hav-
 ing ten † Drachmas, if she
 loses one of them, does not
 light a Lamp, and sweep
 the house, and search
 carefully, till she finds it?

9 And having found it,
 she calls together her
 FRIENDS and NEIGHBORS
 saying, 'Rejoice with me,
 For I have found the
 DRACHMA which I had
 lost.'

10 Thus, I say to you,
 there is Joy in the Pres-
 ence of the ANGELS of
 God over One reforming
 Sinner."

11 And he said, "A cer-
 tain Man had Two Sons.

12 And the YOUNGEST
 of them said to his FATHER,
 'Father, give me the POR-
 TION of the ESTATE FAL-
 LING to me. And * he
 divided † his LIVING be-
 tween them.

13 And not Many Days
 after, the YOUNGEST Son
 having gathered all toge-
 ther, went abroad into a
 distant Country, and there
 wasted his PROPEETY in
 profligate living.

14 And having spent all,
 a great Famine occurred
 in that COUNTRY; and he
 began to be in want.

15 Then he went and
 attached himself to one of
 the CITIZENS of that COUN-
 TRY, and he sent him into
 his FIELDS † to feed Swine.

16 And he longed * to
 be fed with the CAROB
 PODS, which the SWINE
 were eating; but no one
 gave to him.

17 And coming to him-

* VATICAN MANUSCRIPT—12. ES divided. 16. to be fed with the.

† 8. The Grecian Drachma was about the same value as the Roman Denarius, i. e. about 14 cents, or 7d. † 15. This prodigal is supposed to be a Jew; and (if so) as the Jews were forbidden by their law to eat swine's flesh, the care of swine in that distant and heathen country must have been an employment as inconsistent with his religion as he could possibly have had. This circumstance therefore serves to shew us to what a very low condi-
 tion he was reduced.—Pearce.

17. Luke v. 33. ; 12. Mark xii. 44

ἵσσοι μ' ἄλλοι τοῦ πατρὸς μου περισσεύουσιν
How many hired servants of the father of me have an abundance
ἄρτων· ἐγὼ δὲ ὥδε λιμὸν ἀπολλύμαι. ¹⁶ Ἀνασ-

τας πορεύσομαι πρὸς τὸν πατέρα, μου, καὶ ἐρω-
αίσει· Ἰ will go to the father of me, and will say
αὐτῷ· Πάτερ, ἡμάρτον εἰς τὸν οὐρανὸν καὶ
to him, O father, I sinned against the heaven and

ἐνώπιόν σου· ¹⁷ οὐκέτι εἰμι ἀξίος κληθῆναι υἱὸς
in presence of thee, no longer I am fit to be called a son
σου· ποιήσον με ὡς ἓνα τῶν μισθίων σου. ²⁰ Καὶ

ἀναστὰς ἦλθε πρὸς τὸν πατέρα ἑαυτοῦ. Ἐτι
having arisen he went to the father of himself. While
δε αὐτοῦ μακρὰν ἀπεχόντος, εἶδεν αὐτὸν ὁ πα-
but of him at a distance being, saw him the fa-

τὴρ αὐτοῦ, καὶ ἐσπλαγχνισθῆ· καὶ δραμών
the of him, and was moved with pity, and running
ἐπεκεσεν ἐπὶ τὸν τραχήλον αὐτοῦ, καὶ κατεφι-
he fell on the neck of him, and repeatedly

λήσεν αὐτόν. ²¹ Εἶπε δὲ αὐτῷ ὁ υἱός· Πάτερ,
kissed him. Said and to him the son, O father,
ἡμάρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου· καὶ
I sinned against the heaven and in presence of thee, and

οὐκέτι εἰμι ἀξίος κληθῆναι υἱὸς σου. ²² Εἶπε δὲ ὁ
so longer I am fit to be called a son of thee. Said but the
πατὴρ πρὸς τοὺς δούλους αὐτοῦ· Ἐξενεγκάτε
father to the slaves of himself, Bring you out

τὴν στολὴν τὴν πρώτην, καὶ ἐνδύσατε αὐτόν,
the robe the chief, and clothe you him,
καὶ δοτε δακτυλίδιον εἰς τὴν χεῖρα αὐτοῦ, καὶ
and give you a finger-ring into the hand of him, and

ὑποδήματα εἰς τοὺς πόδας. ²³ Καὶ ἐνεγκάνας
shoes for the feet. And having brought
τὸν μοσχὸν τὸν σιτευτὸν θυσατέ· καὶ φαγοντες
the calf the fattened do you sacrifice, and eating

εὐφρανθώμεν· ²⁴ ὅτι οὗτος ὁ υἱὸς μου νεκρὸς ἦν,
we may be joyful: for this the son of me dead was,
καὶ * [ἀν]έζησε· καὶ ἀπολωλὼς ἦν, καὶ εὗρεθῆ.
and [again] is alive: and having been lost he was, and is found.

Καὶ ᾤρξαντο εὐφραίνεισθαι. ²⁵ Ἦν δὲ ὁ υἱὸς
And they began to be merry. Was and the son
αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχομενός
of him the elder in a field: and as he was coming

γγύισε τὴν οἰκίαν, ἤκουσε συμφωνίας καὶ χορῶν.
near to the house, he heard a sound of music and dancers.

²⁶ Καὶ προσκαλεσάμενος ἓνα τῶν παιδῶν, ἐπυν-
And having called to one of the servants, he in-
θάνετο τι εἶη ταῦτα· ²⁷ Ὁ δὲ εἶπεν αὐτῷ·
inquired what may be these things? He and said to him:

Ὅτι ὁ ἀδελφὸς σου ἦκε· καὶ ἐθύσεν ὁ πατὴρ
That the brother of thee is come: and has sacrificed the father
σοὺ τὸν μοσχὸν τὸν σιτευτὸν. ὅτι ὑγιαίνοντα
of thee the calf the fattened, because safe

αὐτὸν ἀπελαβεν. ²⁸ Ὁργισθὲν δὲ, καὶ οὐκ ἐθε-
him he received. He was angry and, and not was dis-

self, he said, 'How many
of my FATHER'S hired ser-
vants have an abundance
of Bread, and I am perish-
ing here with Hunger!

¹⁸ I will arise and go to
my FATHER, and will say
to him, Father, I have sin-
ned against HEAVEN, and
before thee.

¹⁹ I am no longer worthy
to be called thy Son; make
me as one of thy hired
SERVANTS.'

²⁰ And he arose, and
went to his FATHER. But
while he was yet at some
distance, his FATHER saw
him, and was moved with
pity; and running, he fell
on his neck, and repeatedly
kissed him.

²¹ And the son said to
him, 'Father, I have sinned
against HEAVEN, and be-
fore thee. I am no longer
worthy to be called thy
Son; make me as one of
thy hired SERVANTS.'

²² But the FATHER said
to his SERVANTS, 'Bring
out quickly that CHIEF
ROBE, and clothe him; and
attach a Ring to his HAND,
and Sandals to his FEET;

²³ and bring the FATTENED
CALF, and kill it; and let
us eat, and be joyful;

²⁴ For This my son was
dead, but is restored to life;
he was even lost, but is
found.' And they began
to be joyful.

²⁵ Now his OLDER son
was in the field, and as he
was coming and approached
the house, he heard Mu-
sic and dancing.

²⁶ And summoning one
of the SERVANTS, he asked
him the reason of this.

²⁷ And he said to him,
'Thy BROTHER is come;
and thy FATHER has killed
the FATTENED CALF, because
he has received him in
health.'

²⁸ And he was enraged,

* VATICAN MANUSCRIPT.—21. thee. I am no longer worthy to be called thy Son; make me as one of thy hired servants. But. 22. out quickly. 24. again—omit.

† 25. Chorum, probably ought to be rendered a choir of singers. Le Clerc denies that the word means dancing at all. Symphonia, translated music, may mean the musical instru-ments, which accompanied the choir of singers.

λεν εἰσελθεῖν. Ὁ οὖν πατήρ αὐτοῦ ἐξελθὼν
 posed to enter. The therefore father of him going out
 παρεκαλεῖ αὐτον. 29 Ὁ δὲ ἀποκριθεὶς εἶπε τῷ
 brought him. He and answering said to the
 πατρί· Ἰδού, τοσαυτὰ ἐτὴ δουλεύω σοι, καὶ
 father: Lo, so many years do I serve for thee, and
 οὐδεπότε ἐντολὴν σου παρήλθον· καὶ ἐμοὶ οὐδε-
 never a command of thee I passed by: and to me never
 ποτε ἔδωκας ἐρίφον, ἵνα μετὰ τῶν φίλων μου
 thou gavest a kid, that with the friends of me
 εὐφρανθῶ. 30 Ὅτε δὲ ὁ υἱὸς σου οὗτος, ὁ κατὰ
 I might be joyful. When and the son of thee this, the having
 φαρῶν σου τὸν βίον μετὰ πόρνων, ἤλθεν, ἐβυ-
 devoured of thee the living with harlots, came, thou hast
 σας αὐτῷ τὸν μόσχον τὸν σιτευτόν. 31 Ὁ δὲ
 sacrificed for him the calf the fattened. He and
 εἶπεν αὐτῷ· Τεκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ,
 said to him: I could thou always with me art
 καὶ πάντα τὰ ἐμὰ ἔστιν. 32 Εὐφρανθήτω δὲ
 and all the nine nine. To be joyful but
 καὶ χαρήτω. ἔδε. ὅτι ὁ ἀδελφὸς σου οὗτος
 and to be glad thou proud of the brother of thee this
 νεκρὸς ἦν. καὶ ἄλλοτε πάλιν ἐγενήθη ζῶν, καὶ ἀπολωλὼς ἦν,
 dead was and again he alive: and having been lost was,
 καὶ εὑρέθη.
 and is found.

ΚΕΦ. 16.

1 Ἐλεγε δὲ καὶ αὐτὸς πρὸς τοὺς ἀκούοντας αὐτοῦ·
 He said and also to the disciples of himself:
 ἄνθρωπος τὸς ἦν πλουσίος, ὃς εἶχεν οἰκονομὸν·
 A man certain was rich, who had a steward:
 καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ
 and this was accused to him as wasting the
 ὑπαρχόντα αὐτοῦ. 2 Καὶ φωνήσας αὐτον, εἶπεν
 of him. And having called him, he said
 αὐτῷ· Τί τούτο ἀκούω περὶ σοῦ; ἀποδοῦ τὸν
 to him: What this I hear concerning thee? render the
 λόγον τῆς οἰκονομίας σου· οὐ γὰρ δύνησῃ ἐτι
 account of the stewardship of thee: not so thou wilt be able longer
 οἰκονομεῖν. 3 Εἶπε δὲ ἐν ἑαυτῷ ὁ οἰκονομὸς· Τί
 to be steward. Said and to himself the steward. What
 ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονο-
 shall I do for the owner of me takes the steward.
 μίαν ἀπ' ἐμοῦ. Σκαπτεῖν οὐκ ἰσχύω, ἐκαίτην
 shal I dig? To dig not I have strength, to beg
 αἰσχύνομαι. 4 Ἐγγὼν τι ποιήσω, ἵνα, ὅταν
 I am ashamed. I know what I will do that, when
 μεταστῇ τῆς οἰκονομίας, δεξωνταί με εἰς
 I may be wear out of the stewardship, they may receive me into
 τοὺς οἴκους αὐτῶν. 5 Καὶ προσκαλεσαμένους
 the houses of themselves. And having summoned
 ἕνα ἑκαστὸν τῶν χρεωφειλετῶν τοῦ κυρίου
 one each of the debtors of the lord
 ἔειπεν, ἔλεγεν τῷ πρώτῳ· Πόσον ὀφείλεις τῷ
 he said to the first, How much owest thou to the

and refused to enter. * And his FATHER going out, entreated him.

29 And he answering, said to his FATHER, 'Behold, so many years have I served for thee, and never disobeyed thy command; and yet thou never gavest Me a Kid, that I might be joyful with my FRIENDS:

30 but when THIS SON of thine came, who has CONSUMED Thy LIVING with PROSTITUTES, thou hast killed for him tho *FATTED Calf.'

31 And he said to him. 'Child, thou art always with me, and ALL THINE IS MINE is thine.

32 It was proper to be joyful and be glad. For THIS BROTHER of thine was dead, but is restored to life; he was even lost, but is found."

CHAPTER XVI.

1 And he said also to *the Disciples, "There was a certain rich Man, who had a Steward, and he was accused to him of wasting his POSSESSIONS.

2 And having called him, he said to him, 'What is this that I hear of thee? render an ACCOUNT of thy STEWARDSHIP; for thou canst be a Steward no longer.'

3 And the STEWARD said within himself, 'What shall I do? For my MASTER takes the STEWARDSHIP away from me; I have not strength to dig: *and I am ashamed to beg.

4 I know what I will do, that when I am deprived of the STEWARDSHIP, they may receive me into their own HOUSES.'

5 And calling each one of his MASTER'S DEBTORS, he said to the FIRST, How much dost thou owe my MASTER?"

κυριῷ μου; ⁶ Ὁ δὲ εἶπεν· Ἐκατὸν βατοὺς ἐλαίου.
lord of mine? heard said; A hundred baths of oil.
 Καὶ εἰπεν αὐτῷ· Δέξαι σου τὸ γράμμα, καὶ
And he said to him; Receive of thee the bill, and
 καθίσας ταχέως γράψον πεντήκοντα, ⁷ Ἐπεὶ-
sitting-down quickly writethou fifty. Then
 ἔτερον εἶπε· Σὺ δὲ πόσον ὀφείλεις; Ὁ δὲ εἶπεν·
to another basid, Thou and how much owest thou? He and said;
 Ἐκατὸν κοίνας σίτου. * [Καὶ] λέγει αὐτῷ·
A hundred cors of wheat. [And] he says to him;
 Δέξαι σου τὸ γράμμα, καὶ γράψον ογδοήκοντα.
Receive of thee the bill, and write eighty.
⁸ Καὶ ἐπῆρσεν ὁ κύριος τὸν οἰκονομὸν τῆς
And praised the lord the steward the
 ἀδικίας, ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ
unjust, because prudently he had done; for the sons of the
 αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ
age this more prudent above the sons of the
 φωτός εἰς τὴν γενεάν τὴν ἑαυτῶν εἰσι. ⁹ Καγὼ
light for the generation that of themselves are. And I
 ὑμῖν λέγω· Ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ
to you say; Make you to yourselves friends out of the
 μαμωνᾶ τῆς ἀδικίας· ἵνα, ὅταν ἐκλιπῇτε, δεξώ-
mammon of the unjust; that, when you may fail, they may
 γαι ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. ¹⁰ Ὁ πιστός
receive you into th. ago-lasting tabernacles. He faithful
 ἐν ελαχίστῳ καὶ ἐν πολλῷ πιστός ἐστι· καὶ ὁ
in least also in much faithful is; and he
 ἐν ελαχίστῳ ἀδικός, καὶ ἐν πολλῷ ἀδικός ἐστι.
in least unjust, also in much unjust is.
¹¹ Εἰ οὖν ἐν τῷ ἀδικῷ μαμωνᾷ πιστοὶ οὐκ
If therefore in the unrighteous mammon faithful not
 ἐγενεσθε, το ἀληθινὸν τίς ὑμῖν πιστεύσει; ¹² καὶ
you have been, the true who to you will trust? and
 εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγενεσθε, τίς
is in the another faithful not you have been, the
 ὑμέτερον τίς ὑμῖν δώσει;
yours who to you will give?
¹³ Οὐδεὶς οἰκετικὸς δύναται δυσεὶ κυρίοις δουλεύ-
No one domestic is able two lords to serve;
 εἶν· ἢ γὰρ τὸν ἓνα μισήσει, καὶ τὸν ἕτερον
either for the one he will hate, and the other
 ἀγαπήσει· ἢ ἑνὸς ἀνθεξεται, καὶ τὸ ἕτερον
he will love; or one he will cling to, and the other
 καταφρονήσει. Οὐ δύνασθε θεῷ δουλεῖν καὶ
he will slight. Not you are able God to serve and

6 And HE said, † A Hundred Baths of Oil. And * HE said to him, † Take back * Thy ACCOUNT, and sit down quickly, and write one for fifty.

7 Then he said to another, † And how much dost thou owe? And HE said, † A Hundred Cors of Wheat. He says to him, † Take back * Thy ACCOUNT, and write one for eighty.

8 And the MASTER applauded the UNJUST STEWARD, AND, Because he had acted prudently; For the SONS of this AGE are more prudent as to THAT GENERATION which is their own, than † the sons of LIGHT.

9 And I say to you, † Make for yourselves Friends with the DECEITFUL WEALTH, that, when * it fails, they may receive you into AIONIAN MansionS.

10 † HE who is FAITHFUL in a little, is also faithful in much; and HE who is UNJUST in a little, is also unjust in much.

11 If, therefore, you have not been faithful in the DELUSIVE Riches, who will confide the TRUE to you.

12 And if you have not been faithful in THAT which is ANOTHER'S, who will give you THAT which is * YOUR OWN?

13 † No Domestic can serve Two Masters; for he will either hate the ONE, and love the OTHER; or he will attend to one, and neglect the OTHER. You cannot serve God and Mammon.

* VATICAN MANUSCRIPT—δ. HE said.
 7. THY LETTERS, and.

6. THY LETTERS, and.
 12. OUR OWN.

7. And—omit.

† 6. The bath was the largest measure of capacity among the Hebrews, except the homer, at which it was the tenth part. See Ezek. xlv. 11, 14. It is equal to the ephah, i. e., to seven gallons and a half of our measure.—Clarke. Josephus states that it contained seventy-two sextarii, or about thirteen and a half gallons. † 7. The cor was the largest measure of capacity among the Hebrews, whether for solids or liquids. As the bath was equal to the ephah, so the cor was equal to the homer. It contained about seventy-five gallons and five pints English.

† 8. John xii. 30; Eph. v. 8; 1 Thess. v. 5.
 * Tim. vi. 17—19.

† 10. Matt. xxv. 21; Luke xix. 27.

† 9. Dan. [v. 27; Matt. vi. 19; xix. 21;
 † 13. Matt. vi. 24.

μαμωνᾶ. ¹⁴ Ἦκουον δὲ ταῦτα πάντα καὶ οἱ
Pharisees, money-lovers ¹⁵ καὶ εἶπεν αὐτοῖς· Ὑμεῖς
Pharisees, money-lovers ¹⁶ γαριζόν αὐτον. Ἄνθρωποι δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν·
Pharisees, money-lovers ¹⁷ ὅτι το ἐν ἀνθρώποις ὑψηλόν, βδελύγμα ἐνώπιον
Pharisees, money-lovers ¹⁸ τοῦ θεοῦ.

¹⁹ Ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου· ἀπο
The law and the prophets ²⁰ τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται, καὶ
The law and the prophets ²¹ πᾶς εἰς αὐτὴν βιάζεται. ²² Εὐκοπώτερον δὲ
The law and the prophets ²³ ἐστὶν τοῦ οὐρανοῦ καὶ τὴν γῆν παρελθεῖν, ἢ τοῦ
The law and the prophets ²⁴ νόμου μίαν κεραίαν πεσεῖν. ²⁵ Πᾶς ὁ ἀπολυὼν
The law and the prophets ²⁶ τὴν γυναῖκα αὐτοῦ, καὶ γάμων ἑτέραν, μοι-
The law and the prophets ²⁷ χεύει· καὶ πᾶς ὁ ἀπολειψάμενος τὸν ἀνδρῶς
The law and the prophets ²⁸ γάμων, μοιχεύει.

²⁹ Ἀνθρώπος δὲ τις ἦν πλούσιος, καὶ ἐνεδι-
A man now certain was rich, and was ³⁰ δυσκετο πορφύραν καὶ βύσσον, εὐφραίνομενος
A man now certain was rich, and was ³¹ καθ' ἡμέραν λαμπρῶς. ³² Πτωχὸς δὲ τις * [ἦν]
A man now certain was rich, and was ³³ ὀνοματι Λαζάρου, * [ὅς] ἐβεβλήτο πρὸς τὸν
A man now certain was rich, and was ³⁴ πυλῶνα αὐτοῦ ἡλκωμένος, ³⁵ καὶ ἐπιθυμῶν
A man now certain was rich, and was ³⁶ χορτασθῆναι ἀπὸ τῶν ψιχίων· οὐκ ἐπιτυγχάνων
A man now certain was rich, and was ³⁷ ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ
A man now certain was rich, and was ³⁸ κύνες ἐρχόμενοι ἀπελείχον τὰ ἔλκη αὐτοῦ.
A man now certain was rich, and was ³⁹ Ἐγένετο δὲ ἀποθάνειν τὸν πτωχόν, καὶ ἀπε-
A man now certain was rich, and was ⁴⁰ νεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλ-
A man now certain was rich, and was

¹⁴ And the PHARISEES, † being money-lovers, also heard all these things, and they ridiculed him.

¹⁵ And he said to them, "You are THOSE who † JUSTIFY yourselves before MEN; but GOD knows your HEARTS; For THAT which is HIGHLY PRIZED among Men is an Abomination before * GOD.

¹⁶ † The LAW and the PROPHETS were till John; from that period, the KINGDOM of GOD is proclaimed, and every one PREACES towards it.

¹⁷ † And it is easier for HEAVEN and EARTH to pass away, than for one POINT of the LAW to fail.

¹⁸ † EVERY ONE who DISMISSES his WIFE, and marries another, commits adultery; and * HE who MARRIES her being divorced from her husband, commits adultery.

¹⁹ † Now there was a certain rich Man, who was clothed in Purple and Fine linen, and feasted sumptuously every Day.

²⁰ And a certain Poor man, named LAZARUS, was laid at his GATE, full of sores,

²¹ and longing to be fed with * THOSE CRUMBS which FELL from the RICH man's TABLE; but even the DOGS came and licked his sores.

²² And it occurred, that the POOR man died, and was carried away by the ANGELS to ABRAHAM'S

* VATICAN MANUSCRIPT.—13. the Lord.
 20. who—omit.

21. THINGS which FELL.

13. HE who MARRIES.

20. was—omit.

† 10. This parable stands in connection with a palpable confusion and interruption of our Savior's discourse, which is broken after the fifteenth verse by three verses neither connected with each other, nor with what precedes them. Neither is it directly said that our Savior did use the parable, but it is abruptly introduced, &c. I am unable to learn whether a similar parable has been recognized in the rabbinical writings, but the complexion of it certainly accords with their mode of illustration much better than it does with that employed by our Savior.—McClintock. Dr. Lightfoot and others have shown that the Jews in their *Gemara* have a parable much to the same purpose.—Dodridge.

14. Matt. xxiii. 14.
 20. 20.

17. Matt. v. 18.

15. Luke x. 25.

16. Matt. v. 32; xix. 9; Mark x. 11; 1 Cor. vii. 10-11.

18. Matt. iv. 17; x. 12, 13; Luke

τον Αβρααμ. Απεθανε δε και ο πλουσιος, και
 εταφη. ²³ Και εν τω 'αδη επηρας τους οφθαλ-
 μους αυτου, υπαρχων εν βασανοις, ορα τον
 Αβρααμ υπο μακροθεν, και Λαζαρον εν τοις κολ-
 ποις αυτου. ²⁴ Και αυτος φωνησας ειπε· Πατερ
 Αβρααμ, ελεησον με, και πεμψον Λαζαρον, ινα
 βαψη το ακρον του δακτυλου αυτου υδατος,
 και καταψυξη την γλωσσαν μου· οτι οδυνωμαι
 εν τη φλογι ταυτη. ²⁵ Ειπε δε Αβρααμ· Τεκνον,
 μνησθητι, οτι απελαβες τα αγαθα σου εν τη
 ζωη σου, και Λαζαρος υμοιως τα κακα· νυν
 δε οδε παρακαλειται, συ δε οδυνασαι. ²⁶ Και
 επι πασι τούτοις, μεταξυ ημων και υμων χασμα
 μεγα εστηρικται, οπως οι θελοντες διαβηναι
 ενθεν προς υμας, μη δυνωνται, μηδε οι εκειθεν
 προς υμας διαπερσιν. ²⁷ Ειπε δε· Ερωτω ουν
 σε, πατερ, ινα πεμψης αυτον εις τον οικον του
 πατρος μου· ²⁸ εχω γαρ πεντε αδελφους· οπως
 διαμαρτυρηται αυτοις, ινα μη και αυτοι ελθωσιν
 εις τον τοπον τούτον της βασανου. ²⁹ Λεγει
 * [αυτω] Αβρααμ· Εχουσι Μωσες και τους
 προφητας· ακουσατωσαν αυτων. ³⁰ Ο δε ειπεν·
 Ουχι, πατερ, Αβρααμ· αλλ' εαν τις απο νεκρων
 πορευθη προς αυτους, μετανοησουσιν. ³¹ Ειπε δε

† hosom. And the rich man also died, and was buried;
 23 and in HADES, being in Torments, he lifted up his EYES, and sees * Abraham at a distance, and Lazarus in † the FOLDS of his mantle.
 24 And crying out he said, 'Father Abraham, pity me, and send Lazarus, that he may dip the TIP of his FINGER in Water, and cool my TONGUE; For I am tortured in this FLAME.'
 25 But Abraham said, 'Child, recollect That thou, during thy LIFE, † didst receive thy GOOD things, and Lazarus, in like manner, his EVIL things; but now * here he is comforted, and thou art tormented.'
 26 And besides all this, a great Chasm is situated between us and you; so that THOSE wishing to pass over hence to you are unable; nor can * those cross over thence to us.'
 27 Then he said, 'I entreat thee, then, Father, to send him to my FATHER'S HOUSE;
 28 For I have Five Brothers; that he may testify fully to them, lest they also come into this PLACE of MISERY.'
 29 * But Abraham says, † They have Moses and the PROPHETS; let them hear them.'
 30 And HE said, 'No, Father Abraham, but if one should go to them from the Dead, they will reform.'
 31 And he said to him,

* VATICAN MANUSCRIPT.—23. Abraham.
 29. to him—omit.

25. after he is comforted, and.

26. those.

† 22. The expression, "Abraham's hosom," alludes to the posture used by the Jews at a table. This was reclining on couches after the manner of the Romans, the upper part of the body resting upon the left elbow, and the lower lying at length upon the couch. When two or three reclined on the same couch, some say the wealthiest or most honorable person lay first, (Lightfoot says, in the middle;) the next in dignity lay with his head reclining on the breast or bosom of the first, as John is said to have done on the bosom of Jesus at supper; and hence is borrowed the phrase of Abraham's hosom, as denoting the state of celestial happiness. Abraham being esteemed the most honorable person, and the father of the Jewish nation, to be in his bosom signifies (in allusion to the order in which guests were placed at an entertainment) the highest state of felicity next to that of Abraham himself.
 † 23. Tota kolpos, being plural, the idea seems to be as expressed in the text.
 See Parkhurst.

1. 26. Job xxi. 13; Luke vi. 24.

† 29. Isa. viii. 20; xxxiv. 16; John v. 30, 45; Acts xv

αὐτῶ· Εἰ Μωσέως καὶ τῶν προφητῶν οὐκ ἀκού-
 οῦσιν· ἰf Moses and the prophets not they
 οὐκ οὐκ, οὐδὲ εἰς τις ἐκ νεκρῶν ἀναστή, πείσ-
 θήσονται. neither if one out of dead ones should rise, will
 they be convinced.

ΚΕΦ. ιζ'. 17.

1 Εἶπε δὲ πρὸς τοὺς μαθητὰς· Ἀνευδέκτος
 He said and to the disciples: Impossible
 ἐστὶ τοῦ μὴ ελθεῖν τὰ σκάνδαλα· οὐαὶ δὲ, ὅτι
 it is of the not to come the snares; woe but, though
 οὐ ἐρχεται. 2 Ἀσπιτελεῖ αὐτῷ, εἰ μύλος ονίκος
 whom they come. It is profitable for him, if a millstone upper
 περικειται περὶ τὸν τραχήλου αὐτοῦ, καὶ ἐρῇ τι
 was hung about the neck of him, and have been
 εἰς τὴν θάλασσαν, ἢ ἵνα σκηνδαλισθῇ
 thrown into the sea, than that he should ensnare one
 τῶν μικρῶν τούτων. 3 Προσεχετε ἑαυτοῖς. Ἐάν
 of the little ones these. Take heed to yourselves. If
 δὲ ἁμαρτῇ * [εἰς σε] ὁ ἀδελφός σου, ἐπιτιμῶσιν
 and should sin [against thee] the brother of thee, rebuke
 αὐτῷ· καὶ εἰς μετανοήσῃ, ἀφες αὐτῷ. 4 Καὶ
 him; and if he should reform, forgive him. 5 Καὶ
 εἰς ἑπτὰκις τῆς ἡμέρας ἁμαρτῇ εἰς σε, καὶ
 if seven times of the day he should sin against thee, and
 ἑπτὰκις * [τῆς ἡμέρας] ἐπιστρέψῃ, λέγων·
 seven times [of the day] he should turn, saying;
 Μετανοῶ· ἀφῃσεις αὐτῷ.
 I reform; thou shalt forgive him.

6 Καὶ εἶπον οἱ ἀποστόλοι τῷ κυρίῳ· Προσθε-
 And said the apostles to the lord; Do thou add
 ἡμῖν πίστιν. 6 Εἶπε δὲ ὁ κύριος· Εἰ εἶχετε
 to us faith. Said and the lord; If you had
 πίστιν ὡς κόκκον σινάπεως, ελεγετέ αὐ τῇ
 faith as a grain of mustard, you might say to the
 συκαμίνῳ ταύτῃ· Ἐκρίζωθι, καὶ φυτευθῇ ἐν
 sycamine-tree this; Be thou uprooted, and be thou planted in
 τῇ θαλάσσῃ· καὶ ὑπήκουσεν αὐ ὅμιον. 7 Τίς δὲ
 the sea; and it would obey you. Which but
 ἐξ ὑμῶν δούλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα,
 of you a slave having ploughing or feeding cattle,
 ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ερεῖ· Εὐθεὺς
 who having come out of the field will say; Immediately
 παρελθὼν ἀναπαύσαι· 8 Ἀλλ' οὐχὶ ερεῖ αὐτῷ
 going do thou recline? But not will say to him
 Ετοίμασον τι δείπνησώ, καὶ περιώσμενος
 Make ready what I may sup, and having girded
 διακονεῖ μοι, ἕως φαγῶ καὶ πιῶ· καὶ μετὰ ταῦτα
 do thou serve me, till I may eat and drink; and after these
 φαγεῖσθαι καὶ πιεῖσθαι; 9 Μὴ χάριν ἔχει τῷ δούλῳ
 shalt eat and drink thou? Not favor has the slave
 ἐκεῖνῳ, ὅτι ἐποίησεν τὰ διαταχθέντα; * [Οὐ
 that, because he did the things having been commanded? [No
 δοκῶ.] 10 Οὕτω καὶ ὑμεῖς, ὅταν ποιήσητε πάντα
 I think.] So also you, when you shall have done all

'If they hear not Moses and the prophets, I neither will they be convinced, though one should rise from the Dead.'

CHAPTER XVII.

1 And he said to * his DISCIPLES, ὅτι ἰmpossible for SNARES not * to come; but Woe to him through whom they come!

2 It would be better for him, if an upper Millstone were hung about his NECK, and he be thrown into the SEA, than that he should ensnare one of these LITTLE ONES.

3 Take heed to yourselves; if thy BROTHER sin, rebuke him; and if he reform, forgive him.

4 And if seven times in a DAY he sin against thee, and seven times he turn to thee again, saying, 'I reform;' thou shalt forgive him.'

5 And the APOSTLES said to the LORD, "Increase our Faith."

6 And the LORD said, "If you had Faith as a Grain of Mustard, you might say to this SYCAMINE-TREE, Be thou uprooted and planted in the SEA; and it would obey you."

7 But which of you having a Servant ploughing or feeding cattle, will say to him as he comes in from the FIELD, "Come immediately, and recline?"

8 But will he not say to him, 'make ready my supper, gird thyself, and serve me, while I eat and drink; and afterwards thou shalt eat and drink?'

9 Does he thank * that SERVANT Because he did what was commanded?

10 So also you, when you shall have done All the

* VATICAN MANUSCRIPTS.—1. his disciples.
 3. against thee—omit. 4. of the day—omit.
 not—omit.

1. should come; nevertheless Woe to the servant. 4. him. I think

1. 31. John xii. 10, 11. 2. 1. Matt. xviii. 6, 7; Mark ix. 43; 1 Cor. xi. 10. I & Matt. xviii. 15, 21. 3. 1. Lev. xix. 17; Prov. xviii. 10; James v. 19. 4. & Matt. xvii. 30; Mark ix. 23; xi. 23.

τα διαταχθέντα ὑμῖν, λέγετε· Ὅτι δούλοι
the things having been commanded you, say you: That slaves
αχρεῖοι ἐσμεν· ὅτι ὁ ὠφειλομεν ποιῆσαι,
unprofitable we are: because what we were bound to do,
τεποιήκαμεν.
we have done.

11 Καὶ ἐγένετο ἐν τῷ παρευσεῖν αὐτὸν εἰς
And it happened in the to go him to
Ιερουσαλὴμ, καὶ αὐτὸς διήρχετο διὰ μέσου
Jerusalem, and he passed through midst
Σαμαρείας καὶ Γαλιλαίας. 12 Καὶ εἰσερχομένου
of Samaria and Galilee. And entering
αὐτοῦ εἰς τινὰ κωμὴν, ἀπηντήσαν αὐτῷ δεκά
of him into a certain village, met him ten
λεπτοὶ ἄνδρες, οἱ ἐστήσαν πορῶθεν. 13 Καὶ
leprous men, who stood far off.

αὐτεῖς ᾠσαν φωνὴν, λέγοντες· Ὁ κύριε ἐπιτάτω
they lifted up a voice, saying: Jesus master
ἐλεῆσον ἡμᾶς. 14 Καὶ ἰδὼν εἶπεν αὐτοῖς·
pity us. And seeing he said to them:

Πορευθέντες ἐπιδείξτε ἑαυτοὺς τοῖς ἱερεῦσι.
Going shew you yourselves to the priests.

Καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς, ἐκαθαρίσθη-
And it happened in the to go them, they were cleansed.
σαν. 15 Εἰς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰαθῇ, ὑπέσ-
One and of them, seeing that he was cured, turned

τρέψε, μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν·
back, with a voice loud glorifying the God:

16 καὶ ἐπέσεν ἐπὶ προσώπῳ παρα τοὺς πόδας
and fell on face at the feet

αὐτοῦ, εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμα-
of him, giving thanks to him: and he was a Sama-
ρείτης. 17 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Οὐχί
rite. Answering and the Jesus said: Not

οἱ δεκά ἐκαθαρίσθησαν; Ἰδε ἐννεα ποῦ; 18 Οὐχ
the ten were cleansed? the but nine where? Not

εὑρέθησαν ὑποστρεψάντες δοῦναι δόξαν τῷ θεῷ,
we found having returned to give glory to the God,

εἰ μὴ ὁ ἀλλογενὴς οὗτος; 19 Καὶ εἶπεν αὐτῷ·
except the foreigner this? And he said to him:

Ἀναγὰς πορευοῦ· * [ἡ πίστις σου σέσωκε σε.]
Arise go thou: [the faith of thee has saved thee.]

20 Επερωτῆθεις δὲ ὑπὸ τῶν φαρισαίων, ποτε
Having been asked and by the Pharisees, when

ἐρχεται ἡ βασιλεία τοῦ θεοῦ, ἀπεκρίθη αὐτοῖς,
comes the kingdom of the God, he answered them,

καὶ εἶπεν· Οὐκ ἐρχεται ἡ βασιλεία τοῦ θεοῦ
and said: Not comes the kingdom of the God

μετὰ παρατηρήσεως· 21 οὐδὲ ἐροῦσιν· Ἴδου ὦδε,
with careful watching: nor will they say: Lo here,

ἢ, * [ἰδού] ἐκεῖ· ἰδού γὰρ, ἡ βασιλεία τοῦ θεοῦ
or, [lo] there, lo for, the majesty of the God

or, [lo] there, lo for, the majesty of the God

THINGS COMMANDED you say, 'We are unprofitable Servants; for we have done only what we were bound to do.'

11 And it occurred, as he was PROCEEDING to Jerusalem, he passed through the Interior of Samaria and Galilee.

12 And as he was about entering a Certain Village, Ten Lepers met him, who stood at a distance;

13 and they lifted up Master, pity us."

14 And seeing them, he said to them, "Go, shew yourselves to the PRIESTS." And it happened, as they were GOING, they were cleansed.

15 And one of them perceiving That he was cured, returned, praising GOD with a loud Voice;

16 and he fell on his Face at his FEET, thanking him; and he was a Samaritan.

17 And Jesus answering, said, "Were not the TEN cleansed? but where are the NINE?"

18 Were none found to return to give Praise to GOD, except this ALIEN?"

19 And he said to him: "Arise, go thy way; thy FAITH has saved thee."

20 And having been asked by the PHARISEES, when GOD'S KINGDOM was coming, he answered them, and said, "The KINGDOM of GOD comes not with outward show;

21 nor shall they say, 'Behold heret or there!' for, behold, the GOD'S ROYAL MAJESTY is among you."

* VATICAN MANUSCRIPT.—19. thy FAITH has saved thee—omit.

21. lo—omit.

† 1. In this verse it has been found necessary to depart from the usual signification of *kingdom* for *thee*, the kingdom of God, and render as in the text. That this rendering is admissible and correct, see Note on Matt. iii. 2. *Basileia* here refers to the person to whom the title and honor of king belonged, rather than to his territory or kingdom. Prof. Whitting, an able Hebrew and Greek scholar, says, this clause in the 21st verse ought to be rendered "the *king* is among you." Dr. A. Clarke in a note on the 21st verse evidently understood it as relating to the Christ. He says, "Perhaps those Pharisees thought, that Messiah was kept secret, in some private place, known only to some of their rulers; and that by and by he should be proclaimed in a similar way to that in which *Joshua* was by Jehoiada, the priest. See the account, 2 Chron. xxiii. 1—11."

‡ 1. Lev. xiii. 45.

‡ 11. Lev. xiii. 2; xiv. 2; Matt. viii. 4; Luke v. 14.

εντος ὑμῶν ἐστιν. ²² Εἶπε δὲ πρὸς τοὺς μαθη-
in the midst of you is. He said and to the disci-
ples: Ἐλευσονται ἡμέραι, ὅτε ἐπιθυμήσετε μίαν
ples: Will come days, when you will desire one

τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν* καὶ
of the days of the son of the man to see; and
οὐκ ὀφείσθε. ²³ Καὶ ἐροῦσιν ὑμῖν· Ἰδοὺ ὧδε, ἡ,
not you will see. And they will say to you; Lo here, or,

ἰδοὺ ἐκεῖ· μὴ ἀπελθίητε, μὴ δὲ διώξητε. ²⁴ Ὡς περ
lo there; not you may go away, nor may you follow. Even as

γὰρ ἡ ἀστραπή, ἣ ἀστραπτοῦσα ἐκ τῆς ὑπ'
for the lightning, that flashing out of the under
οὐρανον, εἰς τὴν ὑπ' οὐρανὸν λαμπεῖ· οὕτως
heaven, to the under heaven shines; so

ἐσται ὁ υἱὸς τοῦ ἀνθρώπου* [ἐν τῇ ἡμέρᾳ αὐτοῦ.]
will be the son of the man [in the day of him.]

²⁵ Πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν, καὶ
First but it behoves him many things to suffer, and

ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης. ²⁶ Καὶ
to be rejected from the generation this. And

καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νῶε, οὕτως ἐσται
as it happened in the days of Noe, so it will be

καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου.
also in the days of the son of the man.

²⁷ Ἦσθιον, ἐπίνον, ἐγάμουν, ἐξεγαμίζοντο, ἀχρι
They ate, they drank, they married, they were given in marriage, till

ἥς ἡμέρας εἰσηλθε Νῶε εἰς τὴν κιβωτὸν· καὶ
of which day entered Noe into the ark; and

ἠλθεν ὁ κατακλῆσμος, καὶ ἀπώλεσεν ἅπαντας.
came the flood, and destroyed all.

²⁸ Ὀμοίως καὶ ὡς ἐγένετο ἐν ταῖς ἡμέραις Λῶτ·
In like manner also as it happened in the days of Lot,

ἠσθιοῦν, ἐπίνον, πηροῦσαν, ἐπωλόν, ἐφυτεύον,
they ate, they drank, they bought, they sold, they planted,

φκοδομούν· ²⁹ ἡ δὲ ἡμέρα ἐξῆλθε Λῶτ ἀπὸ
they built: in the but day went out Lot from

Σόδομων, ἐβρέξε πῦρ καὶ θειὸν ἀπ' οὐρανοῦ, καὶ
Sodom, it rained fire and brimstone from heaven, and

ἀπώλεσεν ἅπαντας· ³⁰ κατὰ ταῦτα ἐσται ἡ
destroyed all: according to these it will be in the

ἡμέρα ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλυπτέται. ³¹ Ἐν
day the son of the man is revealed. In

ἐκείνῃ τῇ ἡμέρᾳ, ὃς ἐσται ἐπὶ τοῦ δώματος, καὶ
that the day, who will be on the roof, and

τα σκευὴ αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβατὼν ἀραι
the goods of him in the house, not let him descend to take

αὐτὰ· καὶ ὁ ἐν τῷ ἀγρῷ, ὁμοίως μὴ ἐπιστρέ-
them; and he in the field, in like manner not let him

ψατῶ εἰς τὰ ὀπίσω. ³² Μνημονεύετε τῆς γυναί-
turn for the things behind. Remember you of the wife

κος Λῶτ. ³³ Ὃς εἰς ζητήσῃ τὴν ψυχὴν αὐτοῦ
of Lot. Whoever may seek the life of himself

²² And he said to the
DISCIPLES, † Days will
come, when you will desire
to see one of the DAYS of
the son of MAN, and you
will not see it.

²³ † And they will say
to you, * Behold, there! or
* behold, here! follow
not.

²⁴ † For as THAT LIGHT-
NING FLASHING out of
ONE part under heaven,
shines to the OTHER part
under heaven; so will the
SON of MAN be.

²⁵ † But first he must
suffer Much, and be re-
jected by this GENERA-
TION.

²⁶ † And as it was in
the DAYS of Noah, so will
it be also in the DAYS of
the SON of MAN.

²⁷ They were eating,
they were drinking, they
were marrying, they were
given in marriage, till the
DAY that Noah entered the
ARK, and the DELUGE
came, and destroyed them
all.

²⁸ In like manner also
as it was in the DAYS of
Lot; they were eating, they
were drinking, they were
buying, they were selling,
they were planting, they
were building;

²⁹ but † on the DAY that
Lot went out from Sodom,
it rained Fire and Sulphur
from Heaven, and des-
troyed them all.

³⁰ Thus will it be in the
Day when the SON of MAN
is revealed.

³¹ On That DAY, † let
not him who shall be on
the roof, and his FURNI-
TURE in the house, des-
cend to take it away; and
in like manner, let not him
who shall be in the * Field
turn back.

³² † Remember Lot's
WIFE.

³³ † Whoever may seek
to * save his LIFE, will

* VATICAN MANUSCRIPT.—23. there! or behold here! follow not. For.

DAY—omit. 31. Field.

† 22. Mt. ix. 15. † 23. Matt. xxiv. 25; Mark xiii. 21; Luke xxi. 8. † 24. Mt. ix.

xxiv. 27. † 25. Mark viii. 31; ix. 31; x. 33; Luke ix. 22. † 26. Gen. vi. 12.

xxiv. 37. † 29. Gen. xix. 16, 24. † 31. Matt. xxiv. 17; Mark xiii. 15. † 32. Gen.

ix. 20. † 33. Matt. x. 39; xvi. 25; Mark viii. 35; Luke ix. 24; John xii. 25.

σωσαι, ἀπολῶ σὲ αὐτὴν· καὶ ὅς εἰν ἀπολεσῇ
to save, will lose her; and whoever may lose
αὐτὴν, ζωογονήσει αὐτήν. ³⁴ Λέγω ὑμῖν· Ταύτην
her, will preserve her, I say to you; In this
τῇ νύ·τι εἰσὶναι δύο ἐπικλινῆς μίας· εἰς παρα-
the night will be two on bed one; one will
ληφθῆσεται, καὶ ὁ ἕτερος ἀφεθῆσεται. ³⁵ Δύο
be taken, and the other will be left Two
εἰσὶναι ἀλθουσαι ἐπὶ τῷ αὐτῷ· ἢ μία παραληφ-
will be grinding on the same, the one will be
θησεται, καὶ ἡ ἕτερα ἀφεθῆσεται. ³⁶ Καὶ ἀποκ-
taken, and the other will be left. And an-
ριθύντες λεγουσιν αὐτῷ· Που, κυριε; Ὁ δὲ
saying they said to him; Where, O lord? He and
εἶπεν αὐτοῖς· Ὅπου τὸ σῶμα, ἐκεῖ συναχθήσονται
said to them; Where the body, there will be gathered
ταὶ οἱ αἵετοι.
the eagles.

ΚΕΦ. ιη'. 18.

¹ Ἐλεγε δὲ καὶ παραβολὴν αὐτοῖς, πρὸς τὸ
He spoke and also a parable to them, in order that
δεῖν πάντοτε προσευχεσθαι, καὶ μὴ ἐκκακεῖν,
ought always to pray, and not to be weary,
² λέγων· Κριτὴς τις ἦν ἐν τινὶ πόλει, τὸν θεὸν
saying: A judge certain was in a certain city, the God
μὴ φοβούμενος, καὶ ἀνθρώπων ἡ ἐντροπόμενος.
not fearing, and man not regarding.
³ Χηρὰ δὲ ἦν ἐν τῇ πόλει ἐκείνῃ· καὶ ἤρχετο
A widow and was in the city that, and sheweth
πρὸς αὐτὸν, λέγουσα· Ἐκδικήσον με ἀπὸ τοῦ
to him, saying; Do justice me from the
ἀντιδικοῦ μου. ⁴ Καὶ οὐκ ᾔθελε σκεῖν ἐπὶ χρόνον.
opponent of me. And not he would for a time.
Μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ· Ἐὰν καὶ τὸν θεὸν
Afterward thus said in himself; If even the God
οὐ φοβούμαι, καὶ ἀνθρώπων οὐκ ἐντροπομαι·
not I fear, and man not regard:
⁵ διαγε το παρεχέιν μοι κόπον τὴν χηρὰν ταυτήν,
through the to render to me trouble the widow this,
ἐκδικήσω αὐτήν· ἵνα μὴ εἰς τέλος ἐρχομένη
I will do justice her; that not to end coming
ῥαυπιάσῃ με. ⁶ Εἶπε δὲ ὁ κύριος· Ἀκούσατε,
ye should hear me. Said and the lord; Hear you,
τί ὁ κριτὴς τῆς ἀδικίας λέγει. ⁷ Ὁ δὲ θεὸς
what the judge the unjust says. The and God
οὐ μὴ ποιήσει τὴν ἐκδικήσιν τῶν ἐκλεκτῶν
not not will do the justice for the chosen ones
αὐτοῦ τῶν βοώντων πρὸς αὐτὸν ἡμέρας καὶ
of himself those crying to him day and
νυκτός, καὶ μακροθυμῶν ἐπ' αὐτοῖς; ⁸ Λέγω
night, and bearing long towards them? I say
ὑμῖν, ὅτι ποιήσει τὴν ἐκδικήσιν αὐτῶν ἐν ταχείᾳ.
to you, that he will do the justice for them in a moment.
Πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἄρα εὕρησκει
But the son of the man coming indeed will he find
τὴν πίστιν ἐπὶ τῆς γῆς;
the faith on the earth?

lose it; and whoever may lose it, will preserve it.

³⁴ † I tell you, in That night there will be two on a Bed; One will be taken, and the other left.

³⁵ Two will be grinding together, the one will be taken, and the other left.

³⁶ And answering they said to him, † "Where, Lord?" And he said to them, "Where the body is, there *also the eagles will be assembled."

CHAPTER XVIII.

¹ And he also spoke a Parable to them, to show that they ought to pray continually, and not be weary;

² saying, "There was a certain Judge in a certain City, who feared not God nor respected Man.

³ And there was a Widow in that City; and she went to him, saying, Obtain justice for me against my OPPONENT."

⁴ And he would not for a time; but afterward, he said within himself, "Though I fear not God nor regard Man;

⁵ yet, because this widow importunes me, I will do her justice, lest at last her coming should weary me."

⁶ And the Lord said, "Hear what the UNJUST JUDGE says;

⁷ and I will not God do justice for those CHOSEN ONES of his, who are crying to him Day and Night, and he is compassionate towards them?

⁸ I tell you, † That * he will speedily do them JUSTICE. But when the SON of MAN comes, will he find this BELIEF on the LAND?"

* VATICAN MANUSCRIPT.—34. a Bed.

37. also will.

† 34. Matt. xxiv. 40, 41. † 1 Thes. iv. 17.

1 Thes. xii. 12; Eph. vi. 18.

† & Luke xl. 6.

† 36. Matt. xxiv. 28.

† 7. Mat. vi. 16.

† 1 Luke xl. 5.

† & 116. 1

⁹ Εἶπε δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσι δίκαιοι, καὶ ἐξουθενούντας τοὺς λοιποὺς, τὴν παραβολὴν ταυτὴν· ¹⁰ Ἄνθρωποι δυο ἀνεβήσαν εἰς τὸ ἱερὸν προεὐξασθαι· ὁ εἷς Φαρισαῖος, καὶ ὁ ἕτερος τελωνῆς. ¹¹ Ὁ Φαρισαῖος, σταθεὶς πρὸς ἑαυτὸν, ταῦτα προσηχέτο· Ὁ θεός, εὐχαριστῶ σοι, ὅτι οὐκ εἰμι ὡς περ οἱ λοιποὶ τῶν ἀνθρώπων, ἀρπαγες, ἀδικοὶ, μοιχοί, ἡ καὶ ὡς οὗτος ὁ τελωνῆς. ¹² Νηστεύω δις τοῦ σαββάτου, ἀποδεκὰς πάντα ὅσα κτῶμαι. ¹³ Καὶ ὁ τελωνῆς μακροθεν ἔστως οὐκ ἠθέλην οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπαρῆ· ἀλλ' ἐτυπτεν * [εἰς] τὸ στήθος αὐτοῦ, λέγων· Ὁ θεός, ἰλασθητί μοι τῷ ἁμαρτωλῷ. ¹⁴ Λέγω ὑμῖν, κατεβῆ οὗτος δεικναιωμένος εἰς τὸν οἶκόν σου, went down this having been justified to the house αὐτοῦ, ἡ γὰρ ἐκεῖνος· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν, ταπεινώσεται· ὁ δὲ ταπεινῶν ἑαυτὸν, ὑψωθήσεται. ¹⁵ Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη, ἵνα αὐτῶν ἅπτηται· ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμησαν αὐτοῖς. ¹⁶ Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτά, εἶπεν· Ἀφετέ τὰ παῖδια ἐρχέσθαι πρὸς με, καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ. ¹⁷ Ἀμὴν λέγω ὑμῖν, ὅς εαν μὴ δεξῆται τὴν βασιλείαν τοῦ θεοῦ ὡς παῖδιον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

⁹ And he spoke thus PARABLE also to some, who TRUSTED in themselves That they were righteous, and despised others. ¹⁰ Two Men went up into the temple to pray; the ONE a Pharisee, and the OTHER a Tribute-taker. ¹¹ The PHARISEE standing by himself, prayed thus; 'O God, I thank thee, That I am not like OTHER MEN,—Rapacious, Unjust, Dissolute, or even like THIS TRIBUTE-TAKER. ¹² I fast twice in the WEEK, I tithe all that I acquire.' ¹³ But the TRIBUTE-TAKER, standing at a distance, would not even lift up his EYES to HEAVEN, but smote his BEEAST, saying, 'O GOD, be propitious to me a SINNER.' ¹⁴ I tell you, this man went down to his HOUSE justified * more than the other; † FOR EVERY ONE who EXALTS himself will be humbled; and HE who HUMBLIES himself will be exalted." ¹⁵ ‡ And they brought to him their INFANTS also, that he might touch them; but the DISCIPLES seeing it, rebuked them. ¹⁶ But JESUS calling them to him, said, "Permit the LITTLE CHILDREN to come to me, and forbid them not; for to SUCH LIKE belongs the KINGDOM of GOD. ¹⁷ † Indeed I say to you, Whoever does not receive the KINGDOM of GOD like a Little child, he will by no means enter it."

* VATICAN MANUSCRIPT.—13. But,

‡ 13. on—omit.

14. more than the other.

† 11. The following from *Bereshith Rabbah*, will illustrate this Pharisaic pride:—"Rabbi Simeon, the son of Jochoi, said: The world is not worth thirty righteous persons such as our father Abraham. If there were only thirty righteous persons in the world, I and my son should make two of them; and if there were but twenty, I and my son would be of the number; and if there were but ten, I and my son would be of the number; and if there were but five, I and my son would be of the five; and if there were but two, I and my son would be the two; and if there were but one, myself should be that one."

† 9. Luke x. 29; xvi. 15.
6. 1 Pet. v. 6, 7.
† 17. Mark x. 15.

† 14. Job xxii. 20; Matt. xxiii. 12; Luke xiv. 11; James iv. 10.
† 15. Math. xix. 13, Mark x. 13.

† 10. 1 Cor. xiv. 20; 1 Pet. ii. 2.

18 Καὶ ἐπρωτῶσεν τις αὐτὸν ἀρχὼν, λέγων·
 And asked certain him ruler, saying;
 Διδασκαλε ἀγαθε, τί ποιήσας ζῶναι αἰώνιον
 O teacher good, what shall I do life age-lasting
 κληρονομήσω; 19 Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· Τί με
 to inherit? Said and to him the Jesus; Why me
 λεγείς ἀγαθόν; οὐδείς ἀγαθός, εἰ μὴ εἰς, ὁ
 callest thou good? no one good, if not one, the
 θεός. 20 Τὰς ἐπτολάς οἶδας· “Μὴ μοιχεύ-
 God. The commandments thou knowest: “Not thou mayest
 ῃς· μὴ φονεύσῃς· μὴ κλεψῇς· μὴ
 commit adultery, not thou mayest kill; not thou mayest steal; not
 ψευδομαρτυρήσῃς· τίμα τὸν πατέρα σου, καὶ
 thou mayest bear false testimony; honor the father of thee, and
 τὴν μητέρα * [σου.]” 21 Ὁ δὲ εἶπε· Ταῦτα πάντα
 the mother [of thee.] He and said; These all
 ἐφύλαξα· ἐκ νεότητος μου. 22 Ἀκουσας δὲ
 I observed from youth of me. Having heard and
 * [ταῦτα] ὁ Ἰησοῦς, εἶπεν αὐτῷ· Ἐτι ἓν σοι λεί-
 [these] the Jesus, said to him; Yet one to thee is
 πει· πάντα ὅσα ἔχεις πώλησον, καὶ διάδος πτω-
 wantest, all what thou hast sell, and give thou to poor
 χοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο,
 ones, and thou shalt have a treasure in heaven; and come,
 ἀκολουθεῖ μοι. 23 Ὁ δὲ ἀκουσας ταῦτα, περιλυ-
 follow me. He and having heard these, greatly
 πος ἐγενετο· ἦν γὰρ πλουσιος σφοδρά. 24 Ἰδὼν δὲ
 grieved became: he was for rich exceedingly. Seeing and
 αὐτὸν ὁ Ἰησοῦς * [περιλυτὸν γενομένον,] εἶπε·
 him the Jesus [greatly grieved becoming,] said:
 Πῶς δυσκόλως οἱ τα χρεμάτια ἐχόντες εἰσελευ-
 How with difficulty those the riches having shall
 σονται εἰς τὴν βασιλείαν τοῦ θεοῦ. 25 Εὐκοπώτε-
 enter into the kingdom of the God. Easier
 ρον γὰρ ἐστὶ, κάμηλον δια τρυμαλίας ραφίδος
 for it is, a camel through hole of a needle
 εἰσελθεῖν, ἢ πλουσίον εἰς τὴν βασιλείαν τοῦ
 to enter, than a rich man into the kingdom of the
 θεοῦ εἰσελθεῖν. 26 Εἶπον δὲ οἱ ἀκουσαντες· Καὶ
 God to enter. Said and those having heard: And
 τις δύναται σωθῆναι; 27 Ὁ δὲ εἶπε· Τα ἀδύνατα
 who is able to be saved? He but said: The things impossible
 παρὰ ἀνθρώποις, δύνατα ἐστὶ παρὰ τῷ θεῷ.
 with men, possible is with the God,
 28 Εἶπε δὲ ὁ Πέτρος· Ἰδοὺ, ἡμεῖς ἀφηκαμέν
 Said and the Peter; Lo, we let
 πάντα, καὶ ἠκολούθησάμεν σοι. 29 Ὁ δὲ εἶπεν
 all, and followed thee. He and said
 αὐτοῖς· Ἀμὲν λέγω ὑμῖν, ὅτι οὐδείς ἐστὶν ὃς
 to them. Indeed I say to you, that no one is who
 ἀφῆκεν οἰκίαν, ἢ γονεῖς, ἢ ἀδελφούς, ἢ γυναῖκα,
 left house, or parents, or brethren, or wife,
 ἢ τέκνα, ἐνεκεν τῆς βασιλείας τοῦ θεοῦ, 30 ὃς
 or children, on account of the kingdom of the God, who

18 † And a Certain Ruler asked him, saying, “Good Teacher, what shall I do to inherit eternal Life?”

19 And Jesus said to him, “Why dost thou call Me good? There is none good, except one,—God.”

20 Thou knowest the COMMANDMENTS; † Do not commit adultery, Do not kill, Do not steal, Do not testify falsely, Honor thy FATHER and MOTHER.”

21 And HE said, “All these have I kept from my Youth.”

22 And Jesus having heard, said to him, “Yet in One thing thou art wanting; † sell all that thou hast, and give to the Poor, and thou shalt have Treasure in * HEAVEN; and come follow me.”

23 And hearing this, HE became very sorrowful; for he was exceedingly rich.

24 And * Jesus seeing him, said, “With what difficulty will those HAVING RICHES enter the KINGDOM of God!”

25 It is easier for a Camel to pass through a Needle's Eye, than for a Rich man to enter the KINGDOM of God.”

26 And THOSE HEARING him, said, “Who then can be saved?”

27 And HE said, † “The THINGS IMPOSSIBLE with Men are possible with GOD.”

28 Then PETER said, † “Behold, we have forsaken * our OWN, and followed thee.”

29 And HE said to them, “Indeed, I say to you, That no one has forsaken a House, or a * Wife, or Brothers, or Parents, or Children, on account of the KINGDOM of God,

* VATICAN MANUSCRIPT.—20. of thee—omit.

22. these—omit.

22. HEAVEN.

24. Jesus seeing him, said.

24. becoming greatly grieved—omit.

22. our own, and.

30. Wife, or Brothers, or Parents, or Children.

† 18. Matt. xix. 16; Mark x. 17.

† 20. Exod. xx. 12, 10; Deut. v. 16—20; Rom. xiii. 8.

† 22. Matt. vi. 10, 20; xix. 21; † Tit. vi. 10.

† 27. Jer. xxxii. 17; Zech. viii. 6.

† 23. Matt. iv. 18—22; xix. 27.

οὐ μὴ ἀπολάβῃ πολλαπλασίονα ἐν τῷ καιρῷ
 not may receive many times more in the
 τούτῳ, καὶ ἐν τῷ αἰωνί τῷ ἐρχομένῳ ζωὴν
 this, and in the age the coming life
 αἰώνιον.
 age-lasting.

31 Παραλαβὼν δὲ τοὺς δώδεκα, εἶπε πρὸς
 Having taken and the twelve, he said to
 αὐτοὺς· Ἴδου, ἀναβαίνομεν εἰς Ἱερουσόλυμα, καὶ
 them: Lo, we go to Jerusalem, and
 τελεσθήσεται πάντα τα γεγραμμένα διὰ τὸν
 will be finished all the having been written through the
 προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου. 32 Παραδοθή-
 propheta in the son of the man. He will be deliv-
 σεται γὰρ τοῖς ἔθνεσι, καὶ ἐμπαίχθησεται, καὶ
 ered up for to the Gentiles, and will be derided, and
 ὕβρισθῆσεται, καὶ ἐμπτυσθήσεται. 33 Καὶ μαρ-
 will be shamefully treated, and will be spit on: and having
 τυχώσαντες ἀποκτενοῦσιν αὐτὸν· καὶ τῇ ἡμέρᾳ
 been scourged they will kill him: and the day
 τῇ τρίτῃ ἀναστήσεται. 34 Καὶ αὐτοὶ οὐδὲν τού-
 the third he will stand up. And they not one of
 τῶν συνῆκαν· καὶ ἡν τὸ ῥῆμα τοῦτο κεκρυμμε-
 these understood: and was the thing this having been hid-
 νον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.
 den from them, and not they knew the things being spoken.

35 Ἐγένετο δὲ ἐν τῷ ἐγγίσειν αὐτὸν εἰς Ἱερίχου,
 it happened and in the to draw nigh him to Jericho,
 τυφλὸς τις ἐκάθητο παρὰ τὴν ὁδὸν προσαίτων.
 a blind man certain sat by the way begging.

36 Ἀκούσας δὲ ὄχλου διαπορευομένου, ἐπυνθάνετο,
 hearing and a crowd passing along, he asked,
 τί εἰη τοῦτο; 37 Ἀπηγγείλαν δὲ αὐτῷ, ὅτι
 what may be this? They told and him, that

Ἰησοῦς ὁ Ναζαρενοὺς παρέρχεται. 38 Καὶ ἐβοήθησε,
 Jesus the Nazarene passes by. And he shouted,

λεγὼν· Ἰησοῦ, υἱὲ Δαυὶδ, ἐλέησον με. 39 Καὶ
 saying: Jesus, O son of David, pity me. And

οἱ προαγόντες ἐπετίμων αὐτῷ, ἵνα σιωπήσῃ.
 those going before rebuked him, that he might be silent.

Αὐτὸς δὲ πολλὰ μᾶλλον ἐκράξεν· τίε Δαυὶδ,
 He but much more cried out: O son of David,

ἐλέησον με. 40 Σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν
 pity me. Stopping and the Jesus commanded

αὐτὸν ἀχθῆναι πρὸς αὐτόν. Ἐγγισαντος δὲ
 him to be led to himself. Having come and

αὐτοῦ, ἐπρωτώησεν αὐτόν, 41 * [λεγὼν·] Τί σοί
 of him, he asked him, [saying:] What for thee

θέλεις ποιῆσω; Ὁ δὲ εἶπε· Κύριε, ἵνα ἀνα-
 thou desirest I should do? He and said: O lord, that I may

ῥαψῶ. 42 Καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· Ἀναβλέ-
 see again. And the Jesus said to him: See thou

ψόν· ἡ πίστις σου σέσωκε σε. 43 Καὶ παραχρῆμα
 again: the faith of thee has saved thee. And instantly

30 who will not receive manifold, in this time, and in the coming age eternal life."

31 † And taking the twelve aside, he said to them, "Behold, we go up to Jerusalem, and all the things written through the prophets, will be accomplished in the son of man."

32 For † he will be delivered to the GENTILES, and will be mocked, and insulted, and spit upon;

33 and having scourged him, they will kill him; and the THIRD DAY he will rise again."

34 † But they understood none of these things; and this MATTER was concealed from them, and they did not recognize WHAT WAS SPOKEN.

35 † And it occurred, as he APPROACHED Jericho, a certain blind man sat begging by the ROAD.

36 And hearing a Crowd passing along, he inquired what it meant.

37 And they told him, "Jesus the NAZARITE is passing by."

38 And he shouted, saying, "Jesus, Son of David, have pity on me!"

39 And these GOING BEFORE, charged him to be silent; but he cried out much more, "Son of David, have pity on me!"

40 And Jesus stopping, commanded him to be led to him. And having come near, he asked him,

41 "What dost thou wish that I should do to thee?" And he said, "Master, to restore my sight."

42 And Jesus said to him, "Receive thy sight; † thy FAITH has cured thee."

43 And instantly he saw

* VATICAN MANUSCRIPT.—41. saying—omit.

† 31. Matt. xvi. 21; xvii. 22; xx. 17; Mark x. 32.

1. John xviii. 28; Acts iii. 13.

† 32. Matt. x. 20; Mark x. 40.

† 42. Luke xvii. 10.

† 32. Matt. xxvii. 2; Luke xxiii.

† 33. Matt. ix. 30; Luke ii. 50; 12. 45; John x. 6; xii. 10.

ανεβλεψε, και ηκολουθει αυτον, δοξασων τον θεον· και πας ο λαος ιδων, εδωκεν αινον τω θεω. God; and all the people seeing, gave praise to the God

again, and followed him glorifying God; and all the people seeing it, gave Praise to God.

ΚΕΦ. ΙΘ'. 19.

CHAPTER XIX.

1 Και ειτελθων διηρχετο την 'Ιεριχω. 2 Και ιδων, αυτην υνομαιτι καλονμενος Ζακχαιος· και αυτος ην αρχιτελωνης, και ουτος ην πλουσιος. 3 Και εζητει ιδειν τον Ιησουν, τις εστι· και ουκ ηδυνατο απο του οχλου, οτι τη ηλικια μικρος ην. 4 Και προδραμων εμπροσθεν, ανεβη επι συκομορεαν, ινα ιδη αυτον· οτι εκεινης ημελλε διερχεσθαι. 5 Και ως ηλθεν επι τον τοπον, αναβλεψας ο Ιησους * [ειδεν αυτον, και] ειπε προς αυτον· Ζακχαιε, σπευσας καταβηθι· σημερον γαρ εν τω οικω σου δει με μειναι. 6 Και σπευσας κατεβη, και υπεδεξατο αυτον· και ηχαιρων. 7 Και ιδοντες ακαντες διεγογγυζον, λεγοντες· 'Οτι παρα αμαρτωλω ανδρι εισηλθε καταλυσαι. 8 Σταθεις δε Ζακχαιος ειπε προς τον κυριον· Ιδου, τα ημιση των υπαρχοντων μου, κυριε, διδωμι τοις πτωχοις· και ει τινος τι εσυκοφαντησα αποδιδωμι τετραπλου. 9 Ειπε δε προς αυτον ο Ιησους· 'Οτι σημερον σωτηρια τω οικω τούτῳ εγενετο· καθοτι και αυτος υιος Αβρααμ εστιν. 10 ηλθε γαρ ο υιος του ανθρωπου ζητησαι και σωσαι το απολωλος.

1 And having entered, he was passing through Jericho; And

2 and beheld, a Man named Zaccheus, the was rich, and a Chief Tribute-taker.)

3 sought to see who Jesus was, and could not on account of the crowd, for he was of low stature.

4 And running before, he went up on a sycamore, that he might see him, for that he was about to pass by.

5 And when Jesus came to the place, looking up he said to him, "Zaccheus, hasten down, for To-day I must abide at thy house."

6 And he hastened down, and received him rejoicing

7 And seeing it, they all murmured, saying, "He has gone in to lodge with a Sinful man."

8 But Zaccheus standing up, said to the Lord, "Behold, Master, the HALF of MY POSSESSIONS I give to the Poor; and if I have extorted any thing from any one, I restore fourfold."

9 And Jesus said to him, "To-day has Salvation come to this HOUSE, since he also is a Son of Abraham."

10 For the SON of MAN has come to seek and to save THAT which was LOST."

11 And as they were hearing these things, proceeding he spoke a Parable, because he was near Jerusalem, and they thought that the KINGDOM of GOD

* VATICAN MANUSCRIPT.—4. BEFORE. 3. MY POSSESSIONS I give to the Poor.

5. Jesus. 9. Jesus.

5. saw him, and—omitted.

1 45. Luke v. 26; Acts iv. 27; xi. 17, 18; 1 1 Sam. xii. 8; 2 Sam. xii. 6. Luke 11.

1 7. Math. ix. 11; Luke v. 30. 10. Rom. iv. 11, 12, 10; Gal. iii. 7.

1 8. Exod. 1 10. Matt.

μελλει ἡ βασιλεια του θεου αναφανεισθαι.
is about the kingdom of the God to appear.
"Εἰπεν οὖν ἄνθρωπος τις ευγενης ἐπορευθη
He said therefore: A man certain well-born went
εις χωραν μακραν, λαβειν ἑαυτῷ βασιλειαν, και
into a country distant, to receive for himself royal dignity, and
ὑποστρεψαι. 13 Καλεσας δε δεκα δουλους ἑαυ-
to return. Having called and ten slaves of him-
του, εδωκεν αυτοις δεκα μνας, και ειπε προς
self, he gave to them ten minas, and he said to
αυτους: Πραγματευσασθε εως ερχομαι. 14 Οἱ
them: Do you business till I come. The
δε πολιται αυτου εμισουν αυτον, και απεστειλαν
but citizens of him hated him, and sent
πρεσβειαν οπισω αυτου, λεγοντες: Ον θελομεν
an embassy after him, saying: Not we are willing
τουτον βασιλευσαι ἐφ' ἡμας. 15 Και εγενετο
this to reign over us. And it happened
εν τῷ επανελθειν αυτον λαβοντα την βασιλειαν,
in the to return him having received the royal dignity,
και ειπε φωνησιν: αὐτῷ τους δουλους τουτους,
and he ordered to be called to himself the slaves those,
οἱς εδωκε τ. α. αργυριον· ἵνα γνη, τις τι
to whom he gave τ. α. silver: that he might know, what each
διεπραγματευσατο. 16 Παρεγενετο δε ὁ πρω-
had gained by trading. Came and the first,
τος, λεγων: Κυριε, ἡ μνα σου προσεργασατο
saying: O lord, the mina of thee has gained
δεκα μνας. 17 Και ειπεν αυτῷ: Ευ, αγαθε δουλε!
ten minas. And he said to him: Well, O good slave!
οτι εν ελεχιστῳ πιστος εγενου, ἵσθι εξου-
because in least faithful thou hast been, be thou autho-
σιαν εχων επανω δεκα πολεων. 18 Και ηλθεν
city having over ten cities. And came
ὁ δευτερος, λεγων: Κυριε, ἡ μνα σου εποίησε
the second, saying: O lord, the mina of thee has made
πεντε μνας. 19 Εἰπε δε και τουτῷ: Και συ
five minas. He said and also to this: And thou
γινου επανω πεντε πολεων. 20 Και ἕτερος
be over five cities. And another
ηλθεν, λεγων: Κυριε, ἰδου ἡ μνα σου, ἣν εἶχον
came, saying: O lord, lo the mina of thee, which I had
αποκειμενην εν σουδαριῳ. 21 Εφοβουμην γαρ
being laid up in a napkin. I feared for
πε, οτι ανθρωπος αυστηρος εἰ-
me, because a man harsh thou art; thou takest up, what
ουκ εθηκας, και θεριζεις, ο ουκ εσπειρας.
not thou didst lay down, and thou reapest, what not thou didst sow,
22 Λεγει δε αυτῷ: Εκ του στοματος σου κρινω
He says and to him: Out of the mouth of thee I will judge

was about immediately to appear.

12 Therefore he said, † "A certain Man of noble birth went into a distant Country to procure for himself Royalty, and to return."

13 And he called Ten of his Servants, and gave them Ten † Minas, and said to them, "Trade till I come."

14 But his CITIZENS hated him, and sent an Embassy after him, saying, "We are not willing for this man to reign over us."

15 And it occurred, that at his RETURN, having received the ROYALTY, he ordered those SERVANTS to be called to him, to whom he gave the SILVER, that he might know what they had gained by traffic.

16 Then the FIRST came, saying, "Sir, thy MINA has gained Ten Minas."

17 And he said to him, "Well done, good Servant! because thou hast been † faithful in a very small matter, possess authority over Ten Cities."

18 And the SECOND, came, saying, "Sir, thy MINA has made Five Minas."

19 And he said also to this, "Be thou also over Five Cities."

20 And * the OTHER came, saying, "Sir, behold thy MINA, which I had laid up in a Napkin;

21 † for I feared thee, because thou art a harsh Man; thou takest up what thou didst not lay down, and reapest what thou didst not sow."

22 And he said to him, † Out of thine own MOUTH

* VATICAN MANUSCRIPT.—15. they had gained.

17. Well done.

20. the OTHER.

† 12. Our Lord manifestly alludes to the case of Archelaus, who went to Rome to solicit the Emperor that he might be reinstated in his father's kingdom; and the Jews sent an embassy after him, to petition and plead against him. But however he was confirmed in the kingdom of Judea; and when he returned, took ample vengeance of his enemies and opposers.—Newcome.

† 13. The LXX use the original word *mina* for the Hebrew *maneh* from which it is evidently derived, and it appears from Ezek. xiv. 12. to have been equal to sixty shekels. Now allowing the shekel with Dr. Prideaux, to be three shillings, then the mina was equal to nine pounds English.—J. Clarke. Horne makes the *mina* equal £3. 2s. 6d., or fifteen dollars.

‡ 17. Matt. xxv. 21; Luke xxiv. 46.

‡ 21. Matt. xxv. 24.

‡ 22. Matt. xii. 37.

σε, **πῶντρε δουλεῖ** ᾗδεῖς, **ὅτι ἐγὼ ἀνθρώπος**
 thee, O'ever! slave; thou knowest, that. a man
αὐττῆρος εἰμι, αἰρων ὁ οὐκ ἐθηκα, καὶ θερι-
 harsh am, taking up what not I laid down, and reap-
ζων ὁ οὐκ ἐσπεῖρα. ²³ **καὶ διατί οὐκ ἐδώκας το**
 ing what not I sowed; and why not thou gavest the
ἀργυρίου μου ἐπὶ τὴν τραπεζάν, καὶ ἐγὼ ἐλθων
 silver of me on the table, and I coming
συν τοκῶν ἀν ἐπράξα αὐτοῖ; ²⁴ **καὶ τοῖς παρῆσ-**
 with Interest might have exacted it? And to those having
ῥωσιν εἶπεν· Ἀρετε ἀπ' αὐτοῦ τὴν μνάν, καὶ
 stood by he said; Take you from him the mina, and
δοτε τῷ τὰς δέκα μνὰς ἐχοντι. ²⁵ **(καὶ εἶπον**
 give you to the the ten minas having. (And they said
αὐτῷ· Κυριε, ἐχει δέκα μνὰς.) ²⁶ **Λέγω * [γάρ]**
 to him, O'lord, he has ten minas.) I say [for]
ὑμῖν ὅτι παντὶ τῷ ἐχοντι δοθησεται ἀπο δε
 to you that to everyone the having will be given, from but
του μὴ ἐχοντος, καὶ ὁ ἐχει, ἀρθησεται * **[ἀπ'**
 of the not having, even what he has, will be taken [from
αὐτοῦ.] ²⁷ **Πλην τοὺς ἐχθροὺς μου ἐκείνους,**
 him.) But the enemies of me those,
τοὺς μὴ θελήσαντας με βασιλευσάιν ἐπ' αὐτοὺς,
 th not willing me to reign over them,
ἀγαγετε ὧδε, καὶ κατασφαζατε ἐμπροσθεν μου.
 bring you hither and slay in presence of me.
²⁸ **καὶ εἶπον ταῦτα, ἐπορεύετο ἐμπροσθεν,**
 And having said these, he went before,
ἀναβαῖων εἰς Ἱερουσόλμην. ²⁹ **καὶ ἐγένετο ὡς**
 going up to Jerusalem. And it happened as
ἤγγισεν εἰς βηθφαγή καὶ βηθανίαν, κρὸς τὸ
 he drew near to Bethphage and Bethany, to the
ὄρος τὸ καλουμένον ἐλαιῶν, ἀπέστειλε δύο
 mountain that being called of olive-trees, he sent two
τῶν μαθητῶν αὐτοῦ, ³⁰ **εἰπὼν· Ὑπαγετε εἰς**
 of the disciples of himself, saying; Go you into
τὴν κατεναντὶ κωμὴν· ἐν ᾗ εἰσπορευόμενοι
 the over-against village· in which entering
εὕρηστέ πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς
 you will find a colt having been tied, on which no one
ἠώποτε ἀνθρώπων ἐκάθισε· λυσάντες αὐτὸν
 ever of men sat, having loosed him
ὑγαγετε. ³¹ **καὶ εἰάν τις ὑμᾶς ἐρωτᾷ· Διατί**
 bring you. And if any one you may ask; Why
λεύτετε; οὕτως ἐρεῖτε * **[αὐτῷ·] Ὅτι ὁ κύριος**
 do you loose? thus say you [to him:] That the lord
αὐτοῦ χρειαν ἔχει. ³² **ἀπελθόντες δὲ οἱ ἀπεσ-**
 of him need has. Having gone and those having
ταλμένοι εὗρον, καθὼς εἶπεν αὐτοῖς. ³³ **Λυόν-**
 been sent found, as he said to them, Loos-

I will judge thee, Wicked Servant. I Didst thou know that I am a harsh Man taking up what I laid not down, and reaping what I did not sow?

²³ Why, then, didst thou not place my MONEY in the BANK, that coming I might have exacted the Same with Interest?

²⁴ And he said to THOSE STANDING BY, 'Take from him the MINA, and I give it to HIM who has † the TEN Minas.'

²⁵ (And they said to him, 'Sir, he has Ten Minas')

²⁶ 'I say to you, † That to EVERY ONE who HAS, more shall be given; and from HIM who HAS NOT, even what he has shall be taken away.'

²⁷ But * THOSE ENEMIES of mine, who were not WILLING that I should reign over them, bring hither, and slaughter them in my presence.'

²⁸ And having said these things, ‡ he went on before, going up to Jerusalem.

²⁹ I And it occurred, as he drew near to Bethphage and Bethany, at THAT MOUNTAIN which is CALLED the Mount of Olives, he sent two of * the DISCIPLES,

³⁰ saying, "Go to the VILLAGE OVER AGAINST you, in which, having entered, you will find a Colt tied, on which no Man ever sat; loose, and bring him."

³¹ And if any one asks you, 'Why do you loose him?' you shall thus say, 'Because the MASTER wants him.'

³² And THOSE who were SENT, went away, and found it even as he had told them.

* VATICAN MANUSCRIPT.—26. For—omit, 29. the DISCIPLES. 31. to him—omit.

26. from him—omit.

27. THOSE.

† 21. Perhaps it would be well to supply the word *gained* here—"Give it to him who has *gained* ten Minas, for I say to you, That to every one who has *gained*, shall be *given*; and from him who has *not gained*, even what he has *received* shall be taken away."—*Clarke*.

‡ 29. Matt. xxv. 26.

1 29. Matt. x. 32.

† 26. Matt. xiii. 12; xxv. 29; Mark iv. 25. Luke vii. 14

‡ 29. Matt. xiii. 12; Mark iv. 25.

των δε αυτων του πωλον, ειπο οι κυριοι αυτου
 and of them the colt, said the lords of him
 προς αυτους· Τι λυετε τον πωλον; ³⁴Οι δε ειπον·
 to them; Why loose you the colt? They and said:
 'Ο κυριος αυτου χρεϊαν εχει. ³⁵Και ηγαγον
 the lord of him need has. And they led
 αυτον προς τον Ιησουν· και επιβριψαντες εαν-
 him to the Jesus; and having thrown of them-
 των τα ιματια επι τον πωλον, επεβιβασαν τον
 selves the mantles on the colt, they set on the
 Ιησουν. ³⁶Πορευομενου δε αυτου, υπεστρωνον
 Jesus. Going and of him, they spread under
 τα ιματια αυτων εν τη οδω. ³⁷Εγγιζοντες δε
 the mantles of them in the way. Drawing near and
 αυτου ηδη προς τη καταβασει του ορους των
 of him now to the descent of the mountain of the
 ελαιων, ηρξαντο απαν το πληθος των μαθητων
 olive-trees, began all the multitude of the disciples
 χαιροντες αινειν τον θεον φωνη μεγαλη περι
 rejoicing to praise the God with a voice loud for
 πασων ων ειδον δυναμειων, ³⁸λεγοντες· Ευλογη-
 all which they saw mighty works, saying: Worshy
 ημενος ο ερχομενος Βασιλευς εν ονοματι κυριου·
 blessing the coming king in name of Lord:
 ειρηνη εν ουρανω, και δοξα εν υψιστοις. ³⁹Και
 peace in heaven, and glory in highest. And
 τινες των Φαρισαιων απο του οχλου ειπον προς
 some of the Pharisees from the crowd said to
 αυτον· Διδασκαλε, επιτιμησον τοις μαθηταις
 him: O teacher, rebuke the disciples
 σου. ⁴⁰Και αποκριθεις ειπεν * [αυτοις·] Λεγω
 of thee. And answering he said [to them:] I say
 υμιν, οτι εαν ουτοι σιωπησωσι, οι λιθοι κε-
 to you, that if these should be silent, the stones will
 ραζονται.
 cry out.

⁴¹Και ως ηγγισεν, ιδων την πολιν, εκλαυσεν
 And as he drew near, seeing the city, he wept
 επ' αυτη, λεγων· ⁴²Οτι ει εγnows και συ,
 over her, saying; That if thou hadst known even thou,
 * [και γε] εν τη ημερα * [σου] ταυτη, τα προς
 [at least] in the day [of thee] this, the things to
 ειρηνην σου· νυν δε εκρυβη απο οφθαλμων
 peace of thee: now but it is hidden from eyes
 σου. ⁴³Οτι ηξουσιν ημεραι επι σε, και περι-
 of thee. For will come days on thee, and will sur-
 βαλουσιν οι εχθροι σου χαρακα σοι, και περικυκ-
 throw around the enemies of thee a rampart to thee, and will sur-
 λωσουσι σε, και συνεξουσι σε παντοθεν· ⁴⁴και
 round thee, and will press thee on every side; and
 εδαφιουσι σε, και τα τεκνα σου εν σοι·
 will level with the ground thee and the children of thee in thee.
 και ουκ αφησουσιν εν σοι λιθον επι λιθω· ανθ'
 and not they will leave in thee a stone on a stone; because

³³ And as they were
 loosing the colt, the own-
 ers of it said to them,
 "Why do you untie the
 colt?"

³⁴ And THEY said,
 "Because the MASTER
 wants him,"

³⁵ And they led it to
 JESUS; and having cast
 their own MANTLES on
 the colt, they set JESUS
 on it.

³⁶ And as he was go-
 ing, they spread their GAR-
 MENTS on the ROAD.

³⁷ And when he was
 now approaching, at the
 DESCENT of the MOUNT of
 OLIVES, all the MULTI-
 TITUDE of the DISCIPLES
 began to rejoice, and praise
 God with a loud Voice, for
 all the Miracles which they
 had seen,

³⁸ saying, † "Blessed be
 the COMING KING in the
 Name of Jehovah! Peace
 in Heaven, and Glory in
 the highest heaven."

³⁹ And some of the
 PHARISEES, among the
 crowd, said to him,
 "Teacher, rebuke thy DIS-
 CIPLES."

⁴⁰ But answering he
 said; "I tell you, that if
 these should be silent,
 ‡ the STONES would imme-
 diately cry out."

⁴¹ And as he drew near,
 beholding the CITY, † he
 wept over it,

⁴² saying, "O, that thou
 hadst known, even thou,
 at this DAY, the THINGS
 which are for thy Peace!
 But now they are hidden
 from thine Eyes."

⁴³ For the Days will
 come on thee, when thine
 ENEMIES shall throw a
 Rampart around thee, and
 enclose thee and press
 thee in on every side,

⁴⁴ and will lay thee
 level with the ground, and
 thy CHILDREN in thee
 and they will not leave a
 Stone upon a Stone in thee

* V. IICAN MANUSCRIPT.—34. Because the MASTER.
 east—omit. 43. of thee—omit.

† 35. James ix. 13; Matt. xxi. 7; Mark xi. 7; John xii. 14.
 ‡ 26. P. civit. 20; Luke xiii. 35. † 40. Hab. ii. 11.

40. to them—omit.

42. w

† 36. Matt. xxi. 8

† 41. John xi. 35.

ὃν οὐκ ἔγνωσεν τὸν καιρὸν τῆς ἐπισκοπῆς σου.
 45 Καὶ εἰσελθὼν εἰς τὸ ἱερόν, ᾤρξατο ἐκβαλεῖν
 And entering into the temple, he began to cast out
 τοὺς πωλοῦντας * [ἐν αὐτῷ καὶ ἀγοράζοντας,]
 them selling [in it and buying,]
 λέγων αὐτοῖς· Γεγραπται· “Ὁ οἶκος μου
 saying to them, It is written, “The house of me
 οἶκος προσευχῆς ἐστίν· ὑμεῖς δὲ αὐτὸν ἐποίη-
 a house of prayer is, you but it made
 σατε σπηλαίον ληστῶν.” 47 Καὶ ἦν διδασκων
 a den of robbers.” And he was teaching
 το καθ’ ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ
 the every day in the temple; the and high-priests and
 οἱ γραμματεῖς ἐζητοῦν αὐτὸν ἀπολεσάιν, καὶ οἱ
 the scribes sought him to destroy, and the
 πρῶτοι τοῦ λαοῦ. 48 Καὶ οὐχ εὕρισκον τὸ τί
 chief ones of the people. And not finding that what
 ποιήσωσιν· ὁ λαὸς γὰρ ἅπας ἐξεκρέματο αὐτὸν
 they might do: the people for all were very attentive him
 ἀκούων.
 hearing.

ΚΕΦ. κ'. 20.

1 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ἐκείνων
 And it happened in one of the days those
 διδασκόντος αὐτοῦ τοῦ λαοῦ ἐν τῷ ἱερῷ, καὶ
 was teaching of him the people in the temple, and
 εὐαγγελιζομένου, ἀπεστήσαν οἱ ἀρχιερεῖς καὶ
 preaching and things, stood by the high-priests and
 οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις, 2 καὶ
 the scribes with the elders, and
 εἶπον πρὸς αὐτὸν, λέγοντες· Εἰπε ἡμῖν, ἐν
 said to him, saying, Say to us, by
 ποῖα ἐξουσία ταῦτα ποιεῖς, ἢ τίς ἐστὶν ὁ
 what Authority these things doest thou? or who is he
 δυνάστης σοὶ τὴν ἐξουσίαν ταυτήν; 3 Ἀποκριθεὶς
 answering to thee the authority this? Answering
 δὲ εἶπε πρὸς αὐτοὺς· Εἰρωτῶ ὑμᾶς κατὰ ἓνα
 and he said to them, Will ye say you also? one
 λόγον, καὶ εἰπατέ μοι· 4 Τὸ βάπτισμα Ἰωάννου
 word, and say you to me. The dipping of John
 ἐξ οὐρανοῦ ἢ, ἢ ἐξ ἀνθρώπων; 5 Οἱ δὲ συνε-
 from heaven was, or from men? They and rea-
 λογίζοντο πρὸς ἑαυτοὺς, λέγοντες· Ὅτι εἰ
 reasoned among themselves, saying, That if
 εἰπωμεν· Ἐξ οὐρανοῦ εἰρή· Διατί * [οὐκ] οὐκ
 we should say, From heaven he will say, Why [then] not
 ἐπιστεύσατε αὐτῷ; 6 Ἐάν δὲ εἰπωμεν· Ἐξ
 did ye believe him? If and we should say, From
 ἀνθρώπων· πᾶς ὁ λαὸς καταλίθασαι ἡμᾶς·
 men, all the people will stone us.
 πεπεισμένοι γὰρ ἔσιν, Ἰωάννην προφήτην
 having been persuaded for it, John a prophet
 εἶναι. 7 Καὶ ἀπεκρίθησαν μὴ εἶδέναι ποθεν.
 to be. And they answered not to have known whence.

because thou didst not know the season of thy visitation.

45 And going into the temple, he began to expel those who sold,

46 saying to them, “It is written, ‘My house shall be a house of Prayer,’ but you have made it a Den of Robbers.”

47 And he was teaching in the temple every day; and the high-priests and the scribes and the chiefs of the people, were seeking to destroy him.

48 And they could not find how to do it, for all the people were very attentive to hear him.

CHAPTER XX.

1 And it occurred on one of those days, as he was teaching the people in the temple, and proclaiming glad tidings, the high-priests, and the scribes, with the elders came upon him,

2 and said to him, saying, “Tell us, by What Authority thou doest These things? or who is he that empowere thee?”

3 And answering he said to them, “I also will ask you a Question; and answer me;

4 Was the IMMERSION of John from Heaven, or from Men?”

6 And they reasoned among themselves, saying, “If we say, ‘From Heaven,’ he will retort, ‘Why did you not believe him?’

6 But if we say, ‘From Men,’ all the people will stone us, for they are persuaded that John was a Prophet.”

7 And they answered, that they did not know whence it was.

* VARIAN MANUSCRIPT.—45. in it and buying—omit.

1. the days.

8. a Question.

15. Matt. xxi. 12; Mark xi. 15.

16. 17. v. 37.

18. 19. v. 37.

20. 21. 22. Luke vii. 30.

40. 1. 17. 17.

1 2. Acts iv. 17.

1 3. Acts iv. 17.

40. shall be a power.

5. then—omit.

147. Mark xi. 18. John

148. 149. 150. 151.

152. 153. 154. 155.

⁹ Καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Οὐδὲ ἐγὼ λέγω ὑμῖν, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποίᾳ.
And the Jesus said to them: Neither. I tell you, by what authority these I do.

⁹ Ἦρξάτο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην· Ἄνθρωπος ἐφύτευσεν ἀμπελῶνα, καὶ ἐξεδότο αὐτὸν γεωργοῖς· καὶ ἀπεδημῆσε χρόμους ἱκανούς.
He began and to the people, to say the parable this: A man planted a vineyard, and let out it to husbandmen: and went abroad times many.

¹⁰ Καὶ ἐν καιρῷ ἀπέστειλε πρὸς τοὺς γεωργοὺς δούλον, ἵνα ἀπο τὸν καρπὸν τοῦ ἀμπελῶνος δώσιν αὐτῷ· οἱ δὲ γεωργοί, δειραντές αὐτὸν, ἐξάπεστειλαν κενόν.
And in season he sent to the husbandmen a slave, that from the fruit of the vineyard they might give to him: the but husbandmen, having beaten him, sent away empty.

¹¹ Καὶ προσέθετο πέμψαι ἕτερον δούλον· οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξεβάλον.
And he proceeded to send a third: they but also this having wounded cast out.

¹² Εἶπε δὲ ὁ κύριος τοῦ ἀμπελῶνος· Τί ποιήσω· πέμψω τὸν υἱόν μου τὸν ἀγαπητόν· ἵσως τούτου ἰδόντες ἐντραπήσονται.
Said and the lord of the vineyard: What shall I do? I will send the son of mine the beloved; perhaps this seeing they will regard.

¹³ Ἰδόντες δὲ αὐτὸν οἱ γεωργοί, διελογίζοντο πρὸς ἑαυτοὺς, λέγοντες· Οὗτος ἐστὶν ὁ κληρονόμος· * [δευτε,] ἀποκτείνωμεν αὐτόν, ἵνα ἡμῶν γεννηταὶ ἡ κληρονομία.
Seeing but him, the husbandmen, they reasoned with themselves, saying: This is the heir; [come,] we may kill him, that to us may be the inheritance.

¹⁴ Καὶ ἐκβαλόντες αὐτὸν ἐξω τοῦ ἀμπελῶνος, ἀπέκτειναν.
And they cast him out of the vineyard, they killed him.

¹⁵ Τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος;
What then will do to them the lord of the vineyard?

¹⁶ Ελεῦσεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.
He will come and will destroy those husbandmen: and give the vineyard to others.

¹⁷ Ακούσαντες δὲ εἶπον· Μὴ γένοιτο.
Having heard and they said: Not let it be.

¹⁸ Ὁ δὲ, ἐμβλέψας αὐτοῖς, εἶπε· Τί οὖν ἐστὶ τὸ γεγραμμένον τούτου·
He but, looking to them, said: What then is that having been written this:

¹⁹ Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας.
A stone which rejected the builders, this has become into a head corner?

²⁰ Πᾶς ὁ πέσων ἐπ' ἐκεῖνον τὸν λίθον, συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικυησεί αὐτόν.
All the falling upon that the stone, will be bruised; on whom but it may fall, will grind to powder him.

8 And Jesus said to them, "Neither do I tell you by What Authority I perform these things."

9 And he began to speak this PARABLE to the PEOPLE. 1 "A Man planted a Vineyard, and leased it to Cultivators, and left the country for a long time.

10 And at the Season he sent a Servant to the cultivators, that they should give him of the FRUIT of the VINEYARD. But the cultivators beat him, and sent him away empty.

11 And again he sent Another Servant; and THEY beat him also, and leaving shamefully treated him, sent him away empty.

12 And again he sent a third; and THEY wounded him also, and drove him out.

13 Then the OWNER of the VINEYARD said, "What shall I do? I will send my BELOVED SON; perhaps they will respect him."

14 But when the CULTIVATORS saw him, they reasoned among themselves, saying, "This is the HEIR; let us kill him, that the INHERITANCE may become ours."

15 And Having thrust him out of the VINEYARD, they killed him. What, therefore, will the OWNER of the VINEYARD do to them?

16 He will come and destroy those CULTIVATORS, and give the VINEYARD to others." And having heard it, they said, "Let it not be."

17 And looking on them, HE said, "What is THIS then that is WRITTEN, 1 "A Stone which the BUILDERS rejected, has become 'the Head of the Corner.'"

18 WHOEVER FALLS on that STONE will be bruised; but on whom it may fall, it will crush him to pieces."

* VATICAN MANUSCRIPT.—14. come—omit.

1 Q. Matt. xxi. 33; Mark xii. 1.

17 Ps. cxviii. 27; Matt. xxi. 43.

20 Καὶ ἐζητήσαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς
And sought the high-priests and the scribes
ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ
to put on him the hands in this the
ᾧ ᾗ· καὶ ἐφοβήθησαν τὸν λαόν· ἐγνώσαν γὰρ,
hour; but they feared the people; they knew for,
ὅτι πρὸς αὐτοὺς τὴν παραβολὴν ταυτὴν εἶπε.
that to them the parable this he spoke.

20 Καὶ παρατηρήσαντες ἀπεστείλαν ἐγκαθε-
And having watched they sent spies,
τους, ὑποκρινόμενους ἑαυτοὺς δικαίους εἶναι·
feigning themselves righteous to be,
ἵνα ἐπιλαβώνται αὐτοῦ λόγου, εἰς τὸ παρα-
that they might lay hold of him of a word, in order to the
δουναί αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγε-
to deliver up him to the rule and to the authority of the gov-
μονος. 21 Καὶ ἐπηρώτησαν αὐτὸν, λέγοντες·
ernor. And they asked him, saying,

Διδασκαλε, οἴδαμεν, ὅτι ὀρθῶς λέγεις καὶ
O teacher, we know, that rightly thou speakest and
διδασκεῖς, καὶ οὐ λαμβάνεις προσώπον, ἀλλ' ἐν
thou teachest, and not thou dost accept a countenance, but in
ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις. 22 Εἰς-
truth the way of the God thou teachest. Is it

τὴν ἡμῖν Καίσαρ. φόρον δύναι, ἢ οὐ; 23 Κατα-
lawful for us to Caesar tax to give, or not? Per-
νοήσας δὲ αὐτῶν τὴν πανουργίαν, εἶπε πρὸς
ceiving but of them the craftiness, he said to
αὐτοὺς· * [Τί με πείραζετε;] 24 Δεῖξάτε μοι
them. [Why me tempt you?] Show you to me

δηνάριον· τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν;
a denarius; of whom has it likeness and inscription?

Ἀποκριθέντες δὲ εἶπον· Καίσαρος. 25 Ὁ δὲ εἶπεν
Answering and they said; Of Caesar. He and said

αὐτοῖς· Ἀποδοτε τοῖνυν τὰ Καίσαρος, Καίσαρι·
to them: Give you back then the things of Caesar, to Caesar:

καὶ τὰ τοῦ θεοῦ, τῷ θεῷ. 26 Καὶ οὐκ ἰσχύσαν
and the things of the God, to the God. And not they were able

ἐπιλαβεσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ,
to take hold of him of a word in presence of the people;

καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρισεί αὐτοῦ,
and wondering at the answer of him,

εἰσιήσαν.
they were silent.

27 Προσελθόντες δὲ τινες τῶν Σαδδουκαίων,
Approaching and some of the Sadducees,

οἱ ἀντιλεγοντες ἀνάστασιν μὴ εἶναι, ἐπερωτή-
they denying a resurrection not to be, asked

σαν αὐτὸν, 28 λέγοντες· Διδασκαλε, Μωσῆς
him, saying; O teacher, Moses

ἐγράψεν ἡμῖν, ἵνα εἴ τις ἀδελφὸς ἀποθάνῃ
wrote for us, "if any one a brother should die

ἔχων γυναῖκα, καὶ οὗτος ἀτεκνὸς ἀποθάνῃ, ἵνα
having a wife, and this childless should die, that

λαβῇ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα, καὶ ἐξ-
should take the brother of him the wife, and should

αστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ." 29 Ἐπτα
sown seed to the brother of himself." Seven

19 In that very-
the HIGH-PRIESTS and
SCRIBES sought to lay
HANDS on him, but they
feared the PEOPLE; for
they knew That he had
spoken this PARABLE con-
cerning them.

20 † And watching him,
they sent forth Spies, feign-
ing themselves to be right-
eous men, that they might
take hold of His Speech,
in order to DELIVER him
up to the COMMAND and
AUTHORITY of the GOV-
ERNOR.

21 And they asked him,
saying, "Teacher, we
know That thou speakest
and teachest correctly, and
dost not partially respec-
t personal Appearance,
but teachest the WAY of
GOD in Truth;

22 Is it lawful for us, or
not, to pay Tribute to Ces-
sar?"

23 But perceiving Their
CUNNING, he said to them,

24 "Show me a Denar-
ius. Whose Likeness and
Inscription has it?" And
* THEY said, "Cesar's."

25 And he said to them,
"Render, then, the THINGS
of Cesar, to Cesar; and the
THINGS of GOD, to GOD."

26 And they were not
able to take hold of * a
word before the PEOPLE;
and they wondered at his
ANSWER, and were silent.

27 † Then SOME of the
SADDUCEES, * who SAY
there is no Resurrection,
approaching, asked him,

28 saying, "Teacher,
† Moses wrote for us, 'If
a man's brother should die,
having a Wife, and * he be
without children, that his
brother should take his
WIFE, and raise up Off-
spring to his BROTHER.'

* VATICAN MANUSCRIPT.—21. Why tempt you me—omit.
26. a word before. 27. who say that there is no Resurrection.
† 28. Mark xii. 16. 1 21. Mark xii. 16, Mark xii. 16.
Mark xii. 16. 1 28. Deut. xxv. 5.

26. he say said, Cesar's
25. he be without
1 27. Mark xii. 23;

οὐν ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος λαβὼν γυναῖκα,
now brothers were; and the first having taken a wife,
ἀπεθάνεν ἀτεκνός. ³⁰ Καὶ * [ἐλαβεν] ὁ δευτερός

died childless. And [took] the second
* [τὴν γυναῖκα καὶ οὗτος ἀπεθάνεν ἀτεκνός.]
[the wife, and this died childless.]

³¹ Καὶ ὁ τρίτος ἐλάβεν αὐτήν· ὡσαύτως δὲ καὶ
And the third took her; in like manner and also
οἱ ἑπτά· οὐ κατέλιπον τέκνα, καὶ ἀπεθάνον·
the seven: not they left children, and died:

³² Ἰστέρον * [δὲ πάντων] ἀπέθανε καὶ ἡ γυνή.
Last [and of all] died also the woman.

³³ Ἐν τῇ οὖν ἀναστάσει, τίνος αὐτὴν γίνεταί
In the therefore resurrection, of which of them
γυνή; οἱ γὰρ ἑπτά εἶχον αὐτὴν γυναῖκα. ³⁴ Καὶ
a wife? the for seven had her a wife. And

* [ἀποκριθεὶς] εἶπεν αὐτοῖς ὁ Ἰησοῦς· Οἱ υἱοὶ
[answering] he said to them the Jesus: The sons

τοῦ αἰῶνος τούτου γαμουσι καὶ ἐγαμίσκονται·
of the age this marry and are given in marriage

³⁵ οἱ δὲ καταξιώθεντες τοῦ αἰῶνος ἐκείνου
those but having been accounted worthy of the age that

τυχεῖν, καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν,
to obtain, and of the resurrection that out of dead ones,

οὔτε γαμουσιν, οὔτε ἐγαμίσκονται· ³⁶ οὔτε γὰρ
neither marry, nor are given in marriage: nor for

ἀποθάνειν ἐτι δύνανται· ἰσαγγελοὶ γὰρ εἰσιν,
to die more are able: like angels for they are.

καὶ υἱοὶ εἰσὶ τοῦ θεοῦ, τῆς ἀναστάσεως υἱοὶ
and sons they are of the God, of the resurrection sons

όντες. ³⁷ Ὅτι δὲ ἐγειρονταὶ οἱ νεκροί, καὶ Μω-
being. That but rise the dead ones even Mo-

σῆς ἐμνηύσεν ἐπὶ τῆς βату, ὡς λέγει κυρίῳ,
ses declared at the bush, when he calls a Lord,

τὸν θεὸν Ἀβραάμ, καὶ τὸν θεὸν Ἰσαὰκ, καὶ τὸν
the God of Abraham, and the God of Isaac, and the

θεὸν Ἰακώβ. ³⁸ Θεὸς δὲ οὐκ ἐστὶ νεκρῶν, ἀλλὰ
God of Jacob. A God now not he is of dead ones, but

ζωτῶν· πάντες γὰρ αὐτῷ ζῶσιν. ³⁹ Ἀποκρίθentes
of living ones, all for to him live. Answering

δ. τινες τῶν γραμματέων εἶπον· Διδασκαλε,
and some of the scribes said; O teacher,

καλῶς εἶπας. ⁴⁰ Οὐκετι δὲ ἐτολμῶν ἐπερώταν
well thou hast spoken. No longer and they presumed to ask

αὐτὸν οὐδέν.
him nothing.

⁴¹ Εἶπε δὲ πρὸς αὐτοὺς· Πῶς λεγούσι τὸν
he said and to them: How say they the

29 Now there were Sev-
en Brothers; and the
first, having taken a
Wife, died childless.

30 And the second

31 and the third took
her; and in like manner
also the seven; they died,
and left no Children.

32 And last, the woman
died also.

33 At the RESURREC-
TION, therefore, to which
of them does she become a
Wife; for the SEVEN had
her for a Wife."

34 And JESUS said to
them, "The CHILDREN of
this AGE marry, and are
given in marriage,

35 but THOSE DEEMED
WORTHY to obtain that
AGE, and THAT RESURREC-
TION from the DEAD, nei-
ther marry, nor are given
in marriage,

36 for they can die no
more; † because they are
like angels; and are Sons
of * God, being Sons of the
RESURRECTION.

37 But That the DEAD
rise, even Moses has de-
clared, † at the BUSH, when
he calls Jehovah, 'the
' God of Abraham, and
' the * God of Isaac, and
' the * God of Jacob.'

38 Now he is not a God
of the Dead, but of the
Living; † for to him all
are alive."

39 Then some of the
SCRIBES answering, said,
"Teacher, thou hast spoken
well."

40 * And they dared not
question him any more.

41 And he said to them,
† "How do they say, that

* VATICAN MANUSCRIPT.—30. took—omit. 30. the wife, and this died childless.—
omit. 32. And of all—omit. 33. answering—omit. 36. God. 37. God.
37. God. 40. For after.

† 37. Many modern critics regard the phrase,—at the Bush,—as referring to the section
in the book of Exodus, commencing at chap. iii. 2, where it is recorded that the angel of Je-
hovah appeared to Moses "in a flame of fire out of a bush." In Mark iii. 26, we read, Jesus
asks, "Have you not read in the book of Moses, at the bush, how God spoke to him?" evi-
dently alluding to the place or section where it was to be found. So here he says "That
the dead rise, even Moses has declared at the section of The Bush, when he calls Jehovah,"
&c. Now Moses could only be said to declare this by recording what the angel said. See the
account in Exodus. † 38. To him who regards the future resurrection of his people as
though it was present:—"God, who makes alive the dead and calls things out to being as
though they were." Rom. iv. 17.

Χριστον υἱον Δαυιδ εἶνα ; ⁴² Καὶ αὐτὸς Δαυιδ
Anointed son of David to be? And yet himself David
λέγει ἐν βιβλῷ ψαλμῶν· “Εἶπεν ὁ κύριος τῷ
says in a book of psalms; “Said the Lord to the
κυρίῳ μου· ⁴³ Καθὺν ἐξ δεξιῶν μου ἕως ἀνθ
lord of me; Sit thou at right hand of me till I may place
τοὺς ἐχθρούς σου ὑποποδίων τῶν ποδῶν σου.”
the enemies of thee a footstool of the feet of thee.”
⁴⁴ Δαυιδ οὖν κύριον αὐτὸν καλεῖ, καὶ πῶς υἱός
David therefore a lord him call, and how a son
αὐτοῦ ἐστιν ; ⁴⁵ Ἀκούοντας δὲ πόντος τοῦ λαοῦ,
of him he is? Hearing and all of the people,
εἶπε τοῖς μαθηταῖς αὐτοῦ· ⁴⁶ Προσεχετε ἀπὸ
he said to the disciples of himself; Beware of
τῶν γραμματέων, τῶν θελούντων περιπατεῖν ἐν
the scribes, those wishing to walk in
στολαῖς, καὶ φιλοῦντων ἀσπασμούς ἐν ταῖς
robes, and loving salutations in the
αγοραῖς, καὶ πρωτοκαθεδρίας ἐν αἰς συναγωγαῖς,
markets, and first seats in the synagogues,
καὶ πρωτοκλισίας ἐν τοῖς δεῖπνοις· ⁴⁷ οἱ κατεσ-
and first places in the feasts; they de-
δοιοῦσι τὰς οἰκίας τῶν χηρῶν, καὶ προφασεί
vow the houses of the widows, and for a show
μακρὰ προσευχόμεναι· οὗτοι ληψονται περισσό-
long they pray; these will receive greater
τερον κρίμα.
judgment.

ΚΕΦ. κα'. 21.

¹ Αναβλέψας δὲ εἶδε τοὺς βαλλόντας τὰ δῶρα
Looking and he saw those casting the gifts
αὐτῶν εἰς τὸ θησαυροφυλάκιον πλουσίων. ² Εἶδε
of them into the treasury rich ones. He saw
δὲ * [καὶ] τινὰ χηρὰν πενιχρὰν βαλλόνσαν ἐκεῖ
and [also] a certain widow poor casting there
δύο λεπτά· ³ καὶ εἶπεν· Ἀληθῶς λέγω ὑμῖν, ὅτι
two lepta; and he said; Truly I say to you, that
ἡ χηρὰ ἢ πτωχὴ αὕτη πλεον πάντων ἐβαλεν.
the widow that poor this more of all has cast.
⁴ Ἀπαντες γὰρ οὗτοι ἐκ τῆς περισσεύοντος
All for they out of the abundance
αὐτοῖς ἐβαλον εἰς τὰ δῶρα * [τοῦ θεοῦ] αὕτη δὲ
of them cast into the gifts [of the God;] she but
ἐκ τοῦ ὑστερηματος αὐτῆς ἅπαντα τὸν βίον,
out of the want of herself all the living,
ὅν εἶχεν, ἐβάλε. ⁵ Καὶ τινῶν λεγόντων περὶ
which she said, she cast. And some speaking about
τοῦ ἱεροῦ ὅτι λίθοις καλοῖς καὶ ἀναθημασι
the temple that with stones beautiful and offerings
κεκοσμηται, εἶπε· ⁶ Ταῦτα ἃ θεωρεῖτε, ἐλευ-
it was adorned, he said; These which you behold, will
συνταί ἡμέραι ἐν αἷς οὐκ ἀφεσθεται λίθος ἐπὶ
come days in which not will be left a stone upon
λίθῳ, ὃς οὐ καταλυθήσεται. ⁷ Επηρωτήσαν δὲ
a stone, which not will be thrown down. They asked and

the MESSIAH is to be a Son of David?
⁴² * For David himself says in the Book of Psalms, † * “ Jehovah said to my ‘ LORD, sit thou at my ‘ Right hand, † † ‘ till I put thine EN- ‘emies underneath thy ‘ FEET.’
⁴⁴ David, therefore, calls him Lord, and how then is he * His Son ?”
⁴⁵ † Then in the hearing of All the PEOPLE he said to * the DISCIPLES,
⁴⁶ “ Beware of THOSE SCRIBES who DESIRE to walk about in Long robes, and † love Salutations in the MARKETS, and the Principal seats in the SYNAGOGUES, and the Upper couch at FEASTS;
⁴⁷ † those PLUNDERING the FAMILIES of WIDOWS, and for a Show make long Prayers; these will receive a heavier Judgment.”

CHAPTER XXI.

1 And looking up, † he saw the RICH CASTING their GIFTS into the TREASURY.

2 And he saw a Certain poor Widow casting in there Two † Lepta.

3 And he said, † I assure you, That this poor widow cast in more than all;

4 for all these have cast among the GIFTS out of their SUPERFLUITY; but she, out of her POVERTY, cast in All the LIVING that she had

5 † And some speaking of the TEMPLE, That it was adorned with beautiful Stones and Offerings, he said,

6 “ As for these things which you behold, the Days will come, in which † there will not be * left here a Stone upon a Stone, that will not be thrown down.”

* VATICAN MANUSCRIPT.—42. For David. 43. Lord. 44. His Son. 45. his disciples. 2. also—omit. 4. of God—omit. 6. left here.

† 2. In value about four mills, or nearly half a farthing.
† 43. Ps. cx. 1; Act. ii. 34. † 45. Matt. xxiii. 1; Mark xii. 38. † 46. Luke xi. 43.
† 47. Matt. xxiii. 14. † 1. Matt. xii. 41. † 5. Math. xxiv. 1; Mark xiii. 1. † 4. Luke xiv. 44.

αὐτον, λεγοντες· Διδασκαλε, ποτε οὐν ταῦτα
him, saying: O teacher, when thou these
ἔσται; καὶ τί το σημεῖον, ὅταν μελλῇ ταῦτα
will be? and what the sign, when may be about these
γινεσθαι; Ὁ δὲ εἶπε· Βλέπετε, μὴ κληνηθῆτε.
to be done? He but said, Look you, n-tyou may be deceived,
Πολλοὶ γὰρ ἑλευσονται ἐπὶ τῷ ὀνόματι μου,
Many for will come in the name of me,
λεγοντες· Ὅτι ἐγώ εἰμι, καὶ ὁ καιρὸς ἤγγικε.
saying, That I am, and the season has approached.
Μὴ * [οὖν] πορευθῆτε ὀπίσω αὐτῶν. 9 Ὅταν δὲ
Not [therefore] go you after them. When and
ἀκουσῆτε πολέμους καὶ ἀκαταστασίας, μὴ πτο-
you may hear of wars and commotions, not you may
ηθῆτε· δεῖ γὰρ ταῦτα γενεσθαι πρῶτον· ἀλλ'
be terrified; must for these come to pass first; but
οὐκ εὐθὺς τὸ τέλος. 10 Τότε εἶπεν αὐτοῖς·
not immediately the end. Then he said to them;
Ἐγερθήσεται ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία
Will rise a nation on a nation, and a kingdom
ἐπὶ βασιλείαν· 11 σει-μοι τε μεγάλοι κατὰ το-
on a kingdom; earthquakes and great in many
πρυ·, καὶ λιμοὶ, καὶ λιμοὶ ἔσονται φοβητῶ
places, and famines, and pestilences will be; fearful sights
τε καὶ σημεῖα ἀπ' οὐρα· οὐ μεγάλα ἔσται,
also and signs from heaven great will be.
12 Πρὸ δὲ τούτων πάντων ἐπιβαλουσιν ἐφ' ὑμᾶς
Before but this all they will lay on you
τὰς χεῖρας αὐτῶν, καὶ διώξουσιν, παραδίδοντες
the hands of them, and they will persecute, delivering up
εἰς συναγωγὰς καὶ φυλάκας, ἀγόμενοι ἐπὶ
to synagogues and prisons, dragging to
βασιλεῖς καὶ ἡγέμονας, ἐνεκὸν τοῦ ὀνόματος
kings and governors, on account of the name
μου. 13 Αποβήσεται δὲ ὑμῖν εἰς μαρτυρίον.
of me it will turn out and to you for a testimony.
14 Θέσθε οὖν εἰς τὰς καρδίας ὑμῶν, μὴ προ-
Settle you therefore in the hearts of you, not to pre-
λετῶν ἀπολογηθῆναι. 15 Ἐγὼ γὰρ δώσω ὑμῖν
mediate to make a defence. I for will give to you
στομα καὶ σοφίαν, ἣ οὐ δύνησονται ἀντεκεῖν ἢ
mouth and wisdom, which not will be able to gainsay or
ἀντιπτεῖν· πάντες οἱ ἀντικείμενοι ὑμῖν. 16 Παρα-
resist all the opponents to you. You will
δοθῆσθε δὲ καὶ ὑπὸ γονέων, καὶ ἀδελφῶν,
be delivered up and also by parents, and brothers,
καὶ συγγενῶν, καὶ φίλων· καὶ θανατώσουσιν ἐξ
and relatives, and friends: and they will put to death of
ὑμῶν. 17 Καὶ ἐσεσθε μισούμενοι ὑπὸ πάντων
you. And you will be being hated by all
δια τὸ ὄνομα μου. 18 Καὶ θριξὲκ τῆς κεφαλῆς
through the name of me. And a hair from the head

7 And they asked him saying, "Teacher, when then will these things be?" and "What will be the sign when these things are about to be accomplished?"

8 And HE said, "See that you be not deceived; for many will come in my NAME, saying, 'I am he, and the TIME draws near,' go not after them.

9 And when you hear of Battles and Insurrections, be not alarmed; for these things must first occur; but the END comes not immediately."

10 Then he said to them, "Nation will rise against Nation, and Kingdom against Kingdom;

11 * and in various Places there will be great Earthquakes, and Famines, and Pestilences; there will be also Fearful sights and great Signs from Heaven.

12 † But before all these things they will lay their hands on you, and persecute you, delivering you up to Synagogues and † Prisons, dragging you before Kings and Governors on account of my NAME.

13 And it will turn out to you for a Testimony.

14 ‡ Settle it in your hearts, therefore, not to premeditate on your defence;

15 for I will give you Eloquence and Wisdom, ‡ which All your opponents will not be able to gainsay, or resist.

16 And you will be delivered up even by Parents, and Brothers, and Relatives, and some of you they will put to death.

17 And you will be hated by all on account of my NAME;

18 But not a Hair of your HEAD will perish.

* VATICAN MANUSCRIPT.—* therefore—omitted, and in various Places Famines, and.

† 8. Matt. xxiv. 4; Mark xiii. 5; Eph. v. 6; 2 Thess. ii. 3.

‡ 12. Mark xiii. 9.

‡ 12. Acts ix. 3, v. 18; xii. 4; xvi. 26; xxi. 23.

‡ 10. Matt. xxiv. 7.

‡ 16. Luke vii. 35.

† 10. Matt. xxiv. 7.

‡ 16. Matt.

ἡμῶν οὐ μὴ ἀπολήται. ¹⁹ Ἐν τῇ ὑπομονῇ ὑμῶν
of you not not will perish. In the patient endurance of you
ἐτήσασθε τὰς ψυχὰς ὑμῶν.
preserve you the lives of you.

²⁰ Ὅταν δὲ ἴδῃτε κυκλούμενην ὑποστρατοπε-
When and you may see surrounded by encampments

δωντὴν Ἱερουσαλὴμ, τότε γινώτε, ὅτι ἤγγικεν
the Jerusalem, then you may know, that has come near

ἡ ἐρημωσις αὐτῆς. ²¹ Τότε οἱ ἐν τῇ Ἰουδαίᾳ,
the desolation of her. Then those in the Judea,

φευγέτωσαν εἰς τὰ ὄρη· καὶ οἱ ἐν μέσῳ αὐ-
let them flee to the mountains; and those in midst of

τῆς, ἐκχωρεῖτωσαν· καὶ οἱ ἐν ταῖς χωραῖς, μὴ
let them go out; and those in the country places, not

εἰσερχεσθῶσαν εἰς αὐτήν. ²² Ὅτι ἡμέραι ἐκδι-
let them enter into her. For days of

κρίσεως αὐτὰ εἰσὶ, τοῦ πλησθῆναι πάντα τὰ
vengeance these are, of the to be fulfilled all the things

γεγραμμένα. ²³ Οὐαί * [δε] ταῖς ἐν γαστρὶ ἐχο-
having been written. Woe [but] to the in wombs hold-

σαῖς καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέ-
ing and to the giving suck in those the days.

ραις· ἐστὶ γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς,
will be for distress great upon the land,

καὶ ὄρη τῷ λαῷ τούτῳ· ²⁴ καὶ πεσούν-
and wrath to the people this; and they will fall

σουατὶ μαχαίρας, καὶ αἰχμαλωτισθήσονται
by edge of a sword, and they will be led captive

εἰς πάντα τὰ ἔθνη· καὶ Ἱερουσαλὴμ ἐστὶ
into all the nations; and Jerusalem will be

πατούμενη ὑπὸ ἐθνῶν, ἀχρὶ πληρωθῶσι καιροὶ
trodden down by Gentiles, till may be fulfilled seasons

ἐθνῶν. ²⁵ Καὶ ἐστὶ σημεῖα ἐν ἡλίῳ καὶ σελήνῳ
of Gentiles. And will be signs in sun and moon

καὶ ἀστροῖς· καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν
and stars; and on the earth anguish of nations in

ἀπορία ἤχους θαλάσσης καὶ σαλῶν· ²⁶ ἀποψυ-
perplexity of a roar of sea and oft tappings faint-

χόντων ἀνθρώπων ἀπο φόβου καὶ προσδοκίας
ing men from fear and expectation

τῶν ἐπερχομένων τῇ οἰκουμένῃ· αἱ γὰρ δυνάμεις
of the things coming on the habitable; the for powers

τῶν οὐρανῶν σαλευθήσονται. ²⁷ Καὶ τότε οὖνον
of the heavens will be shaken. And then they will

ταὶ τὸν υἱὸν τοῦ ἀνθρώπου ἐρχομένον ἐν νεφέλῃ,
see the son of the man coming in a cloud,

μετὰ δυνάμεως καὶ δόξης πολλῆς. ²⁸ Ἀρχομένων
with power and glory great. Beginning

δε τούτων γίνεσθαι, ἀναψύσατε καὶ ἐπαράτε
and of these to occur, raise yourselves and lift up

τὰς κεφαλὰς ὑμῶν· διότι ἐγγίζει ἡ ἀπολυτῶσις
the heads of you; because draws near the deliverance

ὑμῶν. ²⁹ Καὶ εἶπε παραβολὴν αὐτοῖς· Ἰδετε τὴν
of you. And he spoke a parable to them; See you the

τυκὴν καὶ πάντα τὰ δένδρα· ³⁰ ὅταν προβαλῶσιν
fig-tree and all the trees; when they shoot forth

¹⁹ By your PATIENT
ENDURANCE preserve your
LIVES.

²⁰ † And when you see
JERUSALEM surrounded by
Encampments, then know
That its DESOLATION has
approached.

²¹ Then let THOSE who
are in JUDAEA, flee to the
MOUNTAINS; let THOSE
who are in the city, depart
out; and let not THOSE
who are in the COUNTRY
PLACES enter it.

²² For these are Days of
Vengeance, † that All the
THINGS WRITTEN may be
ACCOMPLISHED.

²³ † But alas for the
PREGNANT and NURSING
WOMEN in Those DAYS
for there will be great Dis-
tress on the LAND, and
Wrath against this PEOPLE.

²⁴ And they will fall by
the Edge of the Sword, and
be led captive into All the
NATIONS; and Jerusalem
will be trodden down by
Gentiles, † till * the Times
of Gentile may be accom-
plished.

²⁵ † And there will be
Signs in the Sun and Moon
and Stars; and on the
EARTH Anguish of Nations
in Perplexity; * Roarings
of the Sea and Waves;

²⁶ Men fainting from
Fear and Apprehension of
the THINGS COMING on
the HABITABLE; † for the
POWERS of the HEAVENS
will be shaken.

²⁷ And then they will
see the SON of MAN † com-
ing in a Cloud with Power
and great Glory.

²⁸ When these things are
beginning to occur, raise
yourselves, and lift up your
HEADS; for your DELIV-
ERANCE is drawing near.

²⁹ And he spoke a Par-
able to them;—Behold
the FIG-TREE, and All the
TREES.

³⁰ When they now put

* VATICAN MANUSCRIPT.—23. But—omit.
the Times shall be those of the Gentiles. And

²⁴ when they should be fulfilled; and
²⁵ Roarings of the Sea.

† Matt. xiv. 25; Mark xiii. 14.

† 22. Dan. ix. 20; Zech. xi. 1.

† 24. Dan.

xiv. 7. Rom. xi. 25. † 25. Matt. xxiv. 20; Mark xiii. 24; 2 Pet. iii. 10, 12.

xiv. 26. † 27. Matt. xxiv. 30; Rom. i. 2.

ἡτῇ, βλέποντες, ἀφ' ἑαυτῶν γινώσκετε, ὅτι
now, beholding, from of yourselves you know, that
ἡτῇ ἐγγὺς τοῦ θεοῦ ἐστίν. ³¹ Οὕτω καὶ ὑμεῖς,
now near the summer is. So also you,
ὅταν ἴδῃτε ταῦτα γινόμενα, γινώσκετε, ὅτι
when you may see these occurring, know you, that
ἐγγὺς ἐστίν ἡ βασιλεία τοῦ θεοῦ. ³² Ἰμὴν λέγω
near is the kingdom of the God. Indeed I say
ὑμῖν, ὅτι οὐ μὴ παρελθῇ ἡ γενεὰ αὕτη, ἕως
to you, that not may pass away the generation this, till
ἀν παντὰ γενῇται. ³³ Ὁ οὐρανὸς καὶ ἡ γῆ
all may be done. The heaven and the earth
παρελευσονται· οἱ δὲ λόγοι μου οὐ μὴ παρελ-
shall pass away; but the words of me not may pass
θῶσι. ³⁴ Προσεχετε δε ἑαυτοὺς, μήποτε βαρ-
away. Take heed but to yourselves, lest should be
βωπιν ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ, καὶ μεθῇ,
burdened of you the hearts with surfeiting, and drunkenness,
καὶ μερμναῖς βιωτικαῖς· καὶ αἰφνιδίως ἐφ' ὑμᾶς
and anxieties of life; and suddenly on you
ἐπιστῇ ἡ ἡμέρα ἐκείνη. ³⁵ Ὡς παγίς γὰρ ἐπε-
may come the day that. As a snare for it will
λεύσεται ἐπὶ πάντας τοὺς καθημένους ἐπὶ προ-
come on all those dwelling on face
τῶπον πάσης τῆς γῆς. ³⁶ Ἀγρυπνεῖτε οὖν ἐν
of all of the earth. Watch you then in
παντὶ καιρῷ, δεόμενοι, ἵνα καταξιαθῇτε ἐκ-
every season, praying, that you may be accounted worthy to
φυγεῖν ταῦτα πάντα τὰ μελλόντα γινέσθαι,
escape these all the things being about to occur,
καὶ σταθῇαι ἐμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.
and to stand in presence of the son of the man.
³⁷ Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων·
He was and the days in the temple teaching;
τὰς δὲ νύκτας ἐξέρχομενος πωλιζέτο εἰς τὸ
the and nights going out he lodged in the
ὄρος τὸ καλούμενον εὐλαιῶν. ³⁸ Καὶ πᾶς ὁ
mountain that being called of olive-trees. And all the
λαὸς ὠρθριζε πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν
people came early to him in the temple to hear
αὐτοῦ. ΚΕΦ. ΚΒ'. 22. ¹ Ἠγγίκε δὲ ἡ ἑορτὴ
him. Drew near now the feast
τῶν ἀζύμων, ἡ λεγομένη πάσχα· ² καὶ ἐζητοῦν
of the unleavened cakes, that being called passover; and sought
οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, τὸ πῶς ἀνελῶσιν
the high-priests and the scribes, the how they might kill
αὐτόν· ἐφοβοντο γὰρ τὸν λαόν. ³ Εἰσηλθε δὲ
him; they feared for the people. Entered and
σταναρὰς * εἰς Ἰουδᾶν τὸν ἐπικαλούμενον Ἰσκαριώ-
adversary into Judas that being surnamed Iscariot
τὴν, οὗτα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα. ⁴ Καὶ
being of the number of the twelve. And

forth, observing it, you know of yourselves that the summer already is near.

³¹ Thus, also, when you see these events occurring, know that the kingdom of God is at hand.

³² Indeed I say to you, This generation will not pass away, till all be accomplished.

³³ The HEAVEN and the EARTH will fail; but my WORDS cannot fail.

³⁴ But take heed to yourselves, lest your HEARTS be oppressed by Gluttony, and Drunkenness, and Anxieties of life, and that day should come unexpectedly upon you.

³⁵ For it will come, like a Snare, on All THOSE DWELLING on the Face of the WHOLE LAND.

³⁶ Be you watchful, therefore, at all times, praying that you may be regarded worthy to escape All these THINGS BEING ABOUT to occur, and to stand before the SON of MAN.

³⁷ Now he was teaching during the DAYS in the TEMPLE, and going out he lodged at NIGHTS in THAT MOUNTAIN which is called the Mount of Olives.

³⁸ And All the PEOPLE came early to him in the TEMPLE to hear him.

CHAPTER XXII.

¹ NOW THAT FEAST OF UNLEAVENED BREAD, which is called the Pass-over, was drawing near.

² And the HIGH-PRIESTS and SCRIBES sought how they might kill him; for they feared the PEOPLE.

³ And the Adversary entered into that Judas, CALLED Iscariot, who was of the NUMBER of the TWELVE.

* VATICAN MANUSCRIPT.—30. But watch you, and pray always, that you may prevail to escape. 3. into that Judas, called Iscariot.

† 34. Rom. xiii. 13; 1 Thess. v. 6; 1 Pet. iv. 7. xiii. 35. † 37. John. viii. 1, 2; Luke xxi. 30. † 3. Matt. xxvi. 14; Matt. xiv. 10; John xiii. 2, 27.

‡ 30. Matt. xxiv. 42; xiv. 13; Mark † 1. Matt. xxvi. 2; Mark xiv. 1.

ἀπελθὼν συνελάλησε τοῖς ἀρχιερεῦσι καὶ τοῖς
going betwixt the high-priests and the
στρατηγοῖς, τὸ πῶς αὐτὸν παραδῶ αὐτοῖς.
officers, the how him he might deliver up to them.

Ἐκὼς ἐχάρησαν· καὶ συνεθεντο αὐτῷ ὠργυρίον
And they were glad, and agreed to him silver
δοῦναι. Ἐκεῖ ἐξωλόγησεν· καὶ ἐζητεῖ εὐκαί-
to give. And he consented; and he sought oppor-

οῖαν τοῦ παραδῶναι αὐτὸν αὐτοῖς ἀπὸ οὐλοῦ.
tunity of to deliver up him to them without of a crowd.

Ἦλθε δὲ ἡ ἡμέρα τῶν ἀζύμων, ἐν ᾗ
Came and the day of the unleavened cakes, in which

ἐδεῖ θύεσθαι τὸ πάσχα· ἔπειτα ἀπέστειλε
it necessary to sacrifice the paschal lamb; and he sent

Πέτρον καὶ Ἰωάννην, εἰπὼν· Πορευθέντες ἑτοι-
Peter and John, saying, Going pre-

μασατέ ἡμῖν τὸ πάσχα, ἵνα φαγῶμεν. Ὁ δὲ
prepare you for us the passover, that we may eat. They and

εἶπον αὐτῷ· Πού θέλεις αἰτομασῶμεν; Ὁ δὲ
said to him, Where wilt thou we make ready? He and

εἶπεν αὐτοῖς· Ἰδοὺ, εἰσελθόντων ὑμῶν εἰς τὴν
said to them, Lo, having entered of you into the

πόλιν, συναντήσει ὑμῖν ἄνθρωπος κεράμιον
city, will meet you a man a pitcher

ὕδατος βαπτίζων· ἀκολουθήσατε αὐτῷ εἰς τὴν
of water carrying. follow you him into the

οἰκίαν, οὗ εἰσπορεύεται· καὶ εἰπεῖτε τῷ οἰκο-
house, where he enters, and say you to the house

δεσποτῇ τῆς οἰκίας· ὁ δὲ διδάσκαλος·
master of the house. Says to thee the teacher:

Πού ἐστι τὸ καταλύμα, ὅπου τὸ πάσχα μετὰ
Where is the guest-chamber, where the passover with

τῶν μαθητῶν μου φαγῶ; ὁ δὲ ἀπεκρίθη·
the disciples mine I may eat? And he to you wish show

ἀναγίον μέγα ἐστρωμένον· ἐκεῖ ἑτοιμασατέ.
upper room large having been furnished; there prepare you.

Ἀπελθόντες δὲ εὗρον καθὼς εἶρηκεν αὐτοῖς·
Having gone and they found even as he had said to them:

καὶ ἡτοίμασαν τὸ πάσχα.
and they prepared the passover.

Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνεπέσθη, καὶ οἱ
And when came the hour, he reclined, and the

δώδεκα ἀποστόλοι· σὺν αὐτῷ. ὁ δὲ εἶπε πρὸς
twelve apostles with him. And he said to

αὐτοὺς· Ἐπιθυμία ἐπεθυμήσα τούτῳ τὸ πάσχα
them: With desire I have desired this the passover

φαγεῖν μετ' ὑμῶν, πρὸ τοῦ με παθεῖν. ὁ δὲ
to eat with you, before the me to suffer. I say

γὰρ ὑμῖν, ὅτι· [οὐκετι] οὐ μὴ φαγῶ ἐξ αὐτοῦ,
for to you, that [no more] not not I may eat of it,

ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ.
till it may be fulfilled in the kingdom of the God.

Ἐκεῖ δὲ διχάμενος ποτήριον, εὐχαριστήσας εἶπε·
And taking a cup, having given thanks he said:

4 And he went and talked
with the high-priests
and officers, how he
might deliver him up to
them.

5 And they were glad,
and agreed to give him
Money.

6 And he consented, and
sought a Convenient time
to deliver him up to them
in the absence of the Crowd.

7 ¶ Now the day of un-
leavened bread came,
on which it was necessary
to sacrifice the paschal
LAMB.

8 And he sent Peter and
John, saying, "Go, and
prepare the PASSOVER for
us, that we may eat."

9 And they said to him,
"Where dost thou wish
that we prepare for thee
to eat the PASSOVER?"

10 And he said to them,
"Behold, as you enter the
city, a Man carrying a
Pitcher of Water will meet
you; follow him into the
house where he enters.

11 And you shall say to
the MASTER of the house,
'The TEACHER says to thee,
Where is the GUEST-CHAM-
BER, where I may eat the
PASSOVER with my DISCI-
PLES?'

12 And he will show you
a large Upper-room fur-
nished ready; there pre-
pare."

13 And they went, and
found all even as he had
said to them; and they
prepared the PASSOVER.

14 ¶ And when the hour
came, he reclined, and *the
APOSTLES with him.

15 And he said to them,
"I have earnestly desired
to eat THIS PASSOVER with
you before I SUFFER;

16 for I say to you, I
will not eat *of it, till it
shall be fulfilled in the
KINGDOM of God."

17 And taking a Cup,
having given thanks, he

* VATICAN MANUSCRIPT.—0. prepare for thee to eat the PASSOVER. 14. the APOSTLES
with him. 15. no more—omit. 16. the same, omit.

† 7 Matt. xvi. 17; Mark xiv. 13.

‡ 14. Matt. xvi. 20; Mark xiv. 17.

λάβετε τούτο, και διαμερισάτε έαυτοίς. ¹⁸ Λέγω
Take you this, and divide you among yourselves. I say
γάρ υμίν, ότι ου μη πίνω απο του γεννηματος
for to you, that not no I may drink of the product
της αμπελου, έως ότου ή βασιλεια του θεου
of the vine, till the kingdom of the God
ελθῃ. ¹⁹ Και λαβων αρτον, ευχαριστήσας
may come. And having taken aloaf, having given thanks
εκλάσε, και έδωκεν αυτοίς, λέγων· Τούτο εστι
he broke, and gave to them, saying· This is
το σωμα μου, το ύπερ υμων διδομενον· τούτο
the body of me, that in behalf of you being given· this
ποιείτε εις την εμην αναμνησιν. ²⁰ Ὡς αὐτως
do you in the my remembrance. In like manner
και το ποτηριον, μετα το δειπῆσαι, λέγων·
also the cup, after the supper, saying·
Τούτο το ποτηριον, ή καινη διαθηκη εν τῷ
this the cup, the new covenant in the
αίματι μου, το ύπερ υμων εκχυνόμενον. ²¹ Πλην
blood of me, that in behalf of you being poured out. But
ιδου, ή χειρ του παραδιδόντες με μετ' εμου επι
io, the hand of the delivering up me with mine on
της τραπέζης. ²² Και ό μεν υίος του ανθρωπου
the table. And the indeed son of the man
πορεύεται κατα το ώρισμενον· πλην ουαι
goes away according to that having been appointed, but woe
τῷ ανθρωπῷ εκείνῳ, δι' ου παραδίδοται.
to the man that, through whom he is delivered up.
²³ Καί αυτοι ηρξαντο συζητεῖν πρὸς έαυτούς, τοι
And they began to inquire among themselves, the
τις αρα ειη εξ αυτων ό τουτο μελλων πρατ-
which then it could be of them the this being about to
Ο τῷ.
do
²⁴ Εγενετο δε και φιλονεικία εν αυτοίς,
There had been and also a strife among them,
το, τις αυτων δοκει ειναι μείζων. ²⁵ Ὁ δε
the, which of them thinks to be greater. He but
ειπεν αυτοίς· Οί βασιλεις των εθνων κυριευου-
said to them; The kings of the nations exercise lordship
σιν αυτων· και οι εξουσιαζοντες αυτων, ευερ-
over them; and those having authority of them, bene-
γεται καλούνται. ²⁶ Ὑμεῖς δε ουχ οὕτως· ἀλλ'
factors are called. You but not so; but
ό μείζων εν υμιν, γενεσθω ως ό νεωτερος· και
the greater among you, let him become as the younger; and
ή γουvernος, ως ό διακωνων. ²⁷ Τίς γαρ μεί-
the governor, as he serving. Which for greater?
ζων· ό ανακειμενος, η ό διακωνων, ουχι ό
he reclining, or he serving? not he
ανακειμενος· εγω δε ειμι εν μεσῳ υμων ως ό
reclining? I but am in midst of you as he

said, "Take this, and di-
vide it among yourselves;
¹⁸ for I say to you, I
will not drink *from
HENCEFORTH of the PRO-
DUCT of the VINE, till the
KINGDOM of God shall
come."
¹⁹ And taking a Loaf,
and having given thanks,
he broke it, and gave to
them, saying, "This is
THAT BODY of mine which
is GIVEN for you; do this
in MY Remembrance."
²⁰ In like manner also
the CUP, after the SUPPER,
saying, "This CUP is the
NEW Covenant in my
BLOOD, THAT in your be-
half being POURED OUT."
²¹ But, behold, the
HAND of HIM who DELIV-
ERS me up is with mine on
the TABLE.
²² * For indeed the SON
of MAN is going away, ac-
cording to THAT which has
been APPOINTED; but Woe
to that MAN by whom he
is delivered up!"
²³ And they began to
inquire among themselves,
WHICH of them it could be
who was about to do this.
²⁴ And there was also
a Contention among them,
WHICH of them should be
thought the greatest.
²⁵ And HE said to
them, "The KINGS of the
NATION exercise dominion
over them; and THOSE
HAVING AUTHORITY over
them are styled † Bene-
factors.
²⁶ But you must not be
so; but let the GREATEST
among you become as the
LEAST, and the GOVERNOR
as HE who SERVES.
²⁷ For who is greater,
HE who RECLINES, or HE
who SERVES? Is not HE
who RECLINES? but I am
among you as HE who
SERVES.

* VATICAN MANUSCRIPT.—18. from HENCEFORTH.

22. for indeed.

† 25. *Euergetes*, Benefactors, was a name borne by several kings in Egypt and Syria, and had become proverbial for a tyrant.—*Sharpe*.

1 18. Matt. xxvi. 20, Mark xiv. 23.
Matt. xxvi. 21, 23, Mark xiv. 18; John xiii. 21, 26.
1 20. Matt. xx. 23; Mark

1 19. 1 Cor. xi. 24.

21. Psa. xli. 9;
24. Mark ix. 34, Luke ix. 44

διακονων. ²⁸ Ὑμεῖς δὲ ἐστε οἱ διαμεμενηκοτες
serving. You but are those having continued
μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου. ²⁹ Καὶ ὡς
with me in the trials of me. Add
διατιθεμαι ὑμῖν, καθὼς διεθετο μοι ὁ πατήρ
covenant for you, even as has covenanted for me the father
μου βασιλείαν, ³⁰ ἵνα ἐσθίητε καὶ πίνητε ἐπὶ
of me a kingdom, that you may eat and you may drink at
τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου· καὶ
the table of me in the kingdom of me· and
καθίσεσθε ἐπὶ θρόνους, κρίνοντες τὰς δώδεκα
you may sit on thrones, judging the twelve
φυλάς του Ἰσραὴλ.

³¹ * [Εἶπε δὲ ὁ κυριος:] Σίμων, Σίμων, ἰδου,
[Said and the lord:] Simon, Simon, lo,

ὁ σατανᾶς ἐζητήσατο ὑμᾶς, τοῦ σινασαι ὡς
the adversary has asked for you, the to sift as
τοῦ σίτου. ³² Ἐγὼ δὲ ἐδεσθην περὶ σου, ἵνα μὴ
the wheat, I but prayed for thee, that not

ἐκλείπῃ ἡ πίστις σου. Καὶ σὺ ποτε ἐπιστρέ-
may fail the faith of thee. And thou when having been
ψας, στήριξον τοὺς ἀδελφούς σου. ³³ Ὁ δὲ
turned, strengthen the brethren of thee. He and

εἶπεν αὐτῷ· Κυριε, μετὰ σου ἑτοιμος εἰμι καὶ
said to him· O lord, with thee ready I am both
εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι. ³⁴ Ὁ
to prison and to death to go. He

δὲ εἶπε· Λέγω σοι, Πέτρε, σὺ μὴ φωνήσῃς
but said; I say to thee, O Peter, not thou wilt crow
ση, ἐρὼν ἀλεκτῶρ, πρὶν ἢ τρίς ἀπαρνήσῃ μὴ
to-day a cock, before three thou wilt deny not

εἶδέναι με. ³⁵ Καὶ εἶπεν αὐτοῖς· Ὅτε ἀπε-
to have known me. And he said to them; When I
τείλα ὑμᾶς ἀτερ βαλαντίου, καὶ πηρας, καὶ
sent you without a purse, and a bag, and

ὑποδημάτων, μὴ τίνος ὑστερήσατε; Οἱ δὲ εἶπον·
shoes, not anything wanted you? They and said;
Οὐδένος. ³⁶ Εἶπεν οὖν αὐτοῖς· Ἀλλὰ νῦν, ὁ
Nothing. He said then to them; But now, he

ἐχὼν βαλάντιον, ἀράτω, ὁμοίως καὶ πηραν·
having a purse, let him take, in like manner and a bag;
καὶ ὁ μὴ ἐχὼν, πωλήσάτω τὸ ἱμάτιον αὐτοῦ, καὶ
and he not having, let him sell the mantle of himself, and

ἀγοράσασα μαχαίραν. ³⁷ Λέγω γὰρ ὑμῖν, ὅτι
let him buy a sword, I say for to you, that
* [εἰ.] ταῦτα τὰ γεγραμμένα δεῖ τελεσθῆναι ἐν
[yet] this the having been written must to be finished in
ἐμοί, το· ³⁸ Καὶ μετὰ αὐοῦ ἐλογισθῇ. Καὶ
me, that; "And with law-breakers he was counted." Also

γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει. ³⁹ Οἱ δὲ εἶπον·
for the things about me an end has. They but said;
Κυριε, ἰδου, μαχαίραι ὧδε δύο. Ὁ δὲ εἶπεν
O lord, lo, swords here two. He and said

αὐτοῖς· Ἰκανὸν ἐστί.
to them. Enough it is.

²⁸ And you are THEY
who have CONTINUED with
me in my TRIALS.

²⁹ And I COVENANT for
you, EVEN AS MY FATHER
has covenanted for me, † a
Kingdom,

³⁰ that you may eat and
drink at my TABLE in my
KINGDOM, and sit on
Thrones, Judging the
TWELVE Tribes of ISRAEL.

³¹ Simon, Simon, behold,
the ADVERSARY has asked
for you, that he may sift
you like WHEAT:

³² but I have prayed
for thee, that thy FAITH
may not fail, and when
thou hast turned, strength-
en thy BRETHREN."

³³ And HE said to him,
"Master, I am ready to go
with thee both to PRISON
and to Death."

³⁴ † And HE said, "I
tell thee, Peter, a Cock
will not crow To-day, * till
thou shalt thrice deny that
thou knowest me."

³⁵ And he said to them
I' When I sent you out
without a Purse, and Bag
and Sandals, did you want
any thing?" And THEY
said, "Nothing."

³⁶ * And he said to
them, "But now, HE who
HAS a Purse, let him take it
and in like manner, a
Bag, and HE who HAS no
Sword, let him sell his
MANTLE, and buy one.

³⁷ For I tell you, THIS
which has been WRIT-
TEN must be fully accom-
plished in me, † AND HE
'WAS NUMBERED WITH
'LAW-BREAKERS;' for also
the THINGS concerning me
have an end."

³⁸ And THEY said,
"Master, Behold, here are
two Swords." And HE
said to them, "It is suffi-
cient."

* VATICAN MANUSCRIPT.—31. And the Lord said—omit.
30. And he said. 37. yet—omit.

34. till thou shalt.

† 29. Matt. xxiv. 47; Luke xii. 32; 2 Cor. i. 7; 2 Tim. ii. 12; Rev. ii. 26, 27. * 30. Matt. xix. 28; 1 Cor. vi. 2; Rev. iii. 21. † 34. Matt. xxvi. 34; Mark xiv. 30; John xiii. 38. † 37. Isa. liii. 12; Mark xv. 28.

³⁹ Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἐθὺς εἰς
And going out he went according to the custom to
το ὄρος τῶν ἐλαιῶν* ἠκολούθησαν δὲ αὐτῷ
the mountain of the olive-trees: followed and him
καὶ οἱ μαθηταὶ αὐτοῦ. ⁴⁰ Γενομένου δὲ ἐπὶ τοῦ
also the disciples of him. Having come and to the

τοῦτου, εἶπεν αὐτοῖς· Προσευχέσθε μὴ εἰσελθεῖν
place, he said to them: Pray you not to enter
εἰς πειρασμόν. ⁴¹ Καὶ αὐτὸς ἀπεσπασθὲν ὁπ-

αὐτὸν ὥσει λήθου βολῆν, καὶ θείσ τα γονατά
them about of a stone throw, and having placed the them
προσέκυχτο, λέγων· ⁴² Πάτερ, εἰ βούλει παρ-

εῖν· ἡμεῖς τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ· πλην μὴ
away the cup this from me; but not
το δέλημα μου, ἀλλὰ τὸ σὸν γενέσθω. ⁴³* [Ἦφθ

δὲ αὐτῷ ἀγγέλους ἀπ' οὐρανοῦ, ἐνίσχυον αὐτόν,
and to him messengers from heaven, strengthening him.

⁴⁴ Καὶ γενομένου ἐν ἀγωνίᾳ, ἐκτενεστέρον
And being in agony, very earnestly
προσηύχετο. Ἐγένετο δὲ ὁ ἰδρῶς αὐτοῦ ὥσει

θροαβοὶ αἵματος καταβαίνοντες ἐπὶ τὴν γῆν.]
clots of blood falling down to the ground.]

⁴⁵ Καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς, ἐλθὼν πρὸς
And having stood up from the prayer, coming to
τοὺς μαθητάς, εὗρεν αὐτοὺς κοιμωμένους ἀπὸ

τῆς λυπῆς· καὶ εἶπεν αὐτοῖς· ⁴⁶ Τί καθευδετέ;
the grief: and he said to them: Why sleep you?
ἀναπαύοντες προσευχεσθε, ἵνα μὴ εἰσελθῆτε εἰς
having stood up pray you, that not you may enter into

πειρασμόν.
temptation.

⁴⁷ Ἐπὶ [δὲ] αὐτοῦ λαλοῦντος, ἰδοὺ ὄχλος,
While [and] of him speaking, lo a crowd,
καὶ ὁ λεγόμενος Ἰουδᾶς, εἰς τῶν δώδεκα, προφη-

χετο αὐτούς, καὶ ἤγγισε τῷ Ἰησοῦ φιλησάι
before them, and drew near to the Jesus to kiss
αὐτόν. ⁴⁸ Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἰουδᾶ,

φιληματί τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως;
with a kiss the son of the man betrayest thou?

⁴⁹ Ἰδόντες δὲ οἱ περὶ αὐτόν τὸ ἐσομένον, εἶπον·
Seeing and those about him the was going to be, said

*[αὐτῷ]· Κυριε, εἰ παταξομεν ἐν μαχαρίᾳ;
to him.] O Lord, if shall we strike with a sword?

³⁹ † And going out, he went according to his custom to the MOUNT of OLIVES; and his DISCIPLES also followed him.

⁴⁰ And having arrived at the PLACE, he said to them, "Pray that you may not enter into TRIAL."

⁴¹ And he retired from them about a stone's throw, and kneeling down, he prayed, saying,

⁴² "Father, if thou art willing, take away *THIS Cup from me; yet not MY WILL, but THINE be done."

⁴³ † [And there appeared to him an Angel from Heaven, strengthening him.

⁴⁴ And being in Agony, he prayed very earnestly; and his SWEAT was like Clots of Blood falling down to the GROUND.]

⁴⁵ And rising from PRAYER, and coming to the DISCIPLES, he found them sleeping from GRIEF,

⁴⁶ and said to them, "Why do you sleep? Arise, and pray that you may not enter into TRIAL."

⁴⁷ And while he was yet speaking, † behold a Crowd, and HE who was CALLED Judas, one of the TWELVE, preceded them, and drew near to JESUS to kiss him.

⁴⁸ But *Jesus said to him, "Judas, dost thou betray the SON of MAN with a Kiss?"

⁴⁹ And THOSE about him perceiving WHAT was about TRANSPIRING, said, "Master, shall we strike with the SWORD?"

* VATICAN MANUSCRIPT.—42. This Cup.
43. Jesus.

43, 44.—omit.

47. And—omit.

† 43. There is no mention of this circumstance in any of the other Evangelists; and it is worthy of remark, that among many of the ancients, the authenticity of these two verses, the 43rd and 44th, has been doubted, and in consequence, they are omitted in several MSS., and in some Versions and Fathers. The Codex Alexandrinus, and the Codex Vaticanus, the two oldest MSS. in the world, omit both verses; in some very ancient MSS. they stand with an asterisk before them, as a mark of dubiousness; and they are both wanting in the Commentaries published by Dr. Ford. They are however extant in such a vast number of MSS., Versions and Fathers, as to leave no doubt with most critics, of their authenticity.—Clarke. Griesbach notes them as wanting in some authorities, but thinks that they ought not to be omitted.

† 46. Matt. xxvi. 30; Mark xiv. 32; John xviii. 1.
43; John xviii. 3.

† 47. Matt. xxvi. 47; Matt. xiv

⁵¹ Καὶ ἐπάταξεν εἰς τὴν ἐξ αὐτῶν τὸν δούλον τοῦ
And struck one certain of them the slave of the
ἡγχιερῶς, καὶ ἀφείλεν αὐτοῦ τὸ οὖς τοῦ δεξιῶν.
high-priest, and cut off of him the ear the right.

⁵² Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Εἰσατέ ἐως
Answering and the Jesus said, Let you be till
τῆς αὐτοῦ. Καὶ ἅψαμενος τοῦ ὠτίου αὐτοῦ, ἰάσατο
this. And touching the ear of him, he healed
αὐτόν. ⁵³ Εἶπε δὲ ὁ Ἰησοῦς πρὸς τοὺς παραγενο-
him. Said and the Jesus to those having
μενους ἐπ' αὐτὸν ἀρχιερεῖς, καὶ στρατηγούς τοῦ
come on him high-priests, and officers of the
ἱεροῦ, καὶ πρεσβυτέρους· Ὡς ἐπὶ ληστέην ἐξελη-
temple, and elders; As on a robber you have
λυθατέ μετὰ μαχαίῳν καὶ ξυλῶν· ⁵⁴ καθ' ἡμέραν
come out with swords and clubs; every day
ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ, οὐκ ἐξετείνατε
being of me with you in the temple, not you did stretch out
τὰς χεῖρας ἐπ' ἐμέ· ἀλλ' αὕτη ὑμῶν ἐστὶν ἡ
the hands on me; but this of you it is the
ὥρα, καὶ ἡ ἐξουσία τοῦ σκοτοῦς.

hour, and the authority of the darkness.

⁵⁵ Συλλαβόντες δὲ αὐτὸν ἠγάγον, καὶ εἰσηγα-
Having seized and him they led, and brought
γον αὐτὸν εἰς τὸν οἶκον τοῦ ἀρχιερέως. Ὁ δὲ
him into the house of the high-priest. The but
Πέτρος ἠκολούθει μακροθεν. ⁵⁶ Ἀψάντων δὲ
Peter followed at a distance. Having kindled and
πῦρ ἐν μέσῳ τῆς αὐλῆς, καὶ συγκαθίσαντων
a fire in midst of the court, and having sat down
αὐτῶν, ἐκάθητο ὁ Πέτρος ἐν μέσῳ αὐτῶν.

of them, sat the Peter in midst of them.

⁵⁷ Ἰδούσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς
Seeing and him a maid-servant certain sitting by
τὸ φῶς, καὶ ἀτενίσασα αὐτῷ, εἶπε· Καὶ οὗτος
the light, and looking steadily to him, she said; Also this

σὺν αὐτῷ ἦν. ⁵⁸ Ὁ δὲ ἠρνήσατο * [αὐτόν,]
with him was. He but denied [him,]

λέγων· Γυναί, οὐκ οἶδα αὐτόν. ⁵⁹ Καὶ μετὰ
saying; Woman, not I know him. And after

βραχύ ἕτερος ἰδὼν αὐτόν, εἶπε· Καὶ σὺ ἐξ
a little another seeing him, said; Also thou of
αὐτῶν εἶ. Ὁ δὲ Πέτρος εἶπεν· Ἀνθρώπε, οὐκ
them art. The but Peter said; O man, not

εἰμι. ⁶⁰ Καὶ διαστασης ὥστε ὥρας μίας, ἄλλος
I am. And having intervened about hour one, another

τις διπχυοῖζέτο, λέγων· Ἐπ' ἀληθείας
person confidently affirmed, saying; In truth also

οὗτος μετ' αὐτοῦ ἦν· καὶ γὰρ Γαλιλαῖος ἐστίν.
this with him was; also for a Galilean he is.

⁶¹ Εἶπε δὲ ὁ Πέτρος· Ἀνθρώπε, οὐκ οἶδα ὃ λέ-
Said but the Peter; O man, not I know what thou

ρεῖς. Καὶ παραχρῆμα, ἐτι λαλοῦντος αὐτοῦ,
sayest. And immediately, while speaking of him,

⁵⁰ And [one of them
struck the servant of the
high-priest, and cut off
his right ear.

⁵¹ But Jesus, answering
said, "Let this suffice."
And he touched his ear,
and healed him.

⁵² Then Jesus said to
the high-priests, and Offi-
cers of the temple, and
Elders, who were coming
against him, "As in pur-
suit of a Robber, have you
come with Swords and
Clubs to take me?

⁵³ When I was with you
every day in the temple,
you did not stretch out
your hands against me;
but this is Your hour,
and the power of DARK-
NESS."

⁵⁴ Then having seized
him, they led him away,
and brought him to the
house of the high-priest.
But Peter followed at a
distance.

⁵⁵ And they having
kindled a Fire in the Mids
of the court, sat down
together, and Peter sat
down among them.

⁵⁶ And a certain Maid-
servant seeing him sitting
by the LIGHT, and looking
steadily at him, she said,
"This man also was with
him."

⁵⁷ But he denied, say-
ing, "Woman, I do not
know him."

⁵⁸ And after a little,
another saw him and said,
"Thou also art one of
them." And Peter said,
"Man, I am not."

⁵⁹ And about an hour
having intervened, another
confidently affirmed, say-
ing, "In Truth this man
was also with him; for he
is also a Galilean."

⁶⁰ And Peter said,
"Man, I know not what
thou sayest." And im-
mediately, while he was

* VATICAN MANUSCRIPT.—51. Jesus.

51. the ear.

57. him—omit.

† 60. Matt. xxv. 61; Mark xiv. 47; John xviii. 10. † 52. Matt. xxvi. 55; Mark xiv. 48.
† 53. John xii. 37. † 54. Matt. xxvi. 59; John xviii. 15. † 55. Matt.
xxvi. 60; Mark xiv. 60; John xviii. 17-18. † 58. Matt. xxvi. 71; Mark xiv. 69; John
xviii. 27.

ἐφωνήσεν ἀλεκτωρ. ⁶¹ Καὶ στραφεὶς ὁ κυριος
crew acock. And having turned the Lord
ἐνεβλέψε τῷ Πέτρῳ· καὶ ὑπεμνήσθη ὁ Πέτρος
looked to the Peter, and was reminded the Peter
τον λόγον του κυριου, ὡς εἶπεν αὐτῷ· Ὅτι πρὶν
of the word of the Lord, as he said to him; That before
ἀλεκτορα φωνῆσαι, ἀπαρνήσῃ με τρίς. ⁶² Καὶ
a cock to crow, thou mayest deny me thrice. And
ἐξελθὼν ἐξω, ἐκλάυσε πικρῶς. ⁶³ Καὶ οἱ ἄνδρες
going out, he wept bitterly. And the men
οἱ συνεχόντες τον Ἰησοῦν, ἐνεπαίζον αὐτῷ,
those having in custody the Jesus, mocked him,
δερνόντες· ⁶⁴ καὶ περικαλύψαντες αὐτον, * [ἐτυπ-
scourging; And having blindfolded him, [they
τον αὐτον το προσώπον,] καὶ ἐπηρώτων αὐτον,
struck of him the face,] and they asked him,
λεγοντες· Προφητεύσον, τις ἐστὶν ὁ παῖς
saying; Prophecy, who is he striking
σε; ⁶⁵ Καὶ ἕτερα πολλὰ βλασφημοῦντες ἐλέγον
thee? And other many blaspheming they spoke
εἰς αὐτον.
against him.

⁶⁶ Καὶ ὡς ἐγένετο ἡμέρα, συνηχθὴ το πρεσ-
And as it became day, were assembled the elder-
βυτεριον του λαου, ἀρχιερεῖς τε καὶ γραμ-
ship of the people, high-priests and and scribes,
μα-τις, καὶ ἀνήγαγον αὐτον εἰς τὸ συνέδριον
and brought him into the sanhedrim
ἐα-των, ⁶⁷ λεγοντες· Εἰ σὺ εἶ ὁ Χριστός, εἰπε
of themselves, saying; If thou art the Anointed, tell
ἡμῖν. Εἶπε δὲ αὐτοῖς· Εἰς ὑμῖν εἰπῶ, οὐ μὴ
us. He said and to them; If to you I tell, not not
πιστεύσητε· ⁶⁸ εἰ δὲ * [καὶ] ἐρωτήσω, οὐ μὴ
you will believe; If but [also] I ask, not not
ἀποκριθῆτε * [μοι, ἢ ἀπολύσῃτε.] ⁶⁹ Αὐτο του
you would answer [me, or would loose.] From of the
νυν ἐστὶν ὁ υἱος του ἀνθρώπου καθημενος ἐκ
now shall be the son of the man sitting at
δεξιῶν της δυναμεως του θεου. ⁷⁰ Εἰπον δὲ
right hand of the power of the God. Said and
παντες· Σὺ οὖν εἶ ὁ υἱος του θεου; Ὁ δὲ πρὸς
all, Thou then art the son of the God? He and to
αὐτους ἐφθ· Ὑμεῖς λεγετε· ὅτι ἐγὼ εἰμι.
them said; You say; that I am.
⁷¹ Οἱ δὲ εἰπον· Τι ἐτι χρειαζομεν μαρτυρίας;
They and said; What further need have we of testimony?
ἑαυτοι γὰρ ἠκουσαμεν ἀπο του στοματος
ourselves for we have heard from the mouth
αὐτου. ΚΕΦ. κγ'. 23. ¹ Καὶ ἀνέστησαν ἅπαν
of him, And having stood up whole
το πλῆθος αὐτῶν, ἡγάγον αὐτον ἐπὶ τον Πι-
the multitude of them, they led him to the Pi-
λατον.
etc.

² Ἦρξαντο δὲ κατηγορεῖν αὐτου, λεγοντες·
They began and to accuse him, saying;

yet speaking, the cock crew.

⁶¹ † And the LORD, turn-
ing, looked on PETER; and
PETER was reminded of the
DECLARATION of the
LORD, how he said to him,
"Before a Cock * crows
To-day, thou shalt deny
me thrice."

⁶² And going out, he
wept bitterly.

⁶³ And THOSE MEN who
had * him in CUSTODY, de-
rided and beat him;

⁶⁴ And having blind-
folded him, they asked him,
saying, "Divine who is HE
that STRUCK thee?"

⁶⁵ And many other
things they blasphemously
spoke against him.

⁶⁶ † And when it was
Day, the ELDERSHIP of the
PEOPLE, both High-priests
and Scribes, were assem-
bled, and they led him into
their SANHEDRIM, saying,

⁶⁷ "If thou art the
MESSIAH, tell us." And
he said to them, "If I in-
form you, you will not be-
lieve;

⁶⁸ And if I interrogate
you will not answer.

⁶⁹ * But from this TIME
the * SON of MAN will sit
on the Right hand of the
POWER of GOD."

⁷⁰ And they all said,
"Thou art, then, the SON
of God?" And he said to
them, "You say; I am."

⁷¹ And they said, "What
further need have we of
Testimony? since we our-
selves have heard this from
his own MOUTH."

CHAPTER XXIII.

¹ And † the Whole MUL-
TITUDE of them rising up,
led him to PILATE.

² And they began to ac-
cuse him, saying, "We

* VATICAN MANUSCRIPT.—61. crows To-day, thou shalt. 63. him. 64. struck him on the face and—omit. 68. also—omit. 69. me, or would loose—omit. 70. But from this TIME.

* 61. Matt. xxv. 75; Mark xiv. 72.
† Mark xiv. 82; Heb. i. 3; viii. 1.

† 66. Matt. xxvii. 1.
† 69. Matt. xxvi
† 1. Matt. xxvii. 2; Mark xv. 1; John xviii. 23.

Τουτον εύρομεν διαστρεφοντα το εθνος, και
This we found misleading the nation, and
καλωντα Καισαρι φορους διδοναι, λεγοντα εαν-
forbidding to Cesar tax to give, saying him-
τον Χριστον βασιλεα ειναι. 3'Ο δε Πιλατος
self an anointed king to be. The and Pilate

επηρωτησεν αυτον, λεγων· Συ ει ο βασιλευς
asked him, saying: Thou art the king
των Ιουδαιων· 'Ο δε αποκριθεις αυτω εφη· Συ
of the Jews: He and answering to him said: Thou
λεγεις. 4'Ο δε Πιλατος ειπε προς τους αρχι-
sayest. The and Pilate said to the high-

ρεις και τους οχλους· Ουδεν εύρισκω αιτιον εν
priests and the crowds: Nothing I find criminal in
τω ανθρωπω τωτω. 5 Οί δε επισχυον, λεγον·
the man this. They but were urgent, saying:

Τες· 'Οτι αναπειει τον λαον, διδασκων καθ'
That he stirs up the people, teaching in
ελης της Ιουδαιας, αρξαμενος απο της Γαλιλαιας
whole of the Judea, having begun from the Galilee
εως οδε. 6 Πιλατος δε ακουσας * [Γαλιλαιαν],
to here. Pilate and having heard [of Galilee],

επηρωτησεν, ει ο ανθρωπος Γαλιλαιος εστι.
he asked, if the man a Galilean is.
7 Και επιγινους, οτι εκ της εξουσιας 'Ηρωδου
And having learned, that of the authority of Herod

εστιν, ανεπεμψεν αυτον προς 'Ηρωδην, οντα
he sent him to Herod, being
και αυτον εν 'Ιεροσολυμοις εν ταυταις ταις
was him in Jerusalem in those the
ημεραις.
days.

8'Ο δε 'Ηρωδης ιδων τον Ιησουν, εχαρη λιαν·
The and Herod seeing the Jesus, rejoiced greatly;
ην γαρ θελων εξ ικανου ιδειν αυτον, δια το
he was for wishing of a long time to see him, because the
ακουειν * [πολλα] περι αυτου· και ηλπιζε τι
to hear [many things] about him; and hoped some
σημειον ιδειν υπ' αυτου γινομενον. 9 Επηρωτα
sign to see by him being done. He asked

δε αυτον εν λογοις ικανοις· αυτος δε ουδεν
and him in words many; he and nothing
απεκρινατο αυτω. 10 Ειστηκεισαν δε οι αρχι-
answered him. Stood up and the high-

εις και οι γραμματεις, ευτωνα κατηγορουντες
priests and the scribes, vehemently accusing
αυτον. 11 Εξουβηνησας δε αυτον ο 'Ηρωδης συν
him. Having despised and him the Herod with

τοις στρατευμασιν αυτου, και εμπαιξας, περι-
the soldiers of himself, and having mocked, casting
βαλων αυτον εσθητα λαμπραν, ανεπεμψεν αυτον
around him a robe splendid, sent again him
τω Πιλατω. 12 Εγενοντο δε φιλοι ο, τε Πι-
to the Pilate. Became and friends the, both Pi-
λατος και ο Ηρωδης εν αυτη τη ημερα μετ'

late and the Herod in this the day with

found this man misleading
* our NATION, and forbid-
ding to pay Tax to Cesar,
* and saying, † that he
himself is an anointed
King.

3 † And PILATE asked
him, saying, "Art thou the
king of the Jews?" And
he answering him, said,
"Thou sayest."

4 Then PILATE said to
the HIGH-PRIESTS and the
crowds, † "I find Nothing
Criminal in this MAN."

5 But THEY were urgent,
saying, "He stirreth up
the PEOPLE, teaching in
All JUDEA, beginning from
GALILEE even to this place.

6 Now Pilate hearing of
Galilee, asked if the MAN
was a Galilean.

7 And ascertaining That
he was of the † PROVINCE
of Herod, he sent him to
* Herod, who was also in
Jerusalem in Those DAYS.

8 And HEROD † seeing
Jesus, was very glad; for
he had wished for a long
time to see him, because he
had HEARD about him;
and he hoped to see Some
Sign done by him.

9 And he questioned
him in many Words; but
he answered him nothing.

10 And the HIGH-
PRIESTS and the SCRIBES
stood up, and vehemently
accused him.

11 And HEROD, with his
SOLDIERS, treated him with
contempt; and having, in
derision, arrayed him in a
splendid Robe, sent him
back to PILATE.

12 And * HEROD and
PILATE became Friends to
each other on That DAY;

* VATICAN MANUSCRIPT.—2. OUR NATION.

7. HEROD.

† 2. John xiv. 24.
† 7. Luke iii. 1.

8. many things—omit.

† 3. Matt. xxvii. 11; 1 Tim. vi. 13.
† 8. Matt. xiv. 1; Mark vi. 14; Luke ix. 9.

2. and saying.

12. HEROD and PILATE.

6. of Galilee—omit.

† 4. 1 Pet. ii. 27

ἀλλήλων πρὸς πρὸς ἑαυτοὺς.
each other; formerly far in hatred being with themselves.

13 Πίλατος δὲ συγκλησάμενος τοὺς ἀρχιερεῖς
Pilate and having summoned the high-priests

καὶ τοὺς ἀρχοντας καὶ τὸν λαόν, 14 εἶπε πρὸς
and the chiefs and the people, said to

αὐτοὺς· Πρὸς ἡνέγκατε μοι τὸν ἄνθρωπον τοῦ-
them; You have brought to me the man this,

τον, ὡς ἀποστρεφόντα τὸν λαόν· καὶ ἰδού· ἐγώ
as misleading the people; and lo, I

ἐνώπιον ὧν οὐκ ἔστιν αἰτιον, οὐδὲν εὑρόν ἐν τῷ
in presence of you having examined, nothing found in the

ἀνθρώπῳ τούτῳ αἰτιον, ὡς κατηγορεῖτε κατ'
man this fault, of which you accuse against

αὐτοῦ. 15 Ἀλλ' οὐδὲ Ἡρώδης ἀνεπέμψα γὰρ
him. But not even Herod; I sent for

ὁμὰς πρὸς αὐτόν, καὶ ἰδού, οὐδὲν ἄξιον θανάτου
you to him, and lo, nothing worthy of death

ἐστὶ πεπραγμένον αὐτῷ. 16 Παιδεύσας οὖν
is having been done to him. Having scourged therefore

αὐτὸν ἀπολύσω. 17 * [Ἀναγκὴν δὲ εἶχεν ἀπο-
him I will release. [Necessary now it was to

λύειν αὐτοὺς κατὰ ἑορτὴν ἑνῶ.] 18 Ἀνεκράξαν
release to them at a feast one.] Cried out

δὲ παντληθεὶ, λεγόντες· Αἶρε τούτον, ἀπόλυ-
and altogether, saying: Take away this, release

σον δὲ ἡμῖν τὸν βαρᾶββαν· 19 Ὅστις τὴν δια-
and to us the Barabbas; Who was through

στασιν τίνα γενομένην ἐν τῇ πόλει, καὶ φόρον,
a sedition certain having occurred in the city, and a murder,

βεβλημένος εἰς φυλακὴν.
having been cast into prison.

20 Πάλιν οὖν ὁ Πίλατος προσεφώνησε, θέλων
Again therefore the Pilate spoke to, wishing

ἀπολύσαι τὸν Ἰησοῦν. 21 Οἱ δὲ ἐπεφώνουν,
to release the Jesus, They but cried,

λεγόντες· Σταυρώσον, σταυρώσον αὐτόν 22 Ὁ
saying; Crucify, crucify him. He

δὲ τρίτον εἶπε πρὸς αὐτούς· Τί γὰρ κακόν
and third said to them: What for evil

ἐποίησεν οὗτος; οὐδὲν αἰτιον θανάτου εὑρόν ἐν
has done this? nothing cause of death I found in

αὐτῷ· παιδεύσας οὖν αὐτόν ἀπολύσω. 23 Οἱ δὲ
him; having scourged therefore him will release. They but

ἐπείκειντο φωναὶς μεγάλαις, αἰτοῦμενοι αὐτόν
pressed with voices loud, demanding him

σταυρωθῆναι· καὶ κατήχησαν αἱ φωναὶ αὐτῶν
to be crucified; and prevailed the voice of them

* [καὶ τῶν ἀρχιερέων.] 24 Ὁ δὲ Πίλατος ἐπε-
[and of the high-priests.] The and Pilate

κρίνε γενέσθαι τὸ αἶτημα αὐτῶν. 25 Ἀπελύσε
eided to satisfy the request of them. He released

δὲ τὸν διὰ στασιν καὶ φόρον βεβλημένον εἰς
and the through sedition and murder having been cast into

for before they had been at Enmity with each other
13 † And Pilate, having called the HIGH-PRIESTS, and the RULERS, and the PEOPLE,

14 said to them, "You have brought this MAN to me, as one who misleads the PEOPLE; and behold, having examined him in your presence, I have not found this MAN guilty of the Crimes you bring against him.

15 Nor, indeed, has Herod; for he sent him back again to you; and behold, nothing worthy of Death has been done by him;

16 having chastised him, therefore, I will release him."

17 † [For it was Necessary to release one to them at the Feast.]

18 Then they all exclaimed with one accord, saying, "Take away this man, and release to us BARABBAS;"

19 (who had been cast into Prison for a certain Insurrection made in the CITY, and a Murder.)

20 PILATE, therefore, again addressed them, wishing to release JESUS,

21 But they cried, saying, "Crucify, crucify him."

22 And he said to them, a Third time, "For what? Has this man done Evil? I have found No Cause of Death in him; having chastised him, therefore, I will release him."

23 And THEY were urgent with loud Voices, demanding him to be crucified; and their CHIEFS prevailed;

24 and *Pilate decided to satisfy their REQUEST.

25 And he released HIM who had been CAST into Prison for Insurrection

* VATICAN MANUSCRIPT.—15. he sent him back again to you; an behold, nothing worthy of Death has been done by him. 17.—omit. 18. Pilate. 23. and to the HIGH-PRIESTS—omit. 24. Pilate. 25. Prison.

† 13. Matt. xxvii. 23; Mark xv. 14; John xviii. 39; etc. 4. 14. Matt. xv. 6; John xviii. 39.

† 17. Matt. xxvii.

την φυλακην, ὃν ᾔποιοντο· τον δὲ Ἰησοῦν παρε-
the prison, whom they asked; the out Jesus be-
καὶ τῷ θελήματι αὐτῶν.
[and to the will of them.]

Καὶ ὡς ἀπῆγγον αὐτον, ἐπιλαβομενοι Σι-
And as they led him, having laid hold of Si-
μωνος τινος Κυρηναίου ἐρχομένου ἀπ' ἀγρου,
mon a certain Cyrenian coming from country,
ἐπέθηκαν αὐτῷ τον σταυρον, φερεῖν ὀπίσθεν
they placed to him the cross, to carry after
τον Ἰησοῦν. 27 Ἠκολούθει δὲ αὐτῷ πολὺ πλῆθος
the Jesus. 27 Followed and him a great multitude

τοῦ λαοῦ, καὶ γυναικῶν αἱ * [καὶ] ἐκοποῦντο
of the people, and of women who [also] lamented
καὶ ἐβόρουν αὐτον. 28 Στραφεῖς δὲ πρὸς αὐτὰς
and bewailed him. 28 Turning but to them

ὁ Ἰησοῦς, εἶπε· θυγατέρες Ἱερουσαλὴμ, μὴ
the Jesus, said, Daughters of Jerusalem, not
κλαίετε ἐπ' ἐμε, πλὴν ἐφ' ἑαυτὰς κλαίετε, καὶ
weep you for me, but for yourselves weep you, and
ἐπὶ τα τέκνα ὑμῶν. 29 Ὅτι ἰδοὺ, ἐρχονται ἡμέ-
for the children of you. 29 For lo, come days,

ραι, ἐν αἷς ἐροῦσι· Μακαριαὶ αἱ στείραι, καὶ
in which they will say, Blessed the barren ones, and
κοιλίαι αἱ οὐκ ἐγέννησαν, καὶ μαστοὶ οἱ οὐκ
wombs which not bore and breasts which not

ἐθάλπαν. 30 Τότε ἀρξονται λέγειν τοῖς ὄρεσι·
suckled. 30 Then they will begin to say to the mountains;
Πέσετε ἐφ' ἡμᾶς· καὶ τοῖς βουνοῖς· Καλύψατε
Fall on us; and to the hills; Cover you

ἡμᾶς. 31 Ὅτι ἐν τῷ ὑγρῷ ξυλῷ ταῦτα ποιοῦ-
us. 31 For if in the green tree these they
σιν, ἐν τῷ ξηρῷ τί γεννηταί;
do, in the dry what will be done?

32 Ἦγοντο δὲ καὶ ἑτέροι δύο κακούργοι συν
Wereled and also others two malefactors with

αὐτῷ ἀναireθῆναι. 33 Καὶ ὅτε ἀπῆλθον ἐπὶ τον
him to be put to death. And when they came to the
τόπον, τον καλουμένον Κρῖνιον ἐκεῖ ἐσταυρώ-
place, that becalled skull, there they cruci-

σαν αὐτον, καὶ τοὺς κακούργους· ὃν μὲν ἐκ-
led him, and the malefactors; one indeed a
δεξιῶν, ὃν δὲ ἐξ ἀριστερῶν. 34 * [Ὁ δὲ Ἰησοῦς
right, one and at left. The and Jesus

εἶπε· Πάτερ, ἀφες αὐτοῖς· οὐ γὰρ οἶδασιν τι
said, O father forgive them; not for they know what
ποιοῦσι.] Διαμέρ(ο)μεναι δὲ τὰ ἱμάτια αὐτου,
they do.] Having divided and the garments of him,

ἐβάλον κληρον. 35 Καὶ εἰστήκει ὁ λαὸς θεωρῶν·
they cast lots. And stood the people gazing;
ἐξεμυκτηρίζον δὲ καὶ οἱ ἀρχόντες * [συν αὐτοῖς,]
snuffed at and also the rulers [with them,]

λεγοντες· Ἀλλοὺς ἐσωσε, σῶσατω ἑαυτον, εἰ
saying· Others he saved, let him save himself, if

and Murder, whom they desired; and delivered up Jesus to their will.

26 And as they led him away, having laid hold of Simon, a certain Cyrenian, coming from the Country, they laid the cross on him, that he might carry it after Jesus.

27 And there followed him a Great Multitude of the PEOPLE, and of Women who lamented and bewailed him.

28 But * Jesus, turning to them, said, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your CHILDREN.

29 For behold, † Days are approaching, in which they will say, 'Happy the BARREN! even the Wombs which never bore, and the Breasts which never suckled.'

30 Then they will begin to say to the MOUNTAINS, 'Fall on us;' and to the HILLS, 'Cover us.'

31 For if these things are done while the Tree is * Green, what will be done when it is DRY."

32 † Now two others, who were Criminals, were also led with him to be put to death.

33 And ‡ when they came to THAT PLACE which is CALLED Skull, they there nailed him to the cross, and the CRIMINALS; one at his Right hand, and the other at his Left.

34 * † Then Jesus said, "Father, forgive them, for they know not what they do." ‡ And having divided his GARMENTS, they cast Lots.

35 And the PEOPLE stood gazing. And the RULERS also scoffed, saying, "He saved others; let him save himself, * if he is the Son

* VATICAN MANUSCRIPT.—27, also—omit. 28. Jesus. 31. Green. 34. Then
Jesus said, "Father, forgive them, for they know not what they do." omit. 34. with
them—omit. 35. If he is the Son, the Messiah, the chosen of God.

† 26. Matt. xxvi. 10; Luke xxi. 35. ‡ 32. Isa. lvi. 12; Matt. xvii. 35. † 33. Matt.

οὗτος ἐστὶν ὁ Χριστός, ὁ τοῦ θεοῦ ἐκλεκτός.
this is the Anointed, the of the God chosen.
 35 Ἐνεπαίζον δὲ αὐτὸν καὶ οἱ στρατιῶται, προσ-
Mocked and him also the soldiers, com-
 ἐρχομενοὶ * [καὶ] ὀξὸς προσφέροντες αὐτῷ,
ing near [and] vinegar offering to him,
 37 καὶ λεγόντες· Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰου-
and saying. If thou art the king of the Jews,
 δαίων, σῶσον σεαυτὸν. 38 Ἦν δὲ καὶ ἐπιγραφή
save thyself. Was and also an inscription
 * [γεγραμμένη] ἐπ' αὐτῷ * [γραμμασίν] Ἑλλή-
[having been written] over him [letters] in
 νικοῖς, καὶ Ῥωμαικοῖς, καὶ Ἑβραίοις· Ὁὗτος
Greek, and Latin, and Hebrews] This
 ἐστὶν ὁ βασιλεὺς τῶν Ἰουδαίων.
is the king of the Jews.

39 Εἰς δὲ τῶν κρεμασθέντων κακούργων ἐβλασ-
One and of those having been hanged malefactors spoke
 φημὶ αὐτὸν, * [λεγων]· Εἰ σὺ εἶ ὁ Χριστός,
against him, [saying.] If thou art the Christ,
 σῶσον σεαυτὸν καὶ ἡμᾶς. 40 Ἀποκριθεὶς δὲ ὁ
save thyself and us. Answering but the
 ἕτερος ἐπιτίμα αὐτῷ λεγών· Οὐδὲ φόβη σὺ τὸν
other rebuked him saying; Not even fearest thou the
 θεόν, ὅτι ἐν τῷ αὐτῷ κριματι εἶ; 41 Καὶ ἡμῖς
God, since in the same condemnation thou art? And we
 μὲν δίκαιως· ἀξία γὰρ ὧν ἐπραξαμεν ἀπολαμβά-
indeed justly; due for which has been done we receive:
 νομεν· οὗτος δὲ οὐδὲν ἀτοποῦν ἐπραξε. 42 Καὶ
this but nothing amiss has done. And
 ἐλεγε τῷ Ἰησοῦ· Μνησθητί μου, * [κυριε].
he said to the Jesus; Do thou remember me, [O lord.]
 ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου. 43 Καὶ εἶπεν
when thou mayest come in the kingdom of thee. And said,
 αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω σοι, σημερὸν μετ'
to him the Jesus, Indeed say to thee, to-day with
 ἐμοῦ εἶσθι ἐν τῷ παραδείσῳ.
me thou shalt be in the paradise.

44 Ἦν δὲ ὥρα ὥρα ἑκτη, καὶ σκοτὸς ἐγένετο
It was and about hour sixth, and darkness came
 ἐφ' ὅλην τὴν γῆν, ἕως ὥρας ἐννατῆς. 45 Καὶ
over whole the land, till hour ninth. And
 ἐσκοτίσθη ὁ ἥλιος· καὶ ἐσχίσθη τὸ καταπε-
was darkened the sun; and was rent the veil
 τασμα τοῦ ναοῦ μεσόν. 46 Καὶ φωνήσας φωνῇ
of the temple midst. And crying with a voice

the MESSIAH, the CHOSEN of GOD."

36 And the SOLDIERS also derided him, coming near and offering him Vinegar.

37 and saying, "If thou art the KING of the JEWS, save thyself."

38 † And there was also an Inscription over him;— "This is the KING of the JEWS."

39 † And one of the CRIMINALS who were † SUSPENDED, reviled him, saying, "Art not thou the MESSIAH? save thyself and us."

40 But the OTHER answering rebuked him, saying, "Dost thou not even fear GOD, since thou art under the SAME Sentence?"

41 And WE, indeed, justly; for we receive what is due for the deeds we have done; but this man has done nothing amiss."

42 And he said to † JESUS, "Remember me when thou comest * in thy KINGDOM."

43 † And * he said to him, "Indeed I say to thee, This day thou shalt be with me in † PARADISE."

44 † * And it was now about the sixth HOUR, and there was DARKNESS over the WHOLE LAND till the ninth * HOUR;

45 the SUN failing, * and † the VEIL of the TEMPLE was rent in the MIDST.

46 And JESUS exclaim-

* VATICAN MANUSCRIPT.—30, and—omit.

of Greek, and Latin, and Hebrew—omit.

the MESSIAH? save.

66. It was now about.

42. Jesus.

44. Hour; the sun failing,

83. written—omit.

39. saying—omit.

42. Lord—omit.

43. and the veil.

83. In Letters

80. Art not thou

42. to.

43. he said.

† 30. It is likely that the two robbers were not nailed to their crosses, but only tied to them by cords, and thus they are represented in ancient paintings.—A. Clarke. † 43. This verse was wanting in the copies of Marcion and other reputed heretics; and in some of the older copies in the time of Origen; nor is it cited by Justin, Irenæus, or Tertullian; though the two former have quoted almost every text in Luke which relates to the crucifixion; and Tertullian wrote concerning the intermediate state. See EVANSON'S DISS. p. 23. Im. Ver note. † 43. The word paradise is not Greek, but is of Asiatic origin. In Arabic and Persian it signifies a garden, a vineyard. The Septuagint renders Gen. ii. 8, thus; "God planted a paradise in Eden." The word only occurs in two other places in the New Testament—2 Cor. xii. 4; and Rev. ii. 7.

† 38. Matt. xxvii. 37; Mark xv. 26; John xix. 10.

† 44. Matt. xxvii. 45; Mark xv. 34.

† 39. Matt. xxvii. 44; Mark xv

† 43. Matt. xxvii. 51; Mark xv. 38.

ἔξαλψεν ὁ Ἰησοῦς, εἰπὼν· Πατέρ, εἰς χεῖρας σου
 σου ὁ Ἰησοῦς, said: O father, into hands of thee
 παραθήσεται τὸ πνεῦμα μου. Καὶ ταῦτα εἰπὼν,
 I commit the breath of me. And these having said,
 ἔξηνυσεν. Ὡς ἰδὼν δὲ ὁ ἐκατοντάρχος τὸ γε-
 he breathed out. Seeing and the centurion that hav-
 νομενον, ἐδόξασε τὸν θεόν, λέγων· Οὐτως ὁ
 big-nourished, glorified the God, saying: Truly the
 ἄνθρωπος οὗτος δίκαιος ἦν. 42 Καὶ πάντες οἱ
 man this just was. And all the
 συμπαραγενόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν τῆς
 having come together crowds to the sight this,
 τῆς θεωρουμένης τὰ γενομένα, τυπτόντες
 beholding the things having occurred, striking
 * [ἐαυτῶν] τὰ στήθη ὑπεστρέφον. 43 Ἐστῆ-
 [of themselves] the breasts returned. Stood
 κείσαν δὲ πάντες οἱ γινώστοι αὐτοῦ μακροθεν,
 but all the acquaintances of him at a distance,
 καὶ γυναῖκες αἱ συνακολουθήσασαι αὐτῷ ἀπὸ
 and women those having followed him from
 τῆς Γαλιλαίας, ὁρῶσαι ταῦτα.
 the Galilee, beholding these things.

40 Καὶ ἰδού, ἀνὴρ ὀνόματι Ἰωσήφ, βουλευτῆς
 And lo, a man with a name Joseph, a senator
 ὑπαρχων, ἀνὴρ ἀγαθὸς καὶ δίκαιος, 51 (οὗτος
 being, a man good and just, (this
 οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ καὶ τῇ
 not was having assented to the will and the
 πράξει αὐτῶν,) ἀπὸ Ἀριμαθαίας πόλεως τῶν
 act of them,) from Arimathea, a City of the Jews;
 Ἰουδαίων, ὃς καὶ προσεδέχετο * [καὶ αὐτὸς] τὴν
 Jews, who and was looking for [also himself] the
 βασιλείαν τοῦ θεοῦ. 52 οὗτος προσελθὼν τῷ
 kingdom of the God, this having gone to the
 Πιλάτῳ, ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ. 53 Καὶ
 Pilate, asked the body of the Jesus. And
 καθελὼν αὐτό, ἐντυλίξεν αὐτὸ σιδόνι, καὶ
 having taken down it, he wrapped it in linen, and
 ἐθήκεν αὐτό, ἐν μνηματί λαξεύτῳ, οὐ οὐκ ἦν
 laid it in a tomb hewn in a rock, where not was
 οὐδεὶς οὐδεὶς κείμενος. 54 Καὶ ἡμέρα ἦν παρα-
 every yet no one bring laid. And day was prepa-
 ρασκευῇ, καὶ σαββατὸν ἐπέφωσκε. 55 Κατακο-
 ration, and sabbath approached. Having fol-
 λουθήσασαι δὲ * [καὶ] γυναῖκες, αἵτινες ᾤσαν
 lowed after and [also] women, who were
 συνελθυῖν αὐτῷ ἐκ τῆς Γαλιλαίας, ἐθεά-
 having been with him out of the Galilee, be-
 σοντο τὸ μνημεῖον, καὶ ὡς ἐτεθῇ τὸ σῶμα αὐτοῦ.
 saw the tomb, and how they laid the body of him.
 6 Ὑποστρέψασαι δὲ ἡτοίμασαν ἀρωματὰ καὶ
 Having returned and they prepared aromatics and
 μύρα· καὶ τὸ μὲν σαββατὸν ἡσυχάσαν κατὰ
 ointments; and the indeed sabbath they rested according to
 τὴν ἐντολήν.
 the commandment.

ing with a loud Voice, said.
 "Father, into thy hands I
 commit my f spirit;" and
 having said this, he ex-
 pired.

47 And the CENTURION
 seeing what had oc-
 curred, he glorified God,
 saying, "Truly this man
 was righteous."

48 And All the CROWDS
 who had COME TOGETHER
 to this SPECTACLE, having
 beheld the THINGS which
 OCCURRED, returned, beat-
 ing their BREASTS.

49 And All his ACQUAIN-
 TANCE, * and THOSE WO-
 MEN who had FOLLOWED
 him from GALILEE, stood
 at a distance, beholding
 these things.

50 And behold, a Man
 named Joseph, a Senator,
 a good and righteous Man,

51 (he had not consented
 to their DESIGNS and
 DEEDS,) from Arimathea,
 a City of the Jews; and
 who was waiting for the
 KINGDOM of God.

52 This man coming to
 PILATE, asked for the BODY
 of JESUS.

53 And having taken it
 down, he wrapped it in
 Linen, and laid it in a Tomb
 cut out of a rock, in which
 no one had ever yet been
 laid.

54 And it was the Day
 of f Preparation, and the
 Sabbath approached.

55 And the WOMEN fol-
 lowing after, who had
 accompanied him from
 GALILEE, saw the TOMB,
 and how his BODY was
 laid.

56 And returning, they
 f prepared Aromatics and
 Ointments; and rested on
 the SABBATH, according to
 the COMMANDMENT.

* VATICAN MANUSCRIPT.—48. of themselves—omit.
 51. also himself—omit. 53 also—omit.

† 48. My breath or life. Luke viii. 55.

† 49. Matt. xxvii. 53; Mark xv. 37; John xix. 30.
 † 50. Matt. xxvii. 57; Mark xv. 42; John xix. 38.
 xvi. 1.

† 47. Matt. xxvii. 54; Mark xv. 39.
 † 54. Matt. xxvii. 62. † 60. Mark

40. and those women who

13 Καὶ ἰδοὺ, δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν
 And lo, two of them were going in
 αὐτῇ τῇ ἡμέρᾳ εἰς κωμὴν ἀπεχούσαν σταδίου
 the day into a village being distant furlongs
 ἑξήκοντα ἀπὸ Ἱερουσαλὴμ, ἣ ὀνομα Ἐμμαους.
 sixty from Jerusalem, to which a name Emmaus.
 14 Καὶ αὐτοὶ ὥμιλουν πρὸς ἀλλήλους περὶ παν-
 And they were talking to each other about all
 τῶν τῶν συμβεβηκότων τούτων. 15 Καὶ ἐγένετο
 of the having happened of these. And it occurred
 ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν, καὶ αὐτὸς ὁ
 in the to talk them and to reason, even he the
 Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς. 16 Οἱ δὲ
 Jesus having come near went with them. The but
 ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο, τοῦ μὴ ἐπιγινῶναι
 eyes of them were held, the not to know
 αὐτὸν. 17 Εἶπε δὲ πρὸς αὐτούς· Τίνες οἱ λόγοι
 him. He said and to them; What the words
 οὗτοι, οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπα-
 these, which you throw to one another walk-
 τούντες, καὶ ἐστὲ σκυθρωποί; 18 Ἀποκριθεὶς δὲ
 ing, and are sad? Answering and
 ὁ εἰς, ὃν ὀνομα Κλεόπας, εἶπε πρὸς αὐτὸν·
 he one, to whom a name Cleopas, said to him:
 Σὺ μόνος παροικεῖς Ἱερουσαλὴμ, καὶ οὐκ ἐγ-
 Thou alone sojournest Jerusalem, and not thou
 νῶς τὰ γενομένα ἐν αὐτῇ ἐν ταῖς ἡμέραις
 answerest the things having been done in her in the days
 ταύταις; 19 Καὶ εἶπεν αὐτοῖς· Ποία; Οἱ
 these? And he said to them; What things? They
 δὲ εἶπον αὐτῷ· Τα περὶ Ἰησοῦ τοῦ Ναζα-
 and said to him; The things about Jesus the Naza-
 ραιου, ὃς ἐγένετο ἀνὴρ προφήτης, δυνατός ἐν
 rent, who was a man a prophet, powerful in
 ἐργῷ καὶ λόγῳ ἐναντίον τοῦ θεοῦ καὶ παντὸς
 work and word to presence of the God and all
 τοῦ λαοῦ. 20 Ὅπως τε παρέδωκεν αὐτὸν οἱ
 the people. How and delivered up him the
 ἀρχιερεῖς καὶ οἱ ἀρχόντες ἡμῶν εἰς κρίμα θανα-
 high-priests and the chiefs of us to a sentence of
 τος, καὶ ἐσταύρωσαν αὐτὸν. 21 Ἡμεῖς δὲ ἡλπι-
 death, and crucified him. We but hoped,
 ζομεν, ὅτι αὐτὸς ἐστὶν ὁ μελλῶν λυτρουσθαι
 that he it is the being about to redeem
 τὸν Ἰσραὴλ· ἀλλὰγε σὺν παντί τούτοις τρίτῃ
 the Israel; but besides all these third
 ταύτῃ ἡμέρᾳ ἀγεῖ σήμερον, ἀφ' οὗ ταῦτα
 day goes away to-day, from of which these
 ἐγένετο 22 ἀλλὰ καὶ γυναῖκες τινες ἐξ ἡμῶν
 occurred; but also women some of us
 ἐξέστησαν ἡμᾶς, γενομένηι ὀρθρίᾳ ἐπὶ τῷ μνη-
 astonished us, having been early at the tomb,
 μείων· 23 καὶ μὴ εὑρούσαι τὸ σῶμα αὐτοῦ, ἦλθεν,
 and not having found the body of him, came,
 λεγούσαι καὶ ὁπτασίαν ἀγγέλων ἑώρακεναι, οἱ

13 †And behold, two of them were going on the Same day, to a Village called Emmaus, sixty Furlongs from Jerusalem.
 14 And they were conversing with each other about All these THINGS which had HAPPENED.
 15 And it occurred, while they were conversing and reasoning, *Jesus himself having approached, went with them.
 16 But †their EYES were held, so that they did not RECOGNIZE him.
 17 And he said to them, "What WORDS are these which you are exchanging with each other, as you *walk? and why are you dejected?"
 18 And the ONE †named Cleopas, answering, said to him, "Art thou the only Sojourner in Jerusalem, who is unacquainted with the THINGS which have OCCURRED in it in these DAYS?"
 19 And he said to them, "What things?" And they said to him, "The THINGS concerning Jesus, the NAZARITE, †a Man who was a Prophet, powerful in Work and Word before God and All the PEOPLE;
 20 †and how the HIGH-PRIESTS and our RULERS delivered him up to a Sentence of Death, and cruci-fied him.
 21 But we hoped †That it was HE who WAS ABOUT to redeem ISRAEL; and besides all this, *This Day is the Third since these things were done.
 22 But †some of our Women also astonished us; for having been early at the tomb,
 23 and not finding his BODY, they came, saying, that they had even seen a

* VATICAN MANUSCRIPT.—15. Jesus.
 H. This Day is the Third since.

17. walk? And they stood still and were sad.

† 13. Mark xvi. 12. † 16. John xx. 14; xxi. 4. † 18. John xix. 35. † 20. Matt. xxi. 11; Luke vii. 16; John iii. 2; iv. 10; vi. 14; Acts ii. 22; vii. 22. † 20. Luke xxii. 1.
 † 21. Luke i. 68; ii. 38; Acts i. 6. † 23. Matt. xxviii. 8; Mark

λεγουσιν αὐτον (ἦν. ²⁴ Καὶ ἀπῆλθον τινες
say him to be alive. And went some
τῶν συν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὗρον
of those with us to the tomb, and found
* [οὕτως,] καθὼς καὶ αἱ γυναῖκες εἶπον αὐτον
[thus,] even as also the women said him
δὲ οὐκ εἶδον. ²⁵ Καὶ αὐτὸς εἶπε πρὸς αὐτοὺς·
out not they saw. And he said to them;
Ὁ ἀνοήτοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεῦναι
O thoughtless and slow with the heart of the to believe
ἐπὶ πᾶσιν, οἷς ἐλάλησαν οἱ προφῆται. ²⁶ Οὐχὶ
in all, which spoke the prophets. Not
ταῦτα εἰδεῖ παθεῖν τὸν Χριστὸν, καὶ εἰσελ-
these it was binding to have suffered the Anointed, and to
θεῖν εἰς τὴν δόξαν αὐτοῦ; ²⁷ Καὶ ἀρχαμενος ἀπο-
enter into the glory of himself? And beginning from
Μωσέως καὶ ἀπὸ πάντων τῶν προφητῶν, διη-
Moses and from all of the prophets, he
μῆνευεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τα-
explained to them in all the writings the things
περὶ αὐτοῦ. ²⁸ Καὶ ἤγγισαν εἰς τὴν κωμὴν, οὐ
about himself. And they drew near to the village, where
ἐπορεύοντο· καὶ αὐτὸς προσεποιεῖτο πορρωτέρω
they were going; and he seemed intending further
παρευεσθαι. ²⁹ Καὶ παρεβίασαντο αὐτον,
to go. But they pressed him,
λεγοντες· Μείνον μεθ' ἡμῶν, ὅτι πρὸς ἑσπέραν
saying: Abide with us, for toward evening
ἐστὶ, καὶ κελικερ ἡ ἡμέρα. Καὶ εἰσῆλθε τοῦ
it is, and has declined the day. And he went in to
μεῖραι συν αὐτοῖς. ³⁰ Καὶ ἐγένετο ἐν τῇ κατα-
to abide with them. And it happened in the to
κλιθῆναι αὐτον μετ' αὐτῶν, λαβὼν ἃ ἐν ἄρτον,
recline him with them, having taken the loaf,
εὐλόγησε, καὶ κλάσας ἐπέδιδον αὐτοῖς. ³¹ Αὐ-
he blessed, and having broken he gave to them. or
τῶν δὲ διηνοιχθῆσαν οἱ ὀφθαλμοί, καὶ ἐπεγνώ-
them and were opened the eyes, and they knew
σαν αὐτον· καὶ αὐτὸς ἀφαντος ἐγένετο ἀπ'-
him: and he disappeared from
αὐτῶν. ³² Καὶ εἶπον πρὸς ἀλλήλους· Οὐχὶ ἡ
them. And they said to each other: Not the
καρδίᾳ ἡμῶν καί οὐκ ἐν τῇ ³³ [ἐν ἡμῖν,] ὥς ἐλάλει
heart of us burning was [in us,] as he was talking
ἡμῖν ἐν τῇ ὁδῷ, * [καὶ] ὥς διην γέν ἡμῖν τὰς
to us in the way, [and] as he was opening to us the
γρᾶφας;
writings?

³³ Καὶ ἀναστάντες ῥ᾽ ἐν τῇ ὥρᾳ, ὑπεστρέψαν
And rising up in this the hour, they returned
εἰς Ἱερουσαλὴμ· καὶ εὗρον συνηθροισμένους
to Jerusalem: and found having been assembled
οὓς ἑνδεκά καὶ τοὺς συν αὐτοῖς, ³⁴ λεγοντας·
the eleven and those with them, saying:
Ἦν ἡγεσθὶ ὁ κύριος οὕτως, καὶ ὤφθη Σι-
That has been raised the Lord indeed, and has appeared to Si-

Vision of Angels, who said that he was alive.
²⁴ And some of those with us went to the tomb, and found it as the women had said; but Him they saw not.
²⁵ And he said to them, "O inconsiderate men, and slow of heart to believe all which the prophets have spoken!
²⁶ Was it not necessary for the MESSIAH to have suffered these things, and to enter his GLORY?"
²⁷ And beginning from Moses, and through all the prophets, he explained to them in all the SCRIPTURES the things concerning himself.
²⁸ And they drew near to the VILLAGE where they were going; and he seemed as intending to go further.
²⁹ But they urged him, saying, "Remain with us, for it is towards Evening, and the day has already declined. And he went in to ABIDE with them.
³⁰ And it occurred, as he RECLINED with them, taking the LOAF, he blessed God, and having broken it, he gave to them.
³¹ And Their EYES were opened, and they knew him; and he disappeared from them.
³² And they said to each other, "Did not our HEARTS burn, while he talked to us on the ROAD, and while he unfolded to us the SCRIPTURES?"
³³ And rising up the SAME HOUR, they returned to Jerusalem, and found the ELEVEN, and THOSE with them, assembled.
³⁴ SAYING, "The LORD has indeed been raised, and has appeared to Simon."

VATICAN MANUSCRIPT.—24. thus—omit. 29. already past. 32. in us—and—om.
† 32. The Codex Beza has a very remarkable reading here; instead of *καί οὐκ ἐν τῇ καρδίᾳ ἡμῶν*, burned. as *καὶ οὐκ ἐν τῇ καρδίᾳ ἡμῶν*, veiled, and one of the *Itala*, has *καὶ οὐκ ἐν τῇ καρδίᾳ ἡμῶν*, was blinded. "Was not our hearts veiled (blinded) when he conversed with us on the way and while he unfolded the Scriptures to us," seeing we did not know him.—*A. Clarke*.
20. verse 46; Acts xvii. 31; 1 Pet. i. 11. † 30. Matt. xiv. 19.

μονι. ²⁵ Καὶ αὐτοὶ ἐξηγουντο τὰ ἐν τῇ ὁδῷ,
minu. And they related the things in the way,
 καὶ ὡς ἐγνώσθη τοῖς ἐν τῇ κλάσει τοῦ ἄρτου.
and how he was known to them in the breaking of the loaf,
²⁶ Ταῦτα δὲ αὐτῶν λαλουντων, αὐτὸς ἐστῆ ἐν
These and of them speaking. He stood in
 μέσῳ αὐτῶν, καὶ λέγει αὐτοῖς· Εἰρήνη ὑμῖν.
midst of them, and says to them; Peace to you.
²⁷ Πτοθνέντες δὲ καὶ ἐμβοβοὶ γενομένοι,
being terrified but and affrighted having become,
 εἰδοκὸν πνεῦμα θεωρεῖν. ²⁸ Καὶ εἰπεν αὐτοῖς·
they thought a spirit to see. And he said to them;
 ὅτι τεταραγμένοι ἐστέ; καὶ διατί διαλογισμοὶ
Why having been agitated are you? and why reasonings
 ἀναβαινουσάν ἐν ταῖς καρδίαις ὑμῶν; ²⁹ Ἴδετε
rise in the hearts of you? See you
 τὰς χεῖρας μου καὶ τοὺς πόδας μου, ὅτι αὐτὸς
the hands of me and the feet of me, that he
 ἐγώ εἰμι· ψηλαφήσατέ με καὶ ἴδετε· ὅτι πνεῦμα
I am; handle you me and see you; for a spirit
 σὰρκα καὶ ὅσπερα οὐκ ἔχει, καθὼς ἐμε θεωρεῖτε
flesh and bones not has, as me you perceive
 ἔχοντα. ⁴⁰ Καὶ τοῦτο εἰπὼν, ἐπέδειξεν αὐτοῖς
having. And this saying, he showed to them
 τὰς χεῖρας καὶ τοὺς πόδας. ⁴¹ Ἐτι δὲ ἀπιστούν-
the hands and the feet. While and not believ-
 ταν αὐτῶν ἀπο τῆς χάρας, καὶ θαυμάζοντων,
ing of them from the joy, and were wondering,
 εἰπεν αὐτοῖς· Ἐχετε τι βρωσίμων ἐνθαδε;
he said to them; Have you anything eatable here?
⁴² Οἱ δὲ ἐπεὶ ᾤκεν αὐτῷ ἰχθύος ὀπτοῦ μέρος,
They and gave to him of a fish broiled a piece,
 * [καὶ ἀπο μελισσιῶν κτηρίου.] ⁴³ Καὶ λαβὼν,
(and from a honey comb.) And having taken,
 ἐνωπίον αὐτῶν ἐφαγεν. ⁴⁴ Εἶπε δὲ αὐτοῖς·
in presence of them he eat. He said and to them;
 Οὗτοι οἱ λόγοι, οὓς ἐλάλησα πρὸς ὑμᾶς, ἐπὶ ᾧ
These the words, which I spoke to you, while being
 ἦν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γε-
with you, that must to be fulfilled all the things having
 γραμμένα ἐν τῷ νόμῳ Μωσέως, καὶ προφηταῖς,
been written in the law of Moses, and prophets,
 καὶ ψαλμοῖς. περὶ ἐμοῦ. ⁴⁵ Τότε διηνοιξεν
and psalms, concerning me. Then he opened
 αὐτῶν τὸν νοῦν, τοῦ συνιέναι τὰς γραφάς·
of them the mind, of the to understand the writings,
⁴⁶ καὶ εἰπεν αὐτοῖς· Ὅτι οὗτος γεγραπταί, καὶ
and he said to them; That thus it is written, and
 οὕτως ἐδεῖ παθεῖν τὸν Χριστὸν, καὶ ἀναστῆ-
thus it behooved to have suffered the Anointed, and to stand
 ῖναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, ⁴⁷ καὶ κηρυχ-
up out of dead ones in the third day, and to be

³⁵ And they related what things happened on the road, and how he was known to them in the BREAKING of the LOAF.

³⁶ † And as they were saying these things, he stood in the midst of them, † and says to them, "Peace be to you."

³⁷ But they being troubled and terrified, thought they saw † a Spirit.

³⁸ And he said to them, "Why are you troubled? and why do doubts arise in your HEARTS?"

³⁹ † See my HANDS and my FEET, that I am he; handle me, and be convinced; For a Spirit has not * both Flesh and Bones as you perceive me to have."

⁴⁰ † And having said this, he showed them his HANDS and his FEET.

⁴¹ And while from JOY they were unbelieving, and were wondering, he said to them, "Have you any Food here?"

⁴² And THEY gave him Part of a broiled fish; ⁴³ and taking it, † he ate in their presence.

⁴⁴ And he said to them, "These are the words which I spoke to you, which I was yet with you, That ALL THINGS WRITTEN in the LAW of Moses, and in the * PROPHETS, and in the Psalms, concerning me, must be fully accomplished."

⁴⁵ Then he opened THEIR MINDS to UNDERSTAND the SCRIPTURES,

⁴⁶ and said to them, "Thus it is written, * that the MESSIAH should suffer, and should rise from the Dead the THIRD Day;

* VATICAN MANUSCRIPT.—37. troubled, and.

42. and from a Honey comb—omit.

suffer, and should rise.

† 36. Tischendorf omits, "And says to them, 'Peace be to you.'" ^{† 37.} Griesbach has phantasma, phantom, in the margin, which agrees with Mark vi. 42.

† 38. Mark xvi. 14; John x. 10; 1 Cor. xv. 5.

x. 20, 27. † 43. Acts x. 41.

Luke ix. 27; xviii. 31.

38. HEART.

44. PROPHETS.

39. both Flesh and

46. that the Messiah should

† 37. Mark vi. 40.

† 39. John

† 44. Matt. xvi. 21; xvii. 22; xx. 18; Mark viii. 31;

θῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετανοίαν καὶ ἀφε-
proclaimed in the name of him reformation and forgive-
σιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξάμενον ἀπο-
nec of sins to all the nations, beginning from
Ἱερουσαλὴμ. 48 Ὑμεῖς δὲ ἐστε μάρτυρες τούτων.
Jerusalem. You and are witnesses of these.

40 Καὶ ἰδού, ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν
And lo, I send forth the promise

τοῦ πατρὸς μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίστατε ἐν
of the father of me on you; you but remain you in
τῇ πόλει, ἕως οὗ ἐνδύσῃσθε δύναμιν ἐξ ὕψους.
the city, till you may be clothed power from on high.

46 Ἐξήγαγε δὲ αὐτοὺς ἐξω ἕως εἰς Βηθανίαν· καὶ
He led and them out even to Bethany; and

ἐπάρας τὰς χεῖρας αὐτοῦ, εὐλόγησεν αὐτούς.
having lifted up the hands of himself, he blessed them.

41 Καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτούς,
And it happened in the to bless him them,

ἵεσθαι ἀπ' αὐτῶν, καὶ ἀνέφεροτο εἰς τὸν οὐ-
he stood apart from them, and was carried up into the hea-
ρανόν. 52 Καὶ αὐτοὶ προσκυνήσαντες αὐτόν,
ven. And they having prostrated to him,

ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρὰς μεγά-
returned to Jerusalem with joy great:

λης· 53 καὶ ἦσαν διαπαντός ἐν τῷ ἱερῷ, * [αἰνούν-
and were continually in the temple, [praising

τες καὶ] εὐλογούντες τὸν θεόν.
and] blessing the God.

47 and that in his NAME, Reformation *in order to Forgiveness of Sins should be proclaimed to All the NATIONS, begin-ning at Jerusalem.

48 And † you are Wit-nesses of these things.

49 And, behold, ‡ send forth † the PROMISE of my FATHER upon you; but remain you in the CITY, till you are invested with Power from on high."

50 And he led them out † to Bethany; and lifting up his HANDS, he blessed them.

51 And it occurred while he was BLESSING them, he was separated from them, and carried up into HEA-VEN.

52 And they † having prostrated to him, return-
ed to Jerusalem with great Joy;

53 and were constantly in the TEMPLE, blessing God.

* ACCORDIGN TO LUKE.

† VATICAN MANUSCRIPT.—47. in order to Forgiveness.
Subscription—ACCORDING TO LUKE.

53. praising and—*and*.

† 51 & 52. Tischendorf omits, "and carried up into HEAVEN," and "having prostrated to him."

‡ 48. John xv. 27; Acts i. 8, 22; ti. 32; iii. 15.

‡ 49. Acts i. 4.

‡ 50. Acts i. 12.

* ACCORDING TO JOHN.

ΚΕΦ. α'. 1.

¹ Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς
In a beginning was the word, and the word was with
τον θεόν, καὶ θεὸς ἦν ὁ λόγος. ² Οὗτος ἦν ἐν
the God, and a god was the word. This was in
ἀρχῇ πρὸς τον θεόν. ³ Πάντα δι' αὐτοῦ
a beginning with the God. All through it
† ἐγένετο· καὶ χωρὶ. αὐτοῦ ἐγένετο οὐδὲ ἓν, ὃ
was done; and without it was done not even one, that
γεγονέν. ⁴ Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ
has been done. In it life was, and the life was the
φῶς τῶν ἀνθρώπων· ⁵ καὶ τὸ φῶς ἐν τῇ σκοτίᾳ
light of the men; and the light in the darkness
φαίνει, καὶ ἡ σκοτία αὐτοῦ οὐ καταλαβεν.
shines, and the darkness it not apprehended.

⁶ Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ,
Was a man having been sent from God,
ὀνόμα αὐτοῦ Ἰωάννης· ⁷ οὗτος ἦλθεν εἰς μαρτυρίαν,
a name to him John; this came for a witness,
ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πισ-
that he might testify about the light, that all might
τεύσωσι δι' αὐτοῦ. ⁸ Οὐκ ἦν ἐκεῖνος τὸ φῶς,
believe through him. Not was he the light,
ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. ⁹ Ἦν τὸ
but that he might testify about the light. Was the
φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον
light the true, which enlightens every man
ἐρχομεν εἰς τὸν κόσμον. ¹⁰ Ἐν τῷ κόσμῳ ἦν,
coming into the world. In the world he was
καὶ ὁ κόσμος δι' αὐτὸν ἐγένετο, καὶ ὁ κόσμος
and the world through him was, and the world
αὐτοῦ οὐκ ἐγνώ. ¹¹ Εἰς τὰ ἴδια ἦλθε, καὶ οἱ
him not knew. Into the own he came, and the
ἰδιοὶ αὐτοῦ οὐ παρέλαβον. ¹² Ὅσοι δὲ ἐλάβον
own him not received. As many as but received

CHAPTER I.

¹ In the † Beginning was the † Logos, and the Logos was with God, and the Logos was God.
² This was in the Beginning with God.
³ † Through it every thing was done; and without it not even one thing was done, which has been done.
⁴ In it was Life; and the LIFE was the LIGHT of MEN.
⁵ And the † LIGHT shone in the DARKNESS, and the DARKNESS apprehended it not.
⁶ † There was a Man, named John, sent by God.
⁷ He came for a Witness, that he might testify concerning the LIGHT, that all might believe through him.
⁸ He was not the LIGHT, but to testify concerning the LIGHT.
⁹ THE TRUE LIGHT was that, which, coming into the WORLD, enlightens Every Man.
¹⁰ He was in the WORLD, and † the WORLD was (enlightened) through him; and yet the WORLD knew him not.
¹¹ † He came to his own domains, and yet his own people received him not.
¹² but to as many as received him, † he gave

* VATICAN MANUSCRIPT.—Title—ACCORDING TO JOHN.

† 1. In this and the fourteenth verse *logos*, has been transferred, rather than translated. Dr. A. Clarke remarks, "This term should be left untranslated, for the very same reasons why the names *Jesus* and *Christ* are left untranslated. As every appellation or the Savior of the world, was descriptive of some excellence in his person, nature, or work, so the epithet *Logos*, which signifies a word spoken, speech, eloquence, doctrine, reason, or the faculty of reasoning, is very properly applied to him." See 1 John i. 1, for a clear and useful comment by the apostle John on the poem to this Gospel.
† 3. *Ginomai* occurs upwards of seven hundred times in the New Testament, but never in the sense of *create*, yet in most versions it is translated, as though the word was *κτίζω*. "The word occurs fifty-three times in this Gospel, and signifies to be, to come, to become, to come to pass; also, to be done or transferred. All things in the christian dispensation were done by Christ, i. e. by his authority, and according to his direction; and in the ministry committed to his apostles, nothing has been done without his warrant. See John xv. 4, 5, "Without me ye can do nothing." Compare ver. 7, 10, 16; John xvii. 8; Col. i. 10, 17." Cappe's Diss.
† 10. *ho kosmos*, the order, arrangement of things, the human race; here it evidently means that *kosmos* of human beings which he came to enlighten and to save. John viii. 12; iii. 10.

† 1. Prov. viii. 22, &c.; 1 John i. 1. 13. Eph. iii. 9; Col. i. 16. † 5. John viii. 12; ix. 5; xii. 35, 40. † 6. Mat. iii. 1; Matt. iii. 1; Luke iii. 2. † 11. Matt. xix. 28; Mark xii. 7; Luke xix. 14; x. 14. † 12. Rom. viii. 15; Gal. iii. 26, 27; 1 John iii. 8

αυτον, εδωκεν αυτοις εξουσιαν τεκνα θεου
him, he gave to them authority children of God
γενεσθαι, τοις πιστευουσιν εις το ονομα αυτου·
to become, to those believing into the name of him:

13 οἱ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκος,
who not from bloods, nor from a will of flesh,
οὐδὲ ἐκ θελήματος ἀνδρός, ἀλλ' ἐκ θεου ἐγεννή-
nor from a will of a man, but from God were be-
θησαν. 14 Καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκη-
gotten. And the word flesh became, and taber-
νώσεν ἐν ἡμῖν, (καὶ ἐθεασαμεθα τὴν δόξαν αὐτον,
naced among us, (and we beheld the glory of him,
δοξάν ὡς μονογόνου παρὰ πατρός,) πληρὴς
a glory as of an only-begotten from a father,) full

χαρίτος καὶ ἀληθείας. 15 Ἰωάννης μαρτυρεῖ περὶ
offavor and truth. John testifies concern-
αυτου, καὶ κέκραγε, λέγων· Οὗτος ἦν, ὃν
him and cried, saying, This was, of whom
εἶπον· Ὁ ὀπίσω μου ἐρχόμενος, ἐμπροσθεν μου
I said; He after me: coming, before me

γέγονεν· ὅτι πρῶτος μου ἦν. 16 Ὅτι ἐκ τοῦ
has become; for first of me he was. Because out of the
πληρωματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ
fulness of him we all received, and

χαρὶν ἀντὶ χάριτος. 17 Ὅτι ὁ νόμος διὰ Μω-
favor upon favor. For the law through Mo-
σεως ἐδόθη· ἡ χάρις καὶ ἡ ἀληθεία διὰ Ἰησοῦ
as was given; the favor and the truth through Jesus

Χριστοῦ ἐγενετο.
Christ came.
18 Θεὸν οὐδεὶς ἑώρακε πώποτε ὁ μονογενὴς
God no one has seen ever the only-begotten

υἱός, ὃς ὦν ἐν τῷ κόλπῳ τοῦ πατρὸς ἐμνησ-
son, that being in the bosom of the father he
ἐξηγήσατο. 19 Καὶ αὕτη εὐτυχήματι μαρτυρίᾳ τοῦ
has made known. And this is the testimony of the

Ἰωάννου, ὅτε ἀπεστείλαν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων
John, when sent the Jews from Jeru-
λυμὸν ἱερεῖς καὶ λεβίτας, ἵνα ἐρωτήσωσιν αὐτόν·
salem priests and Levites, that they might ask him

Σὺ τίς εἶ; 20 Καὶ ὁμολόγησε, καὶ οὐκ ἡντη-
Thou who art? And he confessed, and not denied,
σατο· καὶ ὁμολόγησεν· Ὅτι οὐκ εἰμι ἐγώ·
and confessed: That not am I the

Χριστός. 21 Καὶ ἠρώτησαν αὐτόν· Τί οὖν;
Anointed. And they asked him. What then?

Authority to become Children of God; of God; to THOSE BELIEVING into his NAME;

13 **†** who were begotten not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God.

14 And the **†** Logos became **†** Flesh, and dwelt among us,—and **†** we beheld his GLORY, a Glory as of an Only-begotten from a Father,—full of Favor and Truth.

15 **†** John testified concerning him, and cried, saying, "This is he of whom I said, **†** He who comes after me is on advance of me; For he is my Superior.""]

16 For out of his FULLNESS we all received; even Favor upon favor.

17 For the LAW was given through Moses; the FAVOR and the TRUTH came through Jesus Christ.

18 No one has ever seen God; the * Only-begotten Son, who is in the BOSOM of the FATHER, **†** he has made him known.

19 Now this is the TESTIMONY of JOHN. **†** When the JEWS sent * to him Priests and Levites to ask him, "Who art thou?"

20 he acknowledged and did not deny, but acknowledged, "I am not the MESSIAH."

21 And they asked him, "Who * thou art thou?"

VATICAN MANUSCRIPT.—18. Only-begotten Son, HE WHO IS. 21. then art thou? Art thou Elijah?

† 13. Griesbach notes a different reading of this verse. Instead of *ἀπο γένεσθαι* he has *ἀπο γεννηθεῖν*; the singular pronoun and verb for the plural, which would make the passage read—"Who was not begotten of Blood, nor of the Will of the Flesh nor of the Will of a Man, but of God;" thus referring it directly to the *physical* generation of the Messiah, by the Spirit of God, rather than to the moral regeneration of believers. **†** 14. *Νεμεν* in his Translation of the New Testament, remarks, "Jesus, the *Logos*, is called the Word, because God revealed himself or *his word* by him." The following singular Eastern custom may perhaps illustrate the phraseology of the first part of this chapter. "In Abyssinia, there is an officer named *Kal Hatze*, the word or voice of the King, who sits on ways upon the steps of the throne, at the side of a lattice window, where the rays of light covered in the inside with a curtain of green taffeta. Behind this curtain he sits; and speaks through the aperture to the *Kal Hatze*, who communicates his command to the officers, judges, and attendants.—Bruce's Travels. **†** 15. Some put this verse after the 14th.

† 13. John iii. 5; James i. 18; 1 Pet. i. 23. **†** 14. Matt. i. 10, 20; Luke i. 31, 35; ii. 7; 1 Tim. iii. 10. **†** 14. Matt. xvii. 2; 2 Pet. i. 17. **†** 15. Matt. iii. 12; Mark i. 7; Luke iii. 10; ver. 27, 30; John iii. 31. **†** 10. John v. 33.

Ηλίας εἰ σὺ. Καὶ λέγει· Οὐκ εἰμι. Ὁ προ-
 phet εἰ σὺ; Καὶ ἀπεκρίθη· Οὐ. ²² Εἶπον οὖν
 αὐτῷ· Τίς εἶ; ἵνα ἀποκρισὶν ὁμνῶν τοῖς περ-
 ψασιν ἡμῖς· τί λέγεις περὶ σεαυτοῦ; ²³ Εἶπεν
 ἔγω· “φῶνὴ βωωντὸς ἐν τῇ ἐρημῷ”· Εὐθύνετε
 τὴν ὁδὸν κυρίου,” καθὼς εἶπεν Ἰσαΐας ὁ προ-
 φητῆς. ²⁴ Καὶ οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν
 Φαρισαίων· ²⁵ καὶ ᾠρώτησαν αὐτόν, καὶ εἶπον
 αὐτῷ· Τί οὖν βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ Χρῆ-
 στος, οὔτε Ηλίας, οὔτε προφήτης; ²⁶ Ἀπεκρίθη
 αὐτοῖς ὁ Ἰωάννης, λέγων· Εἰγὼ βαπτίζω ἐν
 ὕδατι· μεσσοῦ [δε] ὑμῶν ἑστῆκεν, ὃν ὑμεῖς οὐκ
 οἰδατε, ²⁷ ὁ ὀπίσω μου ἐρχόμενος, οὗ ἐγὼ οὐκ
 εἰμι ἀξίος, ἵνα λυσῶ αὐτοῦ τὸν ἱμᾶντα τοῦ
 ὑποδήματος. ²⁸ Ταῦτα ἐν Βηθανίᾳ ἐγένετο
 πέραν τοῦ Ἰορδάνου, ὅπου ἦν Ἰωάννης βαπ-
 τίζων.

²⁹ Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον
 πρὸς αὐτόν, καὶ λέγει· Ἴδε ὁ ἀμνὸς τοῦ θεοῦ, ὁ
 αἰρῶν τὴν ἁμαρτίαν τοῦ κόσμου. ³⁰ Οὗτος
 ἐστίν, περὶ οὗ ἐγὼ εἶπον· Ὁπίσω μου ἐρχεται
 ἀνὴρ, ὃς ἐμπροσθεν μου γέγονεν· ὅτι πρῶτος
 μου ἦν. ³¹ Καγὼ οὐκ ᾔδειν αὐτόν· ἀλλ’ ἵνα
 φανερωθῇ τῷ Ἰσραὴλ, διὰ τοῦτο ἦλθον
 ἐγὼ ἐν τῷ ὕδατι βαπτίζων. ³² Καὶ μαρτυρῶ
 σεν Ἰωάννης, λέγων· Ὅτι τεθεσμαι τὸ πνεῦμα
 κατὰβαινον ὡς περιστέρα ἐξ οὐρανοῦ, καὶ ἐμε-
 λουσεν ὡς περιστέρα ἐξ οὐρανοῦ, καὶ ἐμε-

Art thou † Elijah? And he said, “I am not.” “Art thou the PROPHET?” And he answered, “No.”

²² *They said to him “Who art thou? that we may give an Answer to THOSE who SENT us. What dost thou say concerning thyself?”

²³ He said, † “I am a Voice proclaiming in the DESERT, ‘Make straight the WAY for the Lord,’ as † Isaiah the PROPHET said.”

²⁴ Now *those sent were of the PHARISEES.

²⁵ And they asked him, and said to him, “Why then dost thou immerse, if thou art not the MESSIAH, nor Elijah, nor a Prophet?”

²⁶ John answered them, saying, † “I immerse in Water; *in the Midst of you, coming after me, stands one whom you do not know,

²⁷ the STRAP of Whose SANDAL I am not worthy to untie.”

²⁸ These things occurred in Bethany beyond the JORDAN, where *JOHN was immersing.

²⁹ ON the NEXT DAY he sees JESUS coming to him, and says, “Behold † the LAMB of GOD, who TAKES AWAY the SIN of the WORLD.

³⁰ This is he of whom I said, ‘After me comes a Man who is in advance of me; for he is my Superior.’

³¹ And I did not know him; but for this purpose, that he might be manifested to ISRAEL, I am come immersing in *Water.”

³² † And John testified, saying, “I saw the SPIRIT coming down like a Dove

* VATICAN MANUSCRIPT. — 22. They said to him. 24. they who were sent. 26. but — omit. 28. In the Midst of you, coming after me, stands one whom you do not know, the STRAP of Whose SANDAL. 28. JOHN. 31. Water.

† 21. Mat. iv. 5; Matt. xvii. 10. † 23. Matt. iii. 3; Mark i. 3; Luke iii. 4; John iii. 28. † 25. Isa. xl. 3. † 26. Matt. iii. 11. † 27. 1 Pet. i. 10; Rev. v. 6. † 32. Mat. iii. 10; Mark i. 10; Luke iii. 22.

νεν ἐπ' αὐτον. ³³ Καγὼ οὐκ ᾔδειν αὐτον· ἀλλ'
 abode on him. And I not knew him: but
 ὁ πεμφθας με βαπτίζειν ἐν ὕδατι, ἐκεῖνος μοι
 he having sent me to dip in water, he to me
 εἶπον· Ἐφ' ὧν ἀνιδῆς τὸ πνεῦμα καταβαίνον,
 said: On whom thou mayest see the spirit coming down,
 καὶ μένον ἐπ' αὐτον, οὗτος ἐστὶν ὁ βαπτίζων ἐν
 and abiding on him, this is he dipping in
 πνεύματι ἁγ. ³⁴ Καγὼ ἑώρακα, καὶ μεμαρτυ-
 spirit holy. And I have seen, and have testi-
 ρηκα, ὅτι οὗτος ἐστὶν ὁ υἱὸς τοῦ θεοῦ.
 fied, that this is the son of the God.

³⁵ Τῇ ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάννης, καὶ
 The morrow again was standing the John, and
 ἐκ τῶν μαθητῶν αὐτοῦ δύο. ³⁶ Καὶ ἐμβλεψας
 of the disciples of him two. And having looked on
 τῷ Ἰησοῦ περιπατοῦντι, λέγει· Ἴδε ὁ ἀμνὸς τοῦ
 the Jesus walking, he says; Behold the lamb of the
 θεοῦ. ³⁷ Καὶ ἤκουσαν αὐτοῦ οἱ δύο μαθηταί
 God. And heard him the two disciples
 λαλοῦντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ. ³⁸ Στρα-
 speaking, and they followed the Jesus. Having

φεις δὲ ὁ Ἰησοῦς, καὶ θεαταμενός αὐτοὺς ἀκο-
 turned and the Jesus, and seeing them fol-
 λουθούντας, λέγει αὐτοῖς· Τί ζητεῖτε; Οἱ δὲ
 lowing, he says to them; What seek you? They and
 εἶπον αὐτῷ· Ῥαββί, (ὁ λέγεται ἑρμηνευόμε-
 said to him, Rabbi, (which means being interpreted,
 ον, διδάσκαλε,) πού μενεῖς; ³⁹ Λέγει αὐτοῖς·
 O teacher,) where dwellest thou? He says to them:

Ἐρχεσθε καὶ ἰδετε. Ἦλθον καὶ εἶδον, πού μενεῖ
 Come you and see you. They came and saw, where he dwells:
 καὶ παρ' αὐτῷ ἐμεῖναν τὴν ἡμέραν ἐκείνην.
 and with him abode the day that
 Ὥρα νῦν ὥς δεκάτῃ. ⁴⁰ Ἦν Ἀνδρέας, ὁ ἀδελφὸς
 Hour it was about tenth. Was Andrew, the brother

Σιμωνος Πέτρου, εἰς ἐκ τῶν δύο τῶν ἀκουσαν-
 of Simon Peter, one of the two of those having heard
 τῶν παρὰ Ἰωάννου, καὶ ἀκολουθήσαντων αὐτῷ.
 from John, and having followed him.

⁴¹ Εὗρισκεν οὗτος πρῶτος τὸν ἀδελφὸν τὸν
 Finds he first the brother that
 ἰδίον Σιμωνα, καὶ λέγει αὐτῷ· Εὗρηκαμεν τὸν
 own Simon, and he says to him; We have found the
 Μεσσίαν (ὁ ἐστὶ μεθερμηνευόμενον, Χριστός.)
 Messiah which is being interpreted, Anointed.)

⁴² * [Καὶ] ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν.
 [And] he brought him to the Jesus.

from Heaven. and resting on him.

³³ And I did not know him; but HE who SENT me to immerse in Water he said to me, 'On whom thou shalt see the SPIRIT descending and resting, this is HE who IMMERSES in holy Spirit.'

³⁴ And I have seen and testified, That he is the SON of GOD."

³⁵ ON the NEXT DAY * John was again standing, and two of his DISCIPLES;

³⁶ and observing JESUS walking, he says, "Behold the LAMB of GOD!"

³⁷ The two DISCIPLES hearing this, followed JESUS.

³⁸ And JESUS turning, and seeing them following, says to them, "What do you seek?" And THEY said to him, "Rabbi, (which signifies, being translated, Teacher,) where dwellest thou?"

³⁹ He says to them, "Come and see." They went, * therefore, and saw where he dwelt, and continued with him that DAY. It was about the tenth Hour.

⁴⁰ † Andrew, the BROTHER of Simon Peter, was one of those two who having heard from John, followed him.

⁴¹ He first finds his OWN BROTHER Simon, and says to him, "We have found the MESSIAH," which is, being translated, Anointed.)

⁴² He conducted him to JESUS. JESUS looking

* VATICAN MANUSCRIPT.—33. John.

39. therefore, and saw.

42. And—omit.

† 39. It was the way of the ancients to divide the day into twelve hours, and the night into as many. The first hour of the day was an hour after the sun rose, and the twelfth was when it set. This was the way in Judea, and to this the other Evangelists adhere. But St. John appears to have reckoned the hours as we do, from midnight to noon, and again from noon to midnight. And it may be observed, that he mentions the hour of the day oftener than any other Evangelist; as if with design to give his readers an opportunity of discerning his method, by comparing one passage with another. If the time here intended was that which we may call Jewish, (to distinguish it, not from the Greek and Roman which were the same with the Jewish, but from the modern, the tenth hour was about four in the afternoon, or two hours before the day ended in Judea; with which time neither the words nor circumstances of the narration seem to agree. For the words, they abode with him that day, rather imply, that they spent a good part of the day with him. Therefore the most reasonable account of this tenth hour is, that it was ten in the morning.—Townson.

‡ 33. Matt. iii. 11: Acts i. 5; ii. 4; x. 44; xi. 15.

‡ 40. Matt. iv. 13.

Εμβλεψας αὐτῷ ὁ Ἰησοῦς εἶπε· Σὺ εἶ Σίμων, ὁ
Having looked to him the Jesus said, Thou art Simon, the
υἱὸς Ἰωάν· σὺ κληθήσῃ Κηφᾶς· ὁ ἐρμηνεύεται
son of Jonas; thou shalt be called Cephas; which means
Πέτρος.
Peter.

43 Τῇ ἐπαύριον ἠβέλησεν ἐξελθεῖν εἰς τὴν
The morrow he desired to go forth into the
Γαλιλαίαν· καὶ εὗρίσκει Φίλιππον, καὶ λέγει
Galilee; and he finds Philip, and says
αὐτῷ· Ἀκολουθεῖ μοι. 44 Ἦν δὲ ὁ Φίλιππος ἀπο
to him; Follow me. Was and the Philip from
Βηθσαιδα, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου.
Bethsaida, of the city of Andrew and Peter.

45 Εὗρίσκει Φίλιππος τὸν Ναθαναὴλ, καὶ λέγει
Finds Philip the Nathanael, and says
αὐτῷ· Ὁν ἐγράψε Μωσῆς ἐν τῷ νόμῳ, καὶ
to him; Whom wrote Moses in the law, and
οἱ προφῆται, εὗρηκαμεν, Ἰησοῦν τὸν υἱὸν
the prophets, we have found, Jesus the son
τοῦ Ἰωσήφ, τὸν ἀπὸ Ναζαρεθ. 46 Καὶ εἶπεν
of the Joseph, that from Nazareth. And said
αὐτῷ Ναθαναὴλ· Ἐκ Ναζαρεθ δύναται τι ἀγαθὸν
to him Nathanael; Out of Nazareth is able any good
εἶναι, λέγει αὐτῷ Φίλιππος· ἐρχοῦ καὶ ἰδε.
to be? Says to him Philip; Come and see.

47 Εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχομένου πρὸς
Saw the Jesus the Nathanael coming to
αὐτόν, καὶ λέγει περὶ αὐτοῦ· Ἰδε ἀληθὺς Ἰσ-
him, and he says concerning him; Behold indeed a
ραηλίτης, ἐν ᾧ δόλος οὐκ ἐστὶ. 48 Λέγει αὐτῷ
Israelite, in whom guile not is. Says to him

Ναθαναὴλ· Ποθεν με γινώσκεις; Ἀπεκρίθη
Nathanael; Whence me knowest thou? Answered

Ἰησοῦς καὶ εἶπεν αὐτῷ· Πρὸ τοῦ σε Φίλιππον
Jesus and said to him, Before the thee Philip
φώνησαι, ὄντα ὑπὸ τὴν συκὴν, εἶδον σε.
to have called, being under the fig-tree, I saw thee.

49 Ἀπεκρίθη Ναθαναὴλ * [καὶ λέγει αὐτῷ·]
Answered Nathanael [and says to him:]

Ῥαββί, σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ εἶ ὁ βασι-
Rabbi, thou art the son of the God, thou art the king

λεὺς τοῦ Ἰσραὴλ. 50 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν
of the Israel. Answered Jesus and said

αὐτῷ· Ὅτι εἶπον σοι· Εἶδον σε ὑποκάτω τῆς
to him; Because said to thee; I saw thee underneath the
συκῆς, πιστεύεις; μείζω τούτων οὐκ ἔστι. 51 Καὶ
fig-tree, believest thou? greater of these thou shalt see. And

λέγει αὐτῷ· Ἀμὴν ἀμὴν λέγω ὑμῖν, * [ἀπ' ἀρτί]
says to him; Indeed indeed I say to you, [from now]

οψεσθε τὸν οὐρανὸν ἀνεωγμένον, καὶ τοὺς ἀγγε-
you shall see the heaven having been opened, and the messen-
λους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας
gers of the God ascending and descending
ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.
on the son of the man.

at him, said, "Thou art Simon, the son of Jonas; † thou shalt be called Cephas; (which denotes the same as Peter.)

43 On the NEXT DAY he wished to go to GALILEE, and finding Philip, * JESUS says to him, "Follow me."

44 Now † PHILIP was from Bethsaida, the CITY of Andrew and Peter.

45 Philip finds † NATHANAEEL, and says to him, "We have found the person described by Moses in the LAW, and by the PROPHETS, THAT JESUS, the * SON of JOSEPH, from Nazareth."

46 And Nathanael said to him, † "Can any † good thing proceed from Nazareth?" * PHILIP says to him, "Come and see."

47 * Jesus saw NATHANAEEL coming to him, and said concerning him, "Behold a genuine Israelite; in whom is no deceit."

48 Nathanael says to him, "How dost thou know Me?" Jesus answered and said to him, "Before PHILIP called Thee, when thou wast under the FIG-TREE, I saw thee."

49 Nathanael answered, "Rabbi, thou art the SON of God; thou art the † KING of ISRAEL."

50 Jesus answered and said to him; "Because I told thee * That I saw thee under the FIG-TREE, thou believest! Thou shalt see greater things than this."

51 And he says to him, "Truly, indeed, I say to you, you shall see the HEAVENS opened, and the ANGELS of GOD ascending from and descending to the SON of MAN."

* VATICAN MANUSCRIPT.—43. Jesus says.
49. and says to him—omit.

43. Son. 46. PHILIP. 47. Jesus
50. That I saw. 51. From now—omit.

† 40. Some think allusion is here made to "that good thing promised," Jer. xxxiii. 14; others think it is a term of reproach.

† 42. Mat. xvi. 18. † 44. John xii. 21.

† 45. John xvi. 2. † 40. John
vii. 51, 42, 52. † 49. Mat. xxi. 5; xxvii. 11, 42; John xviii. 37; xix. 3.

ΚΕΦ. β'. 2.

¹ Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο
And in the day the third a marriage-feast occurred
ἐν Κανᾷ τῆς Γαλιλαίας· καὶ ἦν ἡ μήτηρ
in Cana of the Galilee: and was the mother
τοῦ Ἰησοῦ ἐκεῖ. ² Ἐκλήθη δὲ καὶ ὁ Ἰησοῦς
of the Jesus there. Was invited and also the Jesus
καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. ³ Καὶ
and the disciples of him to the marriage-feast. And
ὑστερησάντος οἴνου, λέγει ἡ μήτηρ τοῦ Ἰησοῦ
having fallen short of wine, says the mother of the Jesus
πρὸς αὐτὸν· Οἶνον οὐκ ἔχουσι. ⁴ Λέγει αὐτῇ ὁ
to him: Wine not they have. Says to her the
Ἰησοῦς· Τί ἐμοὶ καὶ σοί, γύναι; οὐπω ἦκεν ἡ
Jesus: What to me and to thee, O woman? Not yet has come the
ὥρα μου. ⁵ Λέγει ἡ μήτηρ αὐτοῦ τοῖς διακονοῖς·
hour of me. Says the mother of him to the servants:
Ὅ, τι ἂν λέγῃ ὑμῖν, ποιήσατε. ⁶ Ἦσαν δὲ
Whatever he may say to you, do you. Were and
ἐκεῖ ὕδρια λίθιναι ἑξέ κείμεναι κατὰ τὸν καθά-
there water-pots of stone six being placed according to the mode
ρισμὸν τῶν Ἰουδαίων, χωροῦσαι ἀνα μετρητάς
of cleansing of the Jews, holding each measures
δυο ἢ τρεῖς. ⁷ Λέγει αὐτοῖς ὁ Ἰησοῦς· Γεμίσατε
two or three. Says to them the Jesus, Fill you
τας ὕδrias ὕδατος. Καὶ ἐγεμίσαν αὐτὰς ἕως
the water-pots of water. And they filled them to
ἀνω. ⁸ Καὶ λέγει αὐτοῖς· Ἀντλήσατε νῦν, καὶ
top. And he says to them; Draw you now, and
φέρετε τῷ ἀρχιτρικλίνῳ. Καὶ ἤνεγκαν. ⁹ Ὡς
carry to the ruler of the feast. And they carried. When
δὲ ἐγευσάτο ὁ ἀρχιτρικλίνος τὸ ὕδωρ οἶνον
and tasted the ruler of the feast the water wine
γεγεννημένον· (καὶ οὐκ ᾔδει ποθεν ἐπτιν· οἱ δὲ
having become; (and not he knew whence it is; the but
διακονοὶ ᾔδεισαν, οἱ ἠντληκότες τὸ ὕδωρ·)
servants knew, those having drawn the water:)
φωνεῖ τὸν νυμφίον ὁ ἀρχιτρικλίνος, ¹⁰ καὶ λέγει
calls the bridegroom the ruler of the feast, and says
αὐτῷ· Πᾶς ἀνθρώπος πρῶτον τὸν καλὸν οἶνον
to him: Every man first the good wine

CHAPTER II.

¹ And on the *THIRD Day there was a Marriage-feast in Cana of GALILEE; and the MOTHER of JESUS was there;

² and JESUS also, and his DISCIPLES, were invited to the MARRIAGE-FEAST.

³ And the Wine falling short, the MOTHER of JESUS says to him, "They have no Wine."

⁴ JESUS says to her, "O Woman, what hast thou to do with me? My time has not yet arrived."

⁵ His MOTHER says to the SERVANTS, "Do whatever he may bid you."

⁶ Now six stone Water-jars were there, placed according to the JEWISH CUSTOM of PURIFICATION, each containing two or three † Measures.

⁷ JESUS says them, "Fill the JARS with Water." And they filled them to the top.

⁸ And he says them, "Draw now, and carry to the † RULER OF THE FEAST. And *they carried some."

⁹ And when the RULER of the FEAST tasted ‡ the WATER made Wine, and knew not whence it was, (but THOSE SERVANTS knew who had DRAWN the WATER.) the RULER of the FEAST called the BRIDEGROOM,

¹⁰ and says to him, "Every Man first presents GOOD Wine, and when they

* VATICAN MANUSCRIPT.—1. THIRD DAY.

8. THEY CARRIED.

† 6. The exact capacity of this measure cannot now be determined. The LXX use the word in the original for the *bat*, which contained about seven gallons: and for the *seah*, which contained one-third of the bath. 2 Chron. iv. 5; 1 Kings xviii. 32. ‡ 8. The Greek word here is a compound, denoting the president of the *fridinium*, or guest-chamber, so called from its containing three couches placed in the form of a crescent, on which the guests reclined during the entertainment. It was the duty of this officer to prepare the feast, arrange the couches, dispose the guests, place the dishes, and taste the wine and viands.—Stockius in Verb. Lightfoot, in his *Horæ Heb. Talmud*, adds, "That he performed the duty of chaplain also, by saying grace, and pronouncing those benedictions which were accustomed to be given upon occasion of a marriage. He blessed the cup also prepared for the guests; and having first drank of it himself, sent it round to the company. In the Book of Ecclesiasticus (xxiii. 1) we have an account of his duties."

τιθησι, και όταν μεθυσθωσι, * [τοτε] τον
places, and when they may have drunk freely, [then] the
ελασσω· συ τεττηρηκας τον καλον οινον εως αρτι.
worse; 'thou hast kept the good wine till now.

11 Ταυτην εκποιησε την αρχην των σημειων ο
This did the beginning of the signs the
Ιησους εν Κανα της Γαλιλαιας, και εφανερωσε
Jesus in Cana of the Galilee, and manifested

την δοξαν αυτου· και εκιστευσαν εις αυτον οι
the glory of himself; and believed into him the
μαθηται αυτου.
disciples of him.

12 Μετα τουτο κατεβη εις Καπερναουμ, αυτος
After this he went down into Capernaum, he
και η μητηρ αυτου, και οι αδελφοι * [αυτου,] και
and the mother of him, and the brothers [of him,] and
οι μαθηται αυτου· και εκει εμειναν ου πολλας
the disciples of him; and there remained not many
ημερας. 13 Και εγγις ην το πασχα των Ιουδαι-
days. And nigh was the passover of the Jews,

ων, και ανεβη εις Ιερουσαλυμα ο Ιησους. 14 Και
and went up to Jerusalem the Jesus. And
εδρεν εν τω ιερω τους πωλουντας βοας και προ-
he found in the temple those selling oxen and sheep
βατα και περιττερας, και τους κερματιστας
and doves, and the money-changers
καθημενους. 15 Και ποιησας φραγελλιον εκ
sitting. And having made a whip out of

σχοινηων, παντας εξεβαλεν εκ του ιερου, τα
rushes, all he drove out of the temple, the
τε προβατα και τους βοας· και των κολλυβισ-
and sheep and the oxen; and of the money-chan-
των εξεχεε το κερμα, και τας τραπεζας ανεσ-
gers he poured out the coin, and the tables over-
τρεψε. 16 και τοις τας περιστερας πωλουσιν
turned; and to those the doves selling

ειπεν· Αρατε ταυτα εντευθεν· μη ποιειτε τον
he said; Take these hence; not make you the
οικον του πατρος μου οικον εμποριου. 17 Εμνησ-
house of the father of me a house of merchandise. Remem-

θησαν * [δε] οι μαθηται αυτου, οτι γεγραμμενον
heard [and] the disciples of him, that having been written
εστιν· "Ο ζηλος του οικου σου καταφαγεται
it: "The zeal of the house of thee will consume

με." 18 Απεκριθησαν ουν οι Ιουδαιοι και ειπον
me." Answered then the Jews and said
αυτω· Τι σημειον δεικνυεις ημιν, οτι ταυτα
to him; What sign shonest thou to us, that these

have † drunk freely, the
inferior; but thou hast
kept the good Wine till
now."

11 This * First of signs
Jesus performed in Cana
of Galilee, and displayed
his glory; and his disci-
ples believed into him.

12 After this he went
down to Capernaum, he,
and his mother, and his
brothers, and his disci-
ples; but they did not re-
main there Many Days.

13 † And the PASSOVER
of the Jews was near, and
Jesus went up to Jerusa-
lem.

14 † And he found the
MONEY-CHANGERS sitting
in the temple, and those
who sold Oxen, and Sheep,
and Doves.

15 † And having made a
Whip of Rushes, he drove
them all out of the TEM-
PLE, with the SHEEP and
the CATTLE, and he poured
out the COIN of the BANK-
ERS, and overturned the
TABLES,

16 and said to THOSE
who sold DOVES, "Take
these things hence. Make
not my FATHER'S HOUSE
a House of Traffic."

17 And his DISCIPLES
recollected That it is writ-
ten, † "My ZEAL for thy
HOUSE consumes me."

18 Then the JEWS an-
swered and said to him,
† "What Sign dost thou
show us, why thou doest
these things?"

* VATICAN MANUSCRIPT.—10. then—omit.
W. And—omit.

11. First of.

12. his—omit.

† 10. The Greek expression here does not imply the least degree of Intoxication. The verbs *methusko* and *methuo*, from *methu*, wine, which, from *meta* *thuis*, to drink after sacrific-
ing, signify not only to inebriate, but to take wine, to drink wine, to drink enough, and
in this sense the verb is evidently used in the Septuagint. Gen. xlii. 34; Cant. v. 1; 1 Mac.
xvi. 10; Ecclesi. i. 10. And the prophet Isaiah, chap. lvi. 11, speaking of the abundant
blessings of the godly compares them to a well-watered garden, which the LXX translates
osa kerpos zart' hoon, by which is certainly understood, not a garden drowned with water,
but one sufficiently saturated with it, not having one drop too much, nor too little.—Clark.
† 15. It is probable that *this* cleansing of the temple occurred at the commencement of our
Lord's ministry, and is not to be confounded with *that* mentioned by the other evangelists,
which took place at its close.

† 15. Ex. xii. 14; John v. 1; vi. 4; xl. 55.

† 14. Matt. xxi. 12; Mark xi. 15; Luke xix. 45.

† 17. Psal. lxxix. 9.

† 18. Matt. xii. 30; John vi. 30.

ποιεις; ¹⁹ Απεκριθη δ Ἰησους καὶ εἶπεν αὐτοῖς·
thou doest? Answered the Jesus and said to them,
Λύσατε τὸν ναὸν τούτον, καὶ ἐν τρισὶν ἡμέραις
Destroy the temple this, and in three days
εγερῶ αὐτόν. ²⁰ Εἶπον οὖν οἱ Ἰουδαῖοι· Τέσσα-
I will raise it. Said then the Jews; Forty
ρακόντα καὶ ἕξ ἐτεσὶν φκοδομηθῆ ἡ ναὸς οὗτος·
and six years was being built the temple this;
καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεις αὐτόν, ²¹ Ἐκει-
and thou in three days wilt raise it? He
νος δὲ ἐλέγε περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ.
but spoke concerning the temple of the body of himself.
²² Ὅτε οὖν ηγέρθη ἐκ νεκρῶν, ἐμνησθήσαν οἱ
When therefore he was raised out of dead ones, remembered the
μαθηταὶ αὐτοῦ, ὅτι τούτο ἐλέγε· καὶ ἐπίστευ-
disciples of him, that this he spoke; and they believed
σαν τῇ γραφῇ, καὶ τῷ λόγῳ ᾧ εἶπεν ὁ
the writing, and the word which said the
Ἰησους.

Jesus,
²³ Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολυμοῖς ἐν τῷ
When and was in the Jerusalem at the
πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ
passover at the feast, many believed into the
ὄνομα αὐτοῦ, θεωροῦντες αὐτὸν τὰ σημεῖα ἃ
name of him, beholding o. him the signs which
εποίησεν. ²⁴ Αὐτὸς δὲ ὁ Ἰησους οὐκ ἐπίστευεν
he did. He but the Jesus not committed
ἐαυτὸν αὐτοῖς, διὰ τὸ αὐτοὺς γινώσκειν πάντας·
himself to them, because the him to know all:
²⁵ καὶ ὅτι οὐ χρεῖαν εἶχεν, ἵνα τις μαρτυρήσῃ
and because not need he had, that any one should testify
περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγινώσκε, τί
concerning the man: he for knew. what
ἦν ἐν τῷ ἀνθρώπῳ.
was in the man.

ΚΕΦ. γ'. 3.

¹ Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικodemus·
Was and a man of the Pharisees, Nicodemus
μοῦ ὄνομα αὐτῷ, ἀρχὼν τῶν Ἰουδαίων· ² οὗτος
his name to him, a ruler of the Jews: this
ἦλθε πρὸς αὐτὸν νυκτός, καὶ εἶπεν αὐτῷ· Ῥαβ-
came to him by night, and said to him: Rab-
βι, οἶδαμεν, ὅτι ἀπὸ θεοῦ ἐληλυθας διδάσκαλος·
bi, we know, that from God thou hast come a teacher:
οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν, ἃ
no one for these the signs is able to do, which
σὺ ποιεῖς, εἰ μὴ ὁ θεὸς μετ' αὐτοῦ.
thou doest, expect may be the God with him.
³ Απεκριθὼν δ Ἰησους καὶ εἶπεν αὐτῷ· Ἰάμην ἀμὴν
Answered the Jesus and said to him. Indeed indeed

¹⁹ *Jesus answered and said to them, † "Destroy this temple, and in Three Days I will raise it."

²⁰ Then the Jews said, "Forty and Six Years has this temple been in building and wilt thou erect it in Three Days?"

²¹ But he spoke of the TEMPLE of his BODY.

²² When, therefore, he was raised from the Dead, †his DISCIPLES remembered That he had said This; and they believed the SCRIPTURE, and the word which Jesus had spoken.

²³ Now while he was in JERUSALEM at the FEAST of the PASSOVER, many believed into his NAME, beholding into his SIGNS which he performed.

²⁴ But *Jesus did not trust himself to them, because he KNEW them all,

²⁵ and required not that any one should testify concerning MAN; for he knew what was in MAN.

CHAPTER III.

¹ And there was a Man of the PHARISEES, whose name was Nicodemus, a Ruler of the Jews;

² he came to him by Night, and said to him, "Rabbi, we know That thou art a Teacher come from God; †for no one can work These SIGNS that thou workest, unless God be with him."

³ *Jesus answered and said to him, "Indeed I

* VATICAN MANUSCRIPT.—10. Jesus.

24. Jesus.

3. Jesus.

† 10. Or, *destroy this very TEMPLE*; perhaps pointing to his body at the same time. † 20. Herod began to rebuild the temple in the 18th year of his reign, or sixteen years before Jesus was born. Jesus was at this time about thirty years old, which makes the term exactly 46 years. But although Herod finished the main work in nine years and a half, yet Josephus tells us that the whole of the buildings were not completed till Nero's reign, some 80 years after the 18th of Herod's reign. † 3. The repetition of *amen*, among the Jewish writers, was considered of equal import with the most solemn oath.—Clarke.

† 10. Matt. xxvi. 61; xxvii. 40; Mark xiv. 58; xv. 20.

† 22. Luke xiv. 8. † 2. John vii. 50; xix. 30.

† 22. Luke xiv. 8.

† 2. John

λεγω σοι, εαν μη τις γεννηθῇ ἀνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλειαν τοῦ θεοῦ. ⁴ Λέγει πρὸς αὐτὸν ὁ Νικοδήμους· Πῶς δύναται ἄνθρωπος γεννηθῆναι γερῶν ὢν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δευτέρου εἰσελθεῖν, καὶ γεννηθῆναι; ⁵ Ἀπεκρίθη Ἰησοῦς· Ἀμὴν λέγω σοι, εαν μὴ τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλειαν τοῦ θεοῦ. ⁶ Το γεγεννημένον ἐκ τῆς σαρκος, σαρὲς ἐστὶ καὶ το γεγεννημένον ἐκ τοῦ πνεύματος, πνεῦμα ἐστὶ. ⁷ Μὴ θαυμάσης, ὅτι εἶπον σοι· Δεῖ ὕμᾱς γεννηθῆναι ἀνωθεν. ⁸ Το πνεῦμα ὅπου θέλει πνεῖ καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας, πόθεν ἐρχεται, καὶ ποῦ ὑπάγει· οὕτως ἐστὶ πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος. ⁹ Ἀπεκρίθη Νικοδήμους καὶ εἶπεν αὐτῷ· Πῶς δύναται ταῦτα γενεσθαι; ¹⁰ Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Σὺ εἶ ὁ διδασκαλὸς τοῦ Ἰσραὴλ, καὶ ταῦτα οὐ γινώσκεις; ¹¹ Ἀμὴν λέγω σοι, ὅτι ὁ οἶδαμεν λαλοῦμεν, καὶ ὁ ἔωρακαμεν μαρτυροῦμεν· καὶ τὴν μαρτυρίαν ἡμεῶν οὐ λαμβανέτε. ¹² Εἰ τὰ ἐπιγεια εἶπον ὑμῖν, καὶ οὐ πιστεύετε· πῶς, εαν εἶπω ὑμῖν τὰ ἐπουράνια, πιστεύσετε; ¹³ Καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου, * [ὁ ὢν ἐν τῷ οὐρανῷ.] ¹⁴ Καὶ καθὼς Μωσῆς ὕψωσεν τὸν ὄφιν ἐν τῇ ἐρημῳ, οὕτως ὕψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου· ¹⁵ ἵνα πᾶς ὁ πιστεύων εἰς

assure thee, if any one be not born from above, he cannot see the KINGDOM of God.

⁴ NICODEMUS says to him, "How can a Man be born, being old? Can he enter a second time into his MOTHER'S WOMB, and be born?"

⁵ Jesus replied, "Truly indeed I say to thee, if any one be not born of Water and Spirit, he cannot enter the KINGDOM of God."

⁶ THAT which has been BORN of the FLESH, is Flesh; and THAT which has been BORN of the SPIRIT, is Spirit.

⁷ Do not wonder, Because I said to thee, you must be born from above.

⁸ The SPIRIT breathes where it will, and thou hearest its VOICE, but thou knowest not whence it comes, or where it goes; thus it is with EVERY ONE who has been BORN of the SPIRIT."

⁹ Nicodemus answered and said to him, "How can these things be?"

¹⁰ Jesus answered and said to him, "Art thou the TEACHER of ISRAEL, and knowest not these things?"

¹¹ Most assuredly I tell thee, That what we know, we speak, and what we have seen, we testify; and you receive not our TESTIMONY.

¹² If I told you of EARTHLY things, and you do not believe, how will you believe if I tell you of HEAVENLY things?

¹³ And no one has ascended into HEAVEN, except the SON of MAN who DESCENDED FROM HEAVEN.

¹⁴ And as Moses elevated the SERPENT in the DESERT, so must the SON of MAN be placed on high;

¹⁵ that EVERY ONE BE-

* VATICAN MANUSCRIPT.—13. he being in HEAVEN—omit.

1 S. Mark xvi. 16; Acts ii. 38. 1 S. 1 Cor. xv. 41—48. 11. Matt. xi. 27; John 1: 18; vii. 16; viii. 28; xii. 40; xiv. 24. 13. John xvi. 20; Acts ii. 34; 1 Cor. xv. 47; Eph. iv. 10. 14. Num. xxi. 9.

αυτον, * [ωη αποληται, αλλ'] εχη ζωην αιωνιον. 16 Ουτω γαρ ηγαπησεν ο θεος τον κοσμον, ωστε τον υιον αυτου τον μονογενη εδωκεν, ινα πας ο πιστευων εις αυτον, μη αποληται, αλλ' εχη ζωην αιωνιον. 17 Ου γαρ απεστειλεν ο θεος τον υιον αυτου εις τον κοσμον, ινα κρινη τον κοσμον, αλλ' ινα σωθη ο κοσμος δι' αυτον. 18 Ο πιστευων εις αυτον, ου κρινεται· ο * [δε] μη πιστευων, ηδη κекριται, οτι μη πε- πιστευκεν εις το ονομα του μονογε-νου του θεου. 19 Αυτη δε εστιν η κρισις, οτι το φωσ εληλυθεν εις τον κοσμον, και ηγαπησαν οι ανθρωποι μαλλον το σκοτος, η το φωσ· ην γαρ πονηρα αυτων τα εργα. 20 Πας γαρ ο φανλα πρассων, μισει το φωσ, και ουκ ερχεται προς το φωσ, ινα μη ελεγχθη τα εργα αυτου. 21 Ο δε ποιων την αληθειαν, ερχεται προς το φωσ, ινα φανερωθη αυτου τα εργα, οτι εν θεο εστιν ειργασμενα.

22 Μετα ταυτα ηλθεν ο Ιησους και οι μαθηται αυτου εις την Ιουδαιαν γην· και εκει διετριβε μετ' αυτων, και εβαπτισεν. 23 Ην δε και Ιωαννης βαπτισων εν Αινω, εγγυς του Σαλειμ, οτι υδατα πολλα ην εκει· και παρεγινοντο, και εβαπτιζοντο. 24 Ουπω γαρ ην βεβλημενος εις την φυλακην ο Ιωαννης. 25 Εγενετο ουν ζητησις εκ των μαθητων Ιωαννου μετα Ιουδαιου περι καθαρισμου. 26 Και ηλθον προς τον Ιωαννην, λεγοντες.

LIEVING into him may have eternal Life.

16 † For GOD so loved the WORLD, that he gave his SON, the ONLY-BEGOTTEN, that EVERY ONE BELIEVING into him may not perish, but obtain eternal Life.

17 † For GOD sent not his SON into the WORLD that he might judge the WORLD, but that the WORLD through him might be saved.

18 † HE BELIEVING into him is not judged; but HE not BELIEVING has been judged already. Because he has not believed into the NAME of the ONLY-BEGOTTEN Son of GOD.

19 And this is the JUDGMENT, † That the LIGHT has come into the WORLD, and MEN loved the DARKNESS rather than the LIGHT; for Their WORKS were evil.

20 For EVERY ONE who does Vile things hates the LIGHT, and comes not to the LIGHT, that his WORKS may not be detected.

21 But HE who DOES the TRUTH comes to the LIGHT, so that His WORKS may be manifested That they have been done in GOD.

22 After this, JESUS and his DISCIPLES went into the TERRITORY of JUDEA, and there he remained with them, and was immersing.

23 And * JOHN also was immersing in ENON, near SALIM, because there were many WATERS there; and they were coming and being immersed.

24 † For * JOHN had not yet been cast into PRISON.

25 A Dispute then occurred among * the DISCIPLES of JOHN with a JEW, about Purification.

26 And they came to

* VATICAN MANUSCRIPT.—15. may not be destroyed, but—omit. 18 but—om. 23. JOHN. 24. JOHN.

† 15. JOHN vi. 47. 16. ROM. v. 8; 1 JOHN iv. 9. 17. LUKE ix. 58; JOHN v. 45; 1 JOHN iv. 14. 18. JOHN v. 24; vi. 40, 47; xx. 31. 19. JOHN i. 9-11; viii. 12.

† 20. EPH. v. 13. 21. MATT. xiv. 8.

† 17. LUKE ix. 58; JOHN v. 45; 1 JOHN iv. 14. 18. JOHN v. 24; vi. 40, 47; xx. 31. 19. JOHN i. 9-11; viii. 12.

† 19. JOHN i. 9-11; viii. 12.

καὶ εἶπον αὐτῷ· Ῥαββί, ὃς ἦν μετὰ σου πέραν
and said to him; Rabbi, who was with thee beyond
τοῦ Ἰορδάνου, ᾧ τὴν μαρτυρίαν, ἰδε, οὗτος
the Jordan, to whom thou hast testified, behold, he
βαπτίζει, καὶ πάντες ἐρχονται πρὸς αὐτόν.
dips, and all come to him.

27 Ἀπεκρίθη Ἰωάννης καὶ εἶπεν· Οὐ δύναται
Answered John and said; Not is able
ἄνθρωπος λαμβάνειν οὐδέν, εἰ μὴ ἡ δεδομέ-
a man to receive nothing, except it may be having been
νον αὐτῷ ἐκ τοῦ οὐρανοῦ. 28 Αὐτοὶ ὑμεῖς μοι
given to him from the heaven. Youself you to me

μαρτυρεῖτε, ὅτι εἶπον· Οὐκ εἰμι ἐγὼ ὁ Χριστός,
bear testimony, that I said; Not am I the Anointed,
ἀλλ' ὅτι ἀπεσταλμένος εἰμι ἐμπροσθεν ἐκείνου.
but that having been sent I am in presence of him.

29 Ὁ ἔχων τὴν νύμφην, νυμφίος ἐστίν· ὁ δὲ
He having the bride, a bridegroom is; the but
φίλος τοῦ νυμφίου, ὁ ἑστῆκως καὶ ἀκούων αὐτοῦ,
friend of the bridegroom, that standing and hearing him,
χαρὰ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. Αὕτη
with joy rejoices through the voice of the bridegroom. This
οὖν ἡ χαρὰ ἡ ἐμὴ πεπληρωται. 30 Ἐκείνον
therefore the joy that of me has been completed. Him

δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι. 31 Ὁ
It behoves to increase, me but to decrease. He
ἀνωθεν ἐρχομενος, ἐπάνω πάντων ἐστίν. Ὁ
from above coming, over all is. He

ὢν ἐκ τῆς γῆς, ἐκ τῆς γῆς ἐστίν, καὶ ἐκ τῆς
being from the earth, from the earth is, and from the
γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχομενος, ἐπάνω
earth speaks; he from the heaven coming, over
πάντων ἐστίν, 32 * [καὶ] ὁ ἑώρακε καὶ ἤκουσε,
all is, [and] what he has seen and heard,

τοῦτο μαρτυρεῖ· καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς
this he testifies; and the testimony of him no one
λαμβάνει. 33 Ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν,
receives. He receiving of him the testimony,

ἐπφραγίσεν, ὅτι ὁ θεὸς ἀληθὴς ἐστίν. 34 Ὁν
has set his seal, that the God true is. Whom

γὰρ ἀπέστειλαν ὁ θεὸς, τὰ ῥήματα τοῦ θεοῦ
for has sent the God, the words of the God

λαλεῖ· οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ θεὸς τὸ
speaks; not for by measure gives the God the

πνεῦμα. 35 Ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ παν-
spirit. The father loves the son, and all

τὰ δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. 36 Ὁ πιστεύων
has been given in the hand of him. He believing

εἰς τὸν υἱόν, ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν
into the son, has life age-lasting; he but disobeying
τῷ υἱῷ, οὐκ ὀφείτῃ ζῶν· ἀλλ' ἡ ὀργὴ τοῦ θεοῦ
the son, not shall see life; but the anger of the God
μένει ἐπ' αὐτόν.
abides on him.

JOHN. and said to him,
"Rabbi, he who was with thee beyond the Jordan, to whom thou hast testified, behold, he immerses, and all are coming to him."

27 John answered and said, "A Man can receive nothing unless it be given him from HEAVEN."

28 You yourselves are witnesses for me, That I said, "I am not the MESSIAH," but That I have been sent before him.

29 The Bridegroom is HE who POSSESSES the BRIDE; but THAT FRIEND of the BRIDEGROOM who stands and hears him, rejoices with joy, because of the BRIDEGROOM'S VOICE; this, therefore, MY JOY has been completed.

30 He must increase, but I must decrease.

31 † HE who COMES from above is over all. HE who is from the EARTH, is of the EARTH, and speaks of the EARTH. HE who COMES from HEAVEN is over all.

32 And what he has seen and heard, (this he testifies; and no one receives his TESTIMONY.)

33 He who RECEIVES His TESTIMONY has set his seal THAT God is true.

34 † For he whom God has sent speaks the words of God; for * he gives not the SPIRIT by Measure.

35 The FATHER loves the SON, † and has given All things into his HAND.

36 † HE BELIEVING into the son has aeternal Life; but HE DISOBEYING the son, shall not see Life; but the Anger of God abides on him."

* VATICAN MANUSCRIPT.—32. And—omit.

34. he gives not.

† 20. John i. 7, 15, 27, 34. † 27. 1 Cor. iv. 7; Heb. v. 4; James i. 17. † 28. John i. 20, 27. † 31. Matt. xxiii. 18; John i. 15, 27; Rom. ix. 5. † 34. John viii. 16. † 35. Luke x. 22; John v. 20, 27, xiii. 8, xvii. 2; Heb. ii. 8. † 36. John vi. 47; 1 John v. 10, 11.

ΚΕΦ. 8'. 4.

¹ Ὡς οὖν ἐγνώ ὁ κύριος, ὅτι ἤκουσαν οἱ
When therefore knew the Lord, that heard the
Φαρισαῖοι, ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ
Pharisees, that Jesus more disciples made
καὶ βαπτίζει, ἢ Ἰωάννης· ² (καίτοιγε Ἰησοῦς
and dipped, than John, (though indeed Jesus
αὐτὸς οὐκ ἐβαπτίζεν, ἀλλ' οἱ μαθηταὶ αὐτοῦ·)
himself not dipped, but the disciples of him.)

³ ἀφῆκε τὴν Ἰουδαίαν, καὶ ἀπῆλθε πάλιν εἰς
he left the Judea, and went again into
τὴν Γαλιλαίαν. ⁴ Ἐδεῖ δὲ αὐτὸν διερχέσθαι διὰ
the Galilee. It behooved and him to pass through
τῆς Σαμαρείας. ⁵ Ἐρχεται οὖν εἰς πόλιν τῆς
the Samaria. He comes therefore into a city of the
Σαμαρείας, λεγομένην Συχαρ, πλησίον τοῦ
Samaritans, being called Sychar, nearly to the
χωρίου, οὗ ἔδωκεν Ἰακώβ Ἰωσήφ τῷ υἱῷ
field, of which gave Jacob Joseph to the son
αὐτοῦ. ⁶ Ἦν δὲ ἐκεῖ πηγή τοῦ Ἰακώβ. Ὁ οὖν
of himself. Was and there a spring of the Jacob. The then
Ἰησοῦς κεκοπιᾶσθαι ἐκ τῆς ὁδοπορίας, ἐκάθεζετο
Jesus having become weary from the journey, sat down
οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὥσει ἑκτὴ.
thus over the spring: hour was about six.

⁷ Ἐρχεται γυνὴ ἐκ τῆς Σαμαρείας, ἀντλησά
Comes a woman of the Samaria, to draw
ὕδωρ. Λέγει αὐτῇ ὁ Ἰησοῦς· Δός μοι πίνειν.
water. Say to her the Jesus: Give to me to drink.

⁸ (Οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλυθεῖσαν εἰς τὴν
(The for disciples of him had gone into the
πόλιν, ἵνα τροφὰς ἀγορασῶσι.) ⁹ Λέγει οὖν
city, that provisions they might buy.) Says then
αὐτῇ ἡ γυνὴ ἡ Σαμαρεῖτις· Πῶς σὺ, Ἰουδαῖος
to him the woman that Samaritan: How thou, a Jew
ων, παρ' ἐμοῦ πίνειν αἰτεῖς, οὐσης γυναικὸς
being, from me to drink akest, being a woman
Σαμαρεῖτιδος; (Οὐ γὰρ συγχρῶνται Ἰουδαῖοι
a Samaritan? (Not for associate with Jews
Σαμαρεῖταις.) ¹⁰ Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν
Samaritans.) Answered Jesus and said

αὐτῇ· Εἰ ᾔδεις τὴν δωρεάν τοῦ θεοῦ, καὶ
to her: If thou hadst known the gift of the God, and
τις ἐστὶν ὁ λεγὼν σοὶ Δός μοι πίνειν· σὺ
who is he that says to thee: Give to me to drink: thou
ἀντλήσας αὐτόν, καὶ ἔδωκεν αὐ σοὶ ὕδωρ ζῶν.
wouldst ask him, and he would give thee water living.

¹¹ Λέγει αὐτῇ ἡ γυνὴ· Κυριε, οὐτε ἀντλημα
Says to him the woman: Oford, nothing to draw with

CHAPTER IV.

¹ When, therefore, the
LORD knew, That the
PHARISEES had heard,
† That Jesus was making
and immersing More Dis-
ciples than John;

² (though Jesus himself
did not immerse, but his
DISCIPLES;)

³ he left JUDEA, and
went again into GALILEE.

⁴ And it was necessary
for him to pass through
SAMARIA.

⁵ He comes, therefore, to
a City of SAMARIA called
† Sychar, near the FIELD
which † Jacob gave * to
JOSEPH his son.

⁶ And JACOB's Fountain
was there. JESUS, there-
fore, having become weary
from the JOURNEY, sat
down over the FOUNTAIN.
It was about the † sixth
hour.

⁷ There comes a Woman
of SAMARIA to draw Water.
JESUS says to her, "Give
me to drink."

⁸ (For his DISCIPLES
had gone into the CITY,
that they might buy Pro-
visions.)

⁹ The SAMARITAN WOMAN,
therefore, says to
him, "How dost thou, be-
ing a Jew, ask drink of me,
who am a Samaritan Woman?"
(† For the Jews do
not associate with Samaritans.)

¹⁰ Jesus answered and
said to her, "If thou didst
know the GIFT of GOD, and
who is HE that says to thee,
'Give me to drink,' thou
wouldst ask him, and he
would give thee Living
Water."

¹¹ * She says to him,
"Sir, thou hast nothing to

* VATICAN MANUSCRIPT.—5, to JOSEPH his son.

11. She says.

[†] 5. Called at first Sichein, or Shechem, and afterwards Sychar. From Judges ix. 7, it seems to have been situated at the foot of Mount Gerizim, on which the Samaritan temple was built. [†] 6. According to John's computation of time, this would be six o'clock in the afternoon. See Note on John i. 39. The women of the East have stated times for going to draw water—not in the heat of the day, but in the cool of either morning or evening. It was very likely in the evening that this Samaritan woman came to draw water, because it is said, Jesus had become weary with his journey; and because the Samaritans when they came to see him, invited him to remain or lodge with them.

[†] 1. John iii. 22, 26. [†] 5. Gen. xxxiii. 19; xlviii. 22; Joshua xxvi. 32. [†] 9, 2 Kings xvii. 24; Luke ix. 52, 53; Acts x. 26.

εχεις, και το φρεαρ εστι βαθυ· ποθεν ουν εχεις
thou hast, and the well is deep; whence then hast thou
το υδωρ το ζων. ¹² Μη συ μειζων ει του πατρος
the water the living? Not thou greater art the father

ημων Ιακωβ; ος εδωκεν ημιν το φρεαρ, και
of us Jacob? who gave to us the well, and
αυτος εξ αυτου επιε, και οι υιοι αυτου, και τα
he of it drank, and the sons of him, and the
θρεμματα αυτου. ¹³ Απεκριθη Ιησους και ειπεν
cattle of him. Answered Jesus and said

αυτη· Πας δ πινων εκ του υδατος τουτου, διψη-
to her; All the drinking of the water this, will

σει παλιν· ¹⁴ ος δ' αν πιη εκ του υδατος, ου
thirst again; who but ever may drink of the water, of which
εγω δωσω αυτω, ου μη διψησει εις τον αιωνα·
I shall give to him, not nor may thirst to the age;

αλλα το υδωρ, ο δωσω αυτω, γενησεται εν
but the water, which I shall give him, shall be in
πηγη πηγη υδατος αλλομενου εις ζων αιωνιον.
a well of water springing into life age-lasting.

¹⁶ Λεγει πρὸς αυτον η γυνη· Κυριε, δος μοι
Says to him the woman; O lord, give to me

τουτο το υδωρ, ινα μη διψω, μηδε ερχωμαι εν-
this the water, that not I may thirst, nor may come to
θαδε αντλειν. ¹⁶ Λεγει αυτη ο Ιησους· Ὑπαγε,

this place to draw. Says to her the Jesus; Go,
φωνησον τον ανδρα σου, και ελθε ενθι δε.
call the husband of thee, and come here.

¹⁷ Απεκριθη η γυνη και ειπεν· Ουκ εχω ανδρα.
Answered the woman and said; Not I have a husband.

Λεγει αυτη ο Ιησους· Καλως ειπας· Ὅτι ανδρα
Says to her the Jesus; Rightly thou didst say; That a husband

ουκ εχω. ¹⁸ Πεντε γαρ ανδρας εσχες· και νυν
not I have. Five for husbandst thou hast had; and now

δὴ εχεις, ουκ εστι σου ανηρ· τουτο αληθες
whom thou hast, not is of thee a husband; this truly

ειρηκα· ¹⁹ Λεγει αυτω η γυνη· Κυριε, θεωρω,
thou hast said. Says to him the woman; O lord, I see,

δτι τροφητης ει συ. ²⁰ Οί πατερες ημων εν τω
that a prophet art thou. The fathers of us in the

ορει· τουτω προσεκυνησαν· και υμεις λεγετε,
mountain this worshipped; and you say,

δτι εν Ἱεροσολυμοις εστιν ο τοπος, οπου δει
that in Jerusalem is the place, where it is necessary

προσκυνην. ²¹ Λεγει αυτη ο Ιησους· Γυναι, πισ-
to worship. Says to her the Jesus; O woman, believe

τευσον μοι, οτι ερχεται ωρα, οτε ουτε εν τω ορει·
thou me, that comes an hour, when neither in the mountain

τουτω, ουτε εν Ιεροσολυμοις προσκυνησετε τω
this, nor in Jerusalem you shall worship the

πατρι. ²² Ὑμεις προσκυνετε ο ουκ οιδατε·
father. You worship what not you know;

ημεις προσκυνομεν ο οιδαμεν· οτι η σωτηρια
we worship what we know; because the salvation

εκ των Ιουδαιων εστιν. ²³ Αλλ' ερχεται ωρα,
from the Jews is. But comes an hour,

draw with, and the WELL
is deep; whence, then,
hast thou the LIVING WA-
TER.

¹² Art thou greater than
our FATHER Jacob, who
gave us the WELL, and
drank of it himself, and his
SONS, and his CATTLE?

¹³ Jesus answered and
said to her, "EVERY ONE
DRINKING of this WATER
will thirst again;

¹⁴ but he, who may
drink of the WATER which
I will give him, shall not
thirst to the AGE; but the
WATER which I will give
him, shall become in him
a Fountain of Water,
springing up into aionian
Life."

¹⁶ * The WOMAN says
to him, "Sir, give me This
WATER, that I may not
thirst, nor * come here to
draw."

¹⁶ * He says to her,
"Go, call thy HUSBAND,
and come here."

¹⁷ The WOMAN answered
and said, "I have no Hus-
band." JESUS said to her,
"Correctly thou didst say,
'I have no Husband.'"

¹⁸ For thou hast had
Five Husbands, and he
whom now thou hast is
not Thy Husband; this
thou hast truly spoken."

¹⁹ The WOMAN says to
him, "Sir, I see That
thou art a Prophet."

²⁰ Our FATHERS wor-
shipped in this MOUN-
TAIN; and you say, That
in Jerusalem is the PLACE
where it is necessary to
worship."

²¹ Jesus says to her,
"Woman, believe me, That
an Hour is coming, when
neither in this MOUNTAIN,
nor in Jerusalem, will you
worship the FATHER."

²² You worship what
you do not know; we wor-
ship what we know; be-
cause SALVATION is of the
JEWS."

* VATICAN MANUSCRIPT.—15, come over here.

13. He says.

† 14. John vi. 35; vii. 38.

† 15. John xvii. 2, 8; Rom. vi. 23; 1 John v. 20.

† 16. 1. 16.

† 16. 10; xiv. 19; John vi. 14; vii. 40.

† 20. Deut. xii. 5, 11; 1 Kings ix. 3; 2 Chron. vi. 13.

και νυν εστιν, οτε οι αληθινοι προσκυνηται
and now is, when the true worshippers
προσκυνησουσι τω πατρι εν πνευματι και αλη-
shall worship the father in spirit and truth,
θεια· και γαρ ο πατηρ τοιουτους ζητει τους
even for the father suchlike seeks those
προσκυνουντας αυτον. ²⁴ Πνευμα ο θεος· και
worshipping him. As spirit the God: and

τους προσκυνουντας αυτον, εν πνευματι και
those worshipping him, in spirit and
αληθεια δει προσκυνειν. ²⁵ Λεγει αυτω η
truth it becometh to worship. Says t he th-

γυνη· Οίδα, οτι Μεσσιας ερχεται· (ο λεγομε-
woman: I know, that Messiah comes: (he being call'd
νος Χριστος·) οταν ελθη εκεινος, αναγγελει
Anointed:) when may come he, he will relate

ημιν παντα. ²⁶ Λεγει αυτη ο Ιησους· Εγω ειμι,
to us all. Says to her the Jesus: I am,

ο λαλων σοι. ²⁷ Και επι τουτω ηλθον οι μαθη-
he talking to thee. And on this came the disci-
ται αυτου, και εθαυμαζον, οτι μετα γυναικος
ples of him, and wondered, that with a woman

ελαλει. Ουδεις μεντοι ειπε· Τι ζητεις; η, τι
be talked. No one nevertheless said: What seekest thou; or, why

λαλεις μετ' αυτης; ²⁸ Αφηκεν ουν την υδριαν
talkest thou with her? Left therefore the bucket

αυτης η γυνη, και απηλθεν εις την πολιν, και
of herself the woman, and went into the city, and

λεγει τοις ανθρωποις· ²⁹ Δευτε, ιδετε ανθρωπον,
says to the men: Come you, see a man,

ος ειπε μοι παντα οσα εποιησα· μητι ουτος
who told me all what I did, not this

εστιν ο Χριστος; ³⁰ Εξηλθον εκ της polews,
is the Anointed? They went out of the city,

και ηρχοντο προς αυτον.
and were coming to him.

³¹ Εν δε τω μεταξυ ηρωτων αυτον οι μαθηται
In and the meantime were asking him the disciples

λεγοντες· 'Ραββι, φαγε. ³² 'Ο δε ειπεν αυτοις·
saying; Rabbi, eat. He but said to them;

Εγω βρωσιν εχω φαγειν, ην υμεις ουκ οιδατε.
I food have to eat, which you not know.

³³ Ελεγον ουν οι μαθηται προς αλληλους· Μη
Said then the disciples to each other; Not

τις ηνεγκεν αυτω φαγειν; ³⁴ Λεγει αυτοις ο
any one brought to him food? Says to them the

Ιησους· Εμον βρωμα εστιν, ινα πρω το
Jesus. My food is, in that I may do the

θελημα του πεμψαντος με, και τελειωσω αυτον
will of the sending me, and may finish of him

το εργον. ³⁵ Ουχ υμεις λεγετε, οτι ετι τετρα-
the work. Not you say, that yet four

μηνος εστι, και ο θερισμος ερχεται; Ιδου, λεγω
months it is, and the harvest comes? Lo, I say

υμιν, επαρατε τους οφθαλμους υμων, και θα-
to you, lift up the eyes of you, and see

²³ But an Hour is com-
ing, and now is, when the
true Worshippers will
worship the FATHER in
Spirit and Truth; for the
FATHER even seeks such
like as his Worshippers.

²⁴ I God is Spirit; and
those worshipping him
must worship in Spirit and
Truth."

²⁵ The woman says to
him, "I know That Mes-
siah is coming, (he being
called Christ;) when he
comes he will tell us all
things."

²⁶ Jesus says to her,
"I, who am talking to
thee, am he."

²⁷ And upon this his
disciples came, and won-
dered That he was talking
with a Woman; neverthe-
less no one said, "What
dost thou seek?" or, "Why
art thou talking with her?"

²⁸ The woman, there-
fore, left her pitcher, and
went into the city, and
says to the men,

²⁹ "Come, see a Man,
who told me all things
which I have done! Is
this the MESSIAH?"

³⁰ They went out of the
city, and were coming to
him.

³¹ And in the mean-
time, his disciples en-
treating him, said, "Rabbi,
eat."

³² But he said to them,
"I have Food to eat, of
which you know not."

³³ Then the disciples
said to each other, "Has
any one brought him (food)
to eat?"

³⁴ Jesus says to them,
"My Food is to do the
will of him who sent
me, and to finish his
work."

³⁵ Do you not say, That
it is yet four Months, and
the harvest comes? Be-
hold, I say to you, Lift up
your eyes, and see the

σαπθε τας χωρας, ὅτι λευκαὶ εἰσι πρὸς θερισμὸν
 you the fields, that white they are to harvest
 ἤδη. ³⁶ Ὁ θερίζων μισθὸν λαμβάνει, καὶ συνα-
 already. He reaping a reward receives, and gathers
 γει καρπὸν εἰς ζωὴν αἰωνίον· ἵνα καὶ ὁ σπείρων
 fruit for life age-lasting, so that both he sowing
 ὁμοῦ χαίρῃ, καὶ ὁ θερίζων. ³⁷ Ἐν γὰρ τούτῳ ὁ
 together may rejoice, and he reaping. In for this the
 λόγος ἐστὶν ὁ ἀληθινός, ὅτι ἄλλος ἐστὶν ὁ
 word is the true, that one is he
 σπείρων, καὶ ἄλλος ὁ θερίζων. ³⁸ Ἐγὼ ἀπέ-
 sowing, and another he reaping. I sent
 ταῖς ὑμᾶς θερίζειν ὁ οὐχ ὑμεῖς κεκοπιακάτε·
 you to reap what not you have labored
 ἄλλοι κεκοπιακάσι, καὶ ὑμεῖς εἰς τὸν κόπον
 others labored, and you into the labor
 αὐτῶν εἰσέλθατε. ³⁹ Ἐκ δὲ τῆς πόλεως
 of them are entered. Out of and the city
 ἐκεῖνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμα-
 that many believed into him of the Sama-
 ριτῶν, διὰ τὸν λόγον τῆς γυναῖκος, μαρτυ-
 ritans, through the word of the woman, testi-
 ριουσης· ὅτι εἶπε μοι πάντα ὅσα ἐκοίησα.
 fying: That he told me all what I did.
⁴⁰ * [Ὦς] οὖν ἦλθον πρὸς αὐτοὺς οἱ Σαμαριταῖαι,
 [When] therefore came to him the Samaritans,
 ἠρώτων αὐτὸν μένειν παρ' αὐτοῖς· καὶ ἐμείνεν
 asking him to abide with them; and he abode
 ἐκεῖ δύο ἡμέρας. ⁴¹ Καὶ πολλὰ πλείους ἐπίστευ-
 there two days. And many more believed
 σαν διὰ τὸν λόγον αὐτοῦ. ⁴² Τῇ τε γυναίκι
 through the word of him. To the and woman
 ἐλέγον· ὅτι οὐκέτι διὰ τὴν σὴν λαλίαν
 they said; That no longer through the thy saying
 πιστευόμεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἶδαμεν,
 we believe; ourselves for we have heard, and we know,
 ὅτι οὗτος ἐστὶν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου
 that this is truly the savior of the world
 * [ὁ Χριστός.]
 [the Anointed.]
⁴³ Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν,
 After and the two days he went out thence,
 * [καὶ ἀπῆλθεν] εἰς τὴν Γαλιλαίαν. ⁴⁴ Αὐτὸς
 [and went out] into the Galilee. Himself
 γὰρ Ἰησοῦς ἐμαρτυρήσεν, ὅτι προφῆτης ἐν τῇ
 for Jesus testified, that a prophet in the
 ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει. ⁴⁵ Ὅτε οὖν ἦλθεν
 own country honor not has. When therefore he came
 εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι,
 into the Galilee, received him the Galileans,

FIELDS; That they are already white for harvest

³⁶ The REAPER receives a Reward, and gathers Fruit for aignion Life; so that the SOWER and the REAPER may rejoice together.

³⁷ For in this is the SAYING TRUE; 'That one is the SOWER, and another is the REAPER.'

³⁸ I sent you to reap that on which you have not labored; others labored, and you have entered into their LABOR."

³⁹ Now many of the SAMARITANS from that CITY believed into him, because of the word of the WOMAN, testifying, "He told me all things which I have done."

⁴⁰ * Then came the SAMARITANS to him, and asked him to remain with them; and he remained there Two Days.

⁴¹ And many more believed on account of his word;

⁴² and said to the WOMAN, "We no longer believe because of * THY Report; for we ourselves have heard; and we know That this is truly the SAVIOR of the WORLD."

⁴³ Now after the two Days, he went from thence into GALILEE.†

⁴⁴ For † JESUS himself testified. That a Prophet has no Honor in his OWN Country.

⁴⁵ When, therefore, he came into GALILEE, the GALILEANS received him,

* VATICAN MANUSCRIPT.—40. When—omit. 40. Then came the SAMARITANS to him, and asked him. 42. thy REPORT. 43. the ANOINTED—omit. 43. and went—omit.

† 43. I scarce think that some words have been lost from the end of this verse, which may be supplied thus; "Went into Galilee, but not to Nazareth; for Jesus himself had declared," etc. In Matt. xii. 57; Mark vi. 4; and Luke iv. 24, which are the only texts where Jesus is said to have declared this, he spoke of Nazareth only, and not Galilee in general, a country where he lived for the most part, and wrought the greatest number of his miracles, and made the most converts.—Clarke. There is a probability that something to this purpose has been very early omitted in transcribing. The casual conjunction *gar*, for, which introduces the next verse, shows that it contains the reason of what had immediately preceded.—Camp.

‡ 85. Matt. ix. 37; Luke x. 2. 1 86. Dan xii. 8. † 44. Matt. xii. 57; Mark vi. 4; Luke iv. 24.

παντα ἑωρακότες ἃ ἐποίησεν ἐν Ἱερουσαλὺμ
 all having seen what he did in Jerusalem
 ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορ-
 at the feast: also themselves for came to the feast.
 τήν. ⁴⁶ Ἦλθεν οὖν πάλιν εἰς τὴν Κανά τῆς
 He came then again into the Cana of the
 Γαλιλαίας, ὅπου ἐποίησε τὸ ὕδωρ οἶνον. Καὶ
 Galilee, where he made the water wine. And
 ἦν τις βασιλικός, οὗ ὁ υἱὸς ἦσθενει, ἐν Κα-
 was certain courtier, of whom the son was sick, in Ca-
 περναούμ. ⁴⁷ Οὗτος ἀκούσας ὅτι Ἰησοῦς ἦκεν
 pernaum. This hearing that Jesus was come
 ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπῆλθε
 out of the Judea into the Galilee, went
 πρὸς αὐτὸν, καὶ πρῶτα αὐτὸν, ἵνα καταβῇ,
 to him, and was asking him, that he would come down
 καὶ ἰασθῇ αὐτοῦ τὸν υἱόν· ἡμέλλε γὰρ ἀπο-
 and heal of him the son; he was about for to
 θνήσκειν. ⁴⁸ Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν·
 die. Said therefore the Jesus to him;
 Ἐὰν μὴ σημεῖα καὶ τεράτα ἴδῃτε, οὐ μὴ πιστεύ-
 If not signs and prodigies you may see, not may
 σῇτε. ⁴⁹ Λέγει πρὸς αὐτὸν ὁ βασιλικός· Κυρίε,
 believe. Says to him the courtier: Sir,
 καταβῇθι, πρὶν ἀποθάνειν τὸ παιδίον μου.
 come down, before to die the child of me.
⁵⁰ Λέγει αὐτῷ ὁ Ἰησοῦς· Πορεύου· ὁ υἱὸς σου
 Says to him the Jesus: Go: the son of thee
 ζῇ. * [Καὶ] ἐπιστεύσεν ὁ ἄνθρωπος τῷ λόγῳ
 lives. [And] believed the man the word
 ᾧ εἶπεν αὐτῷ Ἰησοῦς, καὶ ἐπορεύετο. ⁵¹ Ἦδῃ
 which said to him Jesus, and went. Already
 δὲ αὐτοῦ καταβαίνοντος, οἱ δούλοι αὐτοῦ ἀπῆν-
 and of him was going down, the slaves of him met
 τήσαν αὐτῷ, * [καὶ ἀπηγγέλλαν,] λέγοντες·
 him, [and reported,] saying:
 Ὅτι ὁ παῖς σου ζῇ. ⁵² Εὑρέθη οὖν * [πρὸς
 That the child of thee lives. He inquired then [of
 αὐτῶν] τὴν ὥραν, ἐν ᾗ κομψότερον ἔσχε.
 them] the hour, in which better he was.
 Καὶ εἶπον αὐτῷ· Ὅτι χθες ὥραν ἑβδόμην ἀφῆ-
 And they said to him: That yesterday hour seventh left
 κεν αὐτὸν ὁ πυρετός. ⁵³ Ἐγνώ οὖν ὁ πατήρ,
 him the fever. Knew then the father,
 ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ, ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰη-
 that in that the hour, in which said to him the Je-
 σούς· Ὅτι ὁ υἱὸς σου ζῇ. Καὶ ἐπιστεύσαν
 sus: That the son of thee lives. And he believed
 αὐτὸς, καὶ ἡ οἰκία αὐτοῦ ὅλη. ⁵⁴ Τοῦτο πάλιν
 himself, and the house of him all. This Again
 δευτέρον σημεῖον ἐποίησεν ὁ Ἰησοῦς, ἐλθὼν ἐκ
 a second sign did the Jesus, having come out of
 τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.
 the Judea into the Galilee.

† having seen All that he did in Jerusalem, at the FEAST, for they also went to the FEAST.

46 * Then he came again towards Cana of GALILEE, † where he made WATER Wine. And there was a Certain Courtier, Whose SON was sick in Capernaum.

47 He, having heard That Jesus was come out of JUDEA into GALILEE, went to him, and asked him, that he would come down and cure His SON: for he was about to die.

48 Jesus, therefore, said to him, † "If you see not Signs and Prodigies, you will not believe."

49 The COURTIER says to him, "Sir, come down, before my CHILD die."

50 Jesus says to him, "Go, thy SON lives." The MAN believed the word which JESUS said to him, and went.

51 And now as he was going down, his SERVANTS met him, saying, "Thy CHILD lives."

52 He then inquired * that HOUR in which he grew better. * And they said to him, "Yesterday, at the † seventh Hour, the FEVER left him."

53 The FATHER, therefore, knew That it was in That HOUR in which JESUS said to him, "Thy son lives." And he believed and all his HOUSE.

54 * This again, a Second Sign, did JESUS, having come out of JUDEA into GALILEE.

* VATICAN MANUSCRIPT.—46. Then he came again towards Cana. 50. And—omit. 51. and reported—omit. 51. That his SON lives. 52. that noon. 53. Then said they to him. 54. And this again is the Second Sign.

† 52. According to John's computation of time this would be seven o'clock in the evening. Macknight thinks the Roman hour is intended, i. e. seven in the evening; and this he thinks is the reason why our Lord did not accompany the courtier: for as Cana was a day's journey from Capernaum, had our Lord gone at that hour, he must have traveled in the night, from which it might have been inferred, that he could not cure the child without being personally present. Harmony, vol. i. p. 52.

† 45. John ii. 23; iii 2.

* W. JOHN II. 1, 12.

† 48. 1 Cor. i. 32.

ΚΕΦ. ε'. 5.

¹ Μετα ταυτα ην ἑορτη των Ιουδαιων, και
After these things was a feast of the Jews, and
ανεβη ὁ Ἰησους εἰς Ἱεροσολυμα. ² Ἔστι δε εν
went up the Jesus to Jerusalem. Is now to

τοῖς Ἱεροσολυμοῖς, ἐπὶ τῇ προβατικῇ, κολυμ-
the Jerusalem, by the sheep-gate, a swimming-
βηθρα, ἡ ἐπιλεγομένη Ἑβραϊστὶ Βηθεςδα, πεντε
bath, that being called in Hebrew Bethesda, five
στοας ἐχουσα. ³ Εν ταυταις κατεκειτο πληθος
pools - having. In these were lying a multitude

* [πολυ] των ἀσθενουντων, τυφλων, χωλων,
[great] of those being sick, blind, lame,
ξηρων * [ἐκδεχομενων την του ὕδατος κινησιν.
withered waiting the of the water moving.

⁴ Ἀγγελος γαρ κατα καιρον κατεβαινεν εν τῇ
A messenger for at season went down in the
κολυμβηθρα, και ἐταρασσε το ὕδωρ· ὁ οὖν πρω-
swimming-bath, and agitated the water; he then first
τος εμβας μετα την ταραχην του ὕδατος, ὕγις
stepping in after the agitation of the water, sound
ἐγινετο, ὃς ὅποτε κατειχετο νοσηματι.]
became, who indeed was held by disease.]

⁵ Ἦν δε τις ἀνθρωπος ἐκεῖ, τριακοντα και οκτω
Was and a certain man there, thirty and eight
ετη ἐχων εν τῇ ἀσθενείᾳ. ⁶ Τουτον ἰδων ὁ
years being in the feeble health. This seeing the

Ἰησους κατακειμενον, και γινους ὅτι πολυν ἤδη
Jesus lying, and knowing that long already
χρονον ἐχει, λεγει αὐτῷ· Θέλεις ὕγις γενεσ-
time he had been. He says to him; Dost thou wish sound-
θαι; ⁷ Ἀπεκριθη αὐτῷ ὁ ἀσθενών· Κυριε, ἀνθρω-
come? Answered him he sick being; O Sir, a man

πον οὐκ ἐχω, ἵνα, ὅταν ταραχθῇ το ὕδωρ,
not I have, that, when may be agitated the water,
βαλῇ με εἰς την κολυμβηθραν· εν ᾧ δε
he may put me into the swimming-bath; in which but
ἐρχομαι ἐγώ, ἄλλος προ ἐμοῦ καταβαίνει.
am coming I, another before me goes down.

⁸ Λεγει αὐτῷ ὁ Ἰησους· Ἐγείραι, ἀρον τον κραβ-
Says to him the Jesus: Rise, take up the bed
βατον σου, και περιπατεῖ. ⁹ Καὶ εὐθεως ἐγε-
of thee, and walk. And immediately be-

νετο ὕγις ὁ ἀνθρωπος, και ᾗρε τον κραββατον
came sound the man, and took up the bed
αὐτου, και περιεπατεῖ. Ἦν δε σαββατον εν
of himself, and walked. It was and a sabbath in
ἐκείνῃ τῇ ἡμέρᾳ. ¹⁰ Ἐλεγον οὖν οἱ Ιουδαῖοι τῷ
that the day. Said then the Jews to the

τεθεραπευμένῳ· Σαββατον ἐστίν· οὐκ ἐξεστὶ
having been healed: A sabbath it is: not it is lawful
σοι φραῖ τον κραββατον. ¹¹ Ἀπεκριθη αὐτοῖς·
for thee to carry the bed. He answered them:

CHAPTER V.

¹ After these things there was † a Feast of the Jews; and * Jesus went up to Jerusalem.

² Now there is in JERUSALEM † near the SHEEP-GATE, a Bath, which is CALLED in Hebrew, * † Bethesda, having five covered Walks.

³ In these were lying a Multitude of the SICK,— Blind, Lame, Withered,— * † [waiting the MOTION of the WATER.

⁴ For a Messenger at times went down into the BATH, and agitated the WATER; the FIRST, therefore, stepping in after the AGITATION of the WATER, was cured of Whatever Disease he was held.]

⁵ Now a certain Man was there, having been Thirty-eight Years in FEEBLE HEALTH.

⁶ JESUS seeing him lying, and knowing that he had now been thus a Long Time, says to him, "Dost thou wish to become well?"

⁷ The sick person answered him, "Sir, I have no Man, that, when the WATER is agitated, he may put me into the BATH; but while I am coming, another goes down before me."

⁸ Jesus says to him, † "Rise, take up thy couch, and walk."

⁹ And immediately the MAN became well, and took up his couch, and walked. † Now That DAY was a Sabbath.

¹⁰ The JEWS, therefore, said to HIM who had been cured, "It is a Sabbath; † it is not lawful for thee to carry the couch."

* VATICAN MANUSCRIPT.—1. Jesus.

2. Bethesda.

3. great—omit. 3, 4—omit.

† 2. Bethesda, signifies the house of mercy. † 3, 4. This clause is without doubt the addition of some transcriber. Five of the most ancient MSS., either reject the whole or the principal part of the clause in brackets, Bloomfield says, "the whole narration savors of Jewish fancy." Meyer calls it a legendary addition. It is omitted by Mill and Tischendorf, and marked as spurious by Griesbach.

1. Lev. xlii. 2; Deut. xvi. 1; John ii. 13. 1x. 9; Mark ii. 11; Luke v. 24. Jer. xvii. 21; Matt. xii. 2; Mark ii. 24; 11. 4; Luke vi. 2; xii. 14.

2. Neh. iii. 1; xii. 30.

3. John ix. 14.

† 8. Matt.

† 10. Exod. xx. 10; Neh. xiii.

Ὁ ποιήσας με ὑγίη, ἐκεῖνος μοι εἶπεν· Ἀρον τον
He having made me sound, he to me said; Take up the
κρᾶββατον σου, καὶ περιπατεῖ. 12 Ἠρώτησαν
bed of thee, and walk. They asked

*[οὖν] αὐτον· Τίς ἐστὶν ὁ ἀνθρώπος, ὃς εἶπων
[then] him; Who is the man, he saying
σοι· Ἀρον τον κρᾶββατον σου, καὶ περιπατεῖ;
to thee; Take up the bed of thee, and walk?

13 Ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστίν· ὃ γὰρ
He but having been cured not knew who it is; the for
Ἰησοῦς ἐξέβηκεν, ὁχλου ὄντος ἐν τῷ τόπῳ.
Jesus slipped out, a crowd being in the place.

14 Μετὰ ταῦτα εὗρισκει αὐτον ὁ Ἰησοῦς ἐν τῷ
After these finds him the Jesus in the
ἱερῷ, καὶ εἶπεν αὐτῷ· Ἰδε, ὕγις γεγονας· μὴ
temple, and said to him; See, sound thou hast become; no
κετὶ ἁμαρτανε, ἵνα μὴ χειρὸν σοι τί γένηται.
longer do thou sin, that no worse to thee anything may happen.

15 Ἀπῆλθεν ὁ ἀνθρώπος, καὶ ἀηγγεῖλε τοῖς
Went away the man, and told to the
Ἰουδαίοις, ὅτι Ἰησοῦς ἐστίν, ὃ ποιήσας αὐτον
Jews, that Jesus it is, he having made him

ὑγίη. 16 Καὶ δια τοῦτο ἐδίωκον τον Ἰησουν οἱ
sound. And through this persecuted the Jesus the
Ἰουδαῖοι, ὅτι ταῦτα ἐποίει ἐν σαββατῷ. 17 Ὁ
Jews, because these he did in a sabbath. The

δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς· Ὁ πατὴρ μου
and Jesus answered them: The father of me
ἕως ἄρτι ἐργάζεται, καὶ γὰρ ἐργάζομαι. 18 Δια
till now works, and I work. Through

τοῦτο οὖν μᾶλλον ἐζητοῦν αὐτὸν οἱ Ἰουδαῖοι
this therefore more sought him the Jews
ἀποκτείνειν, ὅτι οὐ μόνον ἔλυσεν τὸ σαββα-
to kill, because not only he was breaking the sabbath-

τον, ἀλλὰ καὶ πατέρα ἰδίον εἶλεγε τον θεόν,
but also a father his own said the God.
ἵσον ἑαυτον ποίων τῷ θεῷ. 19 Ἀπεκρίνατο οὖν
equal himself making to the God. Answered then

ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Ἀμὴν ἀμὴν λέγω
the Jesus and said to them: Indeed indeed I say
ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἀφ' ἑαυτου οὐδέν,
to you, not is able the son to do of himself nothing;

εἰ μὴ τι βλέπῃ τον πατέρα ποιοῦντα· ἃ
it not anything he may see the father doing: what
γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως
for ever he may do, these also the son in like manner

ποιεῖ. 20 Ὁ γὰρ πατὴρ φιλεῖ τον υἱόν, καὶ παν-
does: The for father loves the son, and all
τα δεικνύσιν αὐτῷ, ἃ αὐτὸς ποιεῖ· καὶ μεῖζονα
shows to him, what he does: and greater

τούτων δείξει αὐτῷ ἐργα, ἵνα ὑμεῖς θαυμάζητε.
of these shows to him works, so that you may wonder.
21 Ὡς περ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ
As for the father raises the dead ones and

11 * But he answered them, "HE WHO MADE ME well, he said to me, Take up thy couch, and walk."

12 They asked him, "Who is the MAN THAT SAID to thee, * Take up thy couch, and walk?"

13 BUT HE WHO HAD BEEN CURED KNEW NOT WHO IT WAS; FOR JESUS WITHDREW, A CROWD BEING IN THE PLACE.

14 After these things, * JESUS finds him in the TEMPLE, and said to him, "Behold, thou hast become well; sin no more, lest something worse may happen to thee."

15 THE MAN WENT AWAY, and told the Jews THAT JESUS WAS HE WHO MADE him well.

16 And on account of this the Jews persecuted JESUS, because he did these things on a Sabbath.

17 But * HE answered and said, † "My FATHER works till now, and I work."

18 For this, then, the Jews ‡ sought the more to kill him, because not only was he breaking the sabbath, § but he also said, that God was his own Father, making himself equal with God."

19 Then * he answered and said, "Indeed, I assure you, The SON can do nothing of himself, except what he may see the FATHER doing, for whatever he does, these things also does the SON in like manner."

20 For † the FATHER loves the SON, and show him All what he himself does; and Greater Works than these will he sh him, that you may wonder

21 For as the FATHER raises up and makes of the DEAD, ‡ so also

* VATICAN MANUSCRIPT.—11. But he. 12. Then—omst. 13. Take up, and 14. Jesus. 17. HE answered and said, My FATHER. 19. he answered and said.

† 11. Matt. xii. 45; John viii. 11. ‡ 17. John ix. 4; xiv. 10. † 18. John vii. 10; 13. John x. 30, 33; Phil. ii. 6. ‡ 20. Matt. iii. 17; John i. 35; 2 Pet. i. 17. ‡ 21. Luke vii. 14, viii. 54; John xi. 25, 26.

ζωοποιεῖ· οὕτω καὶ ὁ υἱός, οὓς θελεῖ, ζωοποιεῖ.
makes alive; thus also the son, whom he will, makes alive.
22 Οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδενᾶ· ἀλλὰ τὴν
Not even for the father judges any one; but the
 κρίσιν πᾶσαν δέδωκε τῷ υἱῷ· ²³ ἵνα πάντες
judgment all has given to the son; so that all
 τιμῶσι τὸν υἱόν, καθὼς τιμῶσι τὸν πατέρα. Ὁ
may honor the son, even as they honor the father. He
 μὴ τιμῶν τὸν υἱόν, οὐ τιμᾷ τὸν πατέρα, τὸν
not honoring the son, not honors the father, that
 πεμφάντα αὐτόν. ²⁴ Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι
having sent him. Indeed indeed I say to you, that
 ὁ τὸν λόγον μου ἀκούων, καὶ πιστεύων, τῷ
he the word of me hearing, and believing, the
 πεμφάντι με ἐχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν
having sent me has life age-lasting, and into judgment
 οὐκ ἐρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανά-
not comes, but has passed out of the death
 του εἰς τὴν ζωὴν. ²⁵ Ἀμὴν ἀμὴν λέγω ὑμῖν,
into the life. Indeed indeed I say to you,
 ὅτι ἐρχεται ὥρα, καὶ νῦν ἐστίν, ὅτε οἱ νεκροὶ
that comes an hour, and now is, when the dead ones
 ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ· καὶ
shall hear the voice of the son of the God; and
 οἱ ἀκούσαντες ἡγήσονται. ²⁶ Ὡς περ γὰρ ὁ πα-
those having heard will live. As for the fa-
 τηρ ἐχει ζωὴν ἐν ἑαυτῷ· οὕτως ἔδωκε καὶ τῷ
ther has life in himself; so he gave also to the
 υἱῷ ζωὴν ἐχειν ἐν ἑαυτῷ. ²⁷ Καὶ ἐξουσίαν ἔδω-
son life to have in himself. And authority he
 κεν αὐτῷ καὶ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου
gave to him also judgment to execute, because a son of man
 ἐστίν. ²⁸ Μὴ θαυμάζετε τοῦτο· ὅτι ἐρχεται ὥρα,
he is. Not wonder you this; because comes an hour,
 ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσανται
in which all those in the tombs shall hear
 τῆς φωνῆς αὐτοῦ, ²⁹ καὶ ἐκπορεύονται, οἱ τὰ
the voice of him, and shall come forth, those the
 ἀγαθὰ ποιήσαντες, εἰς ἀνάστασιν ζωῆς· οἱ
good things having done, to a resurrection of life; those
 * [δὲ] τὰ φαῦλα πράξαντες, εἰς ἀνάστασιν κρι-
[and] the evil things having done, to a resurrection of
 σews. ³⁰ Οὐ δύναμαι ἐγὼ ποιεῖν ἀπ' ἐμαυτοῦ
judgment. Not amiable I to do of myself
 οὐδέν. Καθὼς ἀκούω, κρίνω, καὶ ἡ κρίσις ἡ
nothing. Even as I hear, I judge, and the judgment the
 ἐμὴ δίκαια ἐστίν· ὅτι οὐ ζητῶ τὸ θέλημα τοῦ
mine just is; that not I seek the will the
 ἐμοῦ, ἀλλὰ τὸ θέλημα τοῦ πεμψάντος με.
mine, but the will of the sending me.
³¹ Ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἡ μαρτυρία
if testify concerning myself, the testimony
 μου οὐκ ἐστὶν ἀληθής. ³² Ἄλλος ἐστὶν ὁ μαρ-
mine not is true. Another is he testi-
 τυρῶν περὶ ἐμοῦ· καὶ οἶδα, ὅτι ἀληθής ἐστιν
ifying concerning me; and I know, that true is

SON makes alive Whom he pleases.
22 For the FATHER does not even judge any one, but I have given all JUDGMENT to the SON;
23 so that all may honor the SON, even as they honor the FATHER. † He who HONORS not the SON HONORS not THAT FATHER who sent him.
24 Indeed, I truly say to you, HE who HEARS my WORD, and believes HIM who SENT me, has aeternal Life, and comes not into Judgment, but has passed out of DEATH into LIFE.
25 Indeed, I assure you, That an Hour comes, and now is, when the DEAD will hear the VOICE of the SON of GOD, and THOSE HAVING HEARD will live.
26 For as the FATHER has Life in himself, so he gave also to the SON to have Life in himself;
27 and he gave him Authority also to execute Judgment, Because he is a Son of Man.
28 Wonder not at this; Because an Hour comes in which ALL those in the TOMBS will hear his VOICE, and will come forth; † THOSE HAVING DONE GOOD THINGS, to a Resurrection of Life; and THOSE HAVING DONE EVIL THINGS, to a Resurrection of Judgment.
30 I am not able to do anything of myself; as I hear, I judge; and MY JUDGMENT is just, Because I seek not † MY WILL, but the will of HIM SENDING me.
31 † Though I testify concerning myself, is not my TESTIMONY true?
32 There is ANOTHER who testifies concerning me; and I know That the

* VATICAN MANUSCRIPT.—29. and—omit.

† 31. By translating this interrogatively, this passage is harmonized with John viii. 14.

‡ 22. Matt. xi. 27; xxviii. 18; Luke x. 22; John iii. 35; xvi. 2; Acts xvii. 31; 1 Pet. i. 6

‡ 24. 1 John iii. 23.

‡ 29. Dan. xii. 2; Matt. xxv. 32, 33, 40.

‡ 31. John viii. 14; Rev. iii. 14.

‡ 32. Matt. xvi. 16.

ἡ μαρτυρία, ἣν μαρτυρεῖ περὶ ἐμοῦ. ³³ Ὑμεῖς
the testimony, which he testifies concerning me. You
ἀπεσταλκατέ πρὸς Ἰωάννην, καὶ μεμαρτύρηκε
have sent to John, and he has testified
τῇ ἀληθείᾳ. ³⁴ Ἐγὼ δὲ οὐκ ἀπὸ ἀνθρώπου τὴν
to the truth. I but not from a man the
μαρτυρίαν λαμβάνω· ἀλλὰ ταῦτα λέγω, ἵνα
testimony receive; but these things I say, that
ὑμεῖς σωθῆτε. ³⁵ Ἐκεῖνος ἦν ὁ λύχνος ὁ καιο-
you may be saved. He was the lamp the burn-
μενος καὶ φαίνων· ὑμεῖς δὲ ἠεληγάτε ἀγαλλί-
ing and shining: you and were willing to re-
σθῆναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ. ³⁶ Ἐγὼ
joyce for an hour in the light of him. I
δὲ ἐχὼ τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου· τὰ
but have the testimony greater of the John: the
γὰρ ἔργα, ἃ ἔδωκε μοι ὁ πατήρ, ἵνα τελεῖωσω
for works, which gave to me the father, that I might finish
αὐτὰ, αὐτὰ τὰ ἔργα, ἃ ἐγὼ ποίω, μαρτυρεῖ
them, these the works, which I do, testifies
περὶ ἐμοῦ, ὅτι ὁ πατήρ με ἀπέσταλκε. ³⁷ Καὶ
concerning me, because the father me has sent. And
ὁ πᾶς με πατήρ αὐτὸς μεμαρτύρηκε περὶ
he having sent me father himself has testified concerning
ἐμοῦ. Οὐτε φωνὴν αὐτοῦ ἀκηκούσατε πώποτε,
me. Neither a voice of him have you heard at any time,
οὐτε εἶδος αὐτοῦ ἑώρακατε. ³⁸ Καὶ τὸν λόγον
nor form of him have you seen. And the word
αὐτοῦ οὐκ ἐχετε μένοντα ἐν ὑμῖν· ὅτι ὃν ἀπέ-
of him not you have abiding in you, because whom sent:
τείλει ἐκεῖνος, τοῦτο ὑμεῖς οὐ πιστεύετε.
he, this you not believe.
³⁹ Ἐρευνάτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν
you search the writings, because you think in
αὐταῖς ζῶν αἰώνιον ἔχειν· καὶ ἐκεῖναι εἰσὶν αἱ
their life age-lasting to have: and they are those
μαρτυροῦσαι περὶ ἐμοῦ. ⁴⁰ καὶ οὐ θέλετε ἐλθεῖν
testifying concerning me; and not you are willing to come
πρὸς με, ἵνα ζῶν ἐχῆτε. ⁴¹ Δόξαν παρὰ ἀνθρώ-
to me, so that life you may have. Glory from men
πων οὐ λαμβάνω· ⁴² ἀλλ' ἐγνώκα ὑμᾶς, ὅτι τὴν
not I receive; but I have known you, that the
ἀγαπὴν τοῦ θεοῦ οὐκ ἐχετε ἐν ἑαυτοῖς. ⁴³ Ἐγὼ
love of the God not you have in yourselves. I
ἐληλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς μου, καὶ οὐ
have come in the name of the father of me, and not
λαμβάνετε με· εἰ ἄλλος ἐλθὼν ἐν τῷ ὀνόματι
you receive me: if another should come in the name
τῷ ἰδίῳ, ἐκεῖνον ληψέσθε. ⁴⁴ Πῶς δύνασθε
the own, him you will receive. How are able
ὑμεῖς πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβάνον-
you to believe, glory from one another receiving,
τες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μονοῦ θεοῦ οὐ
and the glory that from the only God not
ζητεῖτε; ⁴⁵ Μὴ δοκεῖτε, ὅτι ἐγὼ κατηγοροῦμαι
you seek? Not think you, that I will accuse

TESTIMONY which he tes-
tifies of me is true.
³³ You have sent to
John, and he has testified
to the TRUTH.
³⁴ But I receive not
TESTIMONY from a Man
(only); but These things I
say, that you may be saved.
³⁵ He was the BURNING
and shining LAMP; and
you were willing, for a
Time, to rejoice in his
LIGHT.
³⁶ But I have TESTIMO-
NY greater than JOHN'S;
for the WORKS which the
FATHER gave me, that I
might finish them, These
WORKS which I do, tes-
tify concerning me, That
the FATHER has sent Me.
³⁷ And the FATHER who
SENT me, he has testified
concerning me; † (though
you have not, at any time,
either heard his Voice, or
seen his Form.)
³⁸ And his word you
have not remaining in you;
Because you believe not
him whom he sent.
³⁹ You search the scrip-
tures, Because you think
by them to obtain eternal
Life; † and they are those
TESTIFYING of me;
⁴⁰ and yet you are not
willing to come to me that
you may obtain Life.
⁴¹ I receive not Glory
from Men;
⁴² but I know you, That
you have not the LOVE of
God in yourselves.
⁴³ I have come in the
NAME of my FATHER, and
you do not receive me; if
another should come in his
OWN NAME, him you will
receive.
⁴⁴ † How can you be-
lieve, receiving Glory one
from another; and THAT
GLORY from the ONLY God
you do not seek.
⁴⁵ Do not think That I
will accuse you to the

* VATICAN MANUSCRIPT.—30. I do.

44. the ONLY one.

† 33. John i. 15, 19, 27, 32.
xvii. 5; John vi. 27; viii. 13.
† 44. John xii. 43.

† 30. John iii. 2; x. 25; xv. 24.
† 30. Douc. xviii. 13, 15; Luke xiv. 27; John i. 43.

† 37. Matt. iii. 17;
John i. 43.

ὡς αὐτοὶ τοὺς ἀριθμοὺς ὥστε πεντακίχλιοι.
 therefore the men the number about five thousand.
 11 Ἐλάβε δὲ τοὺς ἄρτους ὁ Ἰησοῦς, καὶ εὐχαρισ-
 Took and the loaves the Jesus, and having given
 τήσας διέδωκε * [τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ]
 thanks distributed [to the disciples, the and disciples]
 τοῖς ἀνακειμένοις ὁμοίως καὶ ἐκ τῶν οὐαρίων
 to those reclining in like manner also of the fishes
 ὅσον ᾔθελον. 12 Ὡς δὲ ἐνεπλήσθησαν, λέγει τοῖς
 what they wished. When and they were filled, he says to the
 μαθηταῖς αὐτοῦ· Συναγαγετέ τὰ περισσεύσαντα
 disciples of himself: Collect the remaining
 κλάσματα, ἵνα μὴ τι ἀποληται. 13 Συναγαγον
 fragments, so that not any may be lost. They collected
 οὖν, καὶ ἐγεμίσαν ὀκτώδε κοφίνους κλασμάτων
 therefore, and filled twelve baskets of fragments
 ἐκ τῶν πεντε ἄρτων τῶν κριθίνων, ἃ ἐπερί-
 out of the five loaves of the barley, which remained
 σέυσσε τοῖς βεβρωκόσιν. 14 Οἱ οὖν ἄνθρωποι
 to those having eaten. The therefore men
 ἰδόντες ὁ ἐποίησε σημεῖον ὁ Ἰησοῦς, ἐλέγον·
 seeing what did a sign the Jesus, said:
 Ὅτι οὗτος ἐστὶν ἀληθῶς ὁ προφήτης, ὁ ἐρχο-
 That this is truly the prophet, he com-
 μένος εἰς τὸν κόσμον.
 ing into the world.
 15 Ἰησοῦς οὖν γινούς ὅτι μέλλουσιν ἐρχεσθαι,
 Jesus therefore knowing that they were about to come,
 καὶ ἀρπαξεῖν αὐτὸν, ἵνα ποιήσωσιν αὐτὸν βασι-
 and to seize him, that they might make him, a king.
 λεᾶ, ἀνεχώρησε πάλιν εἰς τὸ ὄρος αὐτοῦ
 led, retired again into the mountain himself
 ἑαυτοῦ. 16 Ὡς δὲ ὥρα ἐγένετο, κατεβησαν οἱ
 alone. As and evening it became, went down the
 μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν. 17 Καὶ ἐμβα-
 disciples of him on the sea. And stepping
 ρες εἰς τὸ πλοῖον, ἤρχοντο περὰ τῆς θαλάσσης
 into the ship, they were going over the sea
 εἰς Καπερναοὺμ. Καὶ σκοτία ἤδη ἐγένετο,
 to Capernaum. And dark now it had become,
 καὶ οὐκ ἐληλυθεὶ πρὸς αὐτοὺς ὁ Ἰησοῦς. 18 Ἡ
 and not had come to them the Jesus. The
 τε θάλασσα, ἀνέμου μεγάλου πνεόντος διηγεῖ-
 and sea, a wind great blowing was becoming
 ρετο. 19 Ἐληθακότες οὖν ὡς στραδίους εἰκοσι-
 agitated. Having driven therefore about furlongs twenty-
 πέντε ἢ τριακοντα, θεωροῦσι τὸν Ἰησοῦν
 five or thirty, they see the Jesus
 περιπατοῦντα ἐπὶ τῆς θαλάσσης, καὶ ἐγγὺς τοῦ
 walking on the sea, and near the
 πλοίου γινομένου· καὶ ἐφοβήθησαν. 20 Ὁ δὲ
 ship was coming; and they were afraid. He but
 λέγει αὐτοῖς· Ἐγώ εἰμι, μὴ φοβείσθε. 21 Ἦθε-
 says to them; I am, not fear you. They were
 λον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον· καὶ
 willing therefore to receive him into the ship, and

therefore, reclined, in NUM-
 BER about five thousand.
 11 * Then JESUS took
 the LOAVES, and having
 given thanks, he distrib-
 uted to THOSE RECLIN-
 ING; in like manner also
 of the FISHES, as much as
 they wished.
 12 And when they were
 filled, he says to the DIS-
 CIPLES, "Collect the RE-
 MAINING FRAGMENTS, so
 that nothing may be lost."
 13 Then they collected,
 and filled Twelve Baskets
 with Fragments, from the
 FIVE BARLEY Loaves,
 which remained to THOSE
 who had EATEN.
 14 The MEN, therefore,
 seeing the *Sign that JE-
 SUS did, said, "This is true"
 † THAT PROPHET COMES
 into the WORLD."
 15 Then Jesus seeing
 That they were about to
 come and seize him, that
 they might make him a
 King, retired again into
 the MOUNTAIN, himself
 alone.
 16 ‡ And as it became
 Evening, his DISCIPLES
 went down to the LAKE,
 17 and having entered
 the BOAT, were crossing
 the LAKE to CAPERNAUM.
 And it had already become
 dark, and JESUS had not
 * yet come to them.
 18 And the LAKE was
 becoming agitated by a
 great Wind blowing.
 19 Having, therefore,
 driven about twenty-five or
 thirty Furlongs, they see
 JESUS walking on the
 LAKE, and approaching
 the BOAT; and they were
 afraid.
 20 But HE says to them,
 "It is I; be not afraid."
 21 They were willing,
 therefore, to receive him
 into the BOAT. And im-

* VATICAN MANUSCRIPT.—11. Then Jesus. 11. to the disciples, and the DIS-
 CIPLES.—omit. 14. Signs. 17. yet come.

: 14. Gen. xlix. 10; Deut. xviii. 15, 18; Matt. xl. 3; John I. 21; iv. 19, 25. vii. 40
 & 16. Matt. xiv. 23; Mark vi. 45.

ευθως το πλοιον εγενετο επι της γης, εις ην
immediately the ship was at the land, to which
υπηγον.
they were going.

22 Τη επαυριον ο οχλος, ο εστηκως περαν της
The next day the crowd, that standing over the
θαλασσης, ιδων, οτι πλοιαριον αλλο ουκ ην
sea, seeing, that boat other not was
εκει, ει μη εν, και οτι ου συνεισηλθε τοις
there, if not one, and that not went with the
μαθηταις αυτου ο Ιησους εις το πλοιον, αλλα
disciples of himself the Jesus into the boat, but
μονοι οι μαθηται αυτου απηλθον. 23 (αλλα δε
alone the disciples of him went away; (other but
ηλθε πλοιαρια εκ Τιβεριαδος εγγυς του τοπου,
came boats from Tiberias near the place,
ουπου εφαγον τον αρτον, ευχαριστησαντος του
where they ate the bread, having given thanks to the
κυριου.) 24 οτε ουν ειδεν ο οχλος, οτι Ιησους
Lord,) when therefore saw the crowd, that Jesus
ουκ εστιν εκει, ουδε οι μαθηται αυτου, ενεβησαν
not is there, nor the disciples of him, they entered
αυτοι εις τα πλοια, και ηλθον εις Καπερναουμ,
themselves into the boats, and came to Capernaum,
ζητουντες τον Ιησουν. 25 Και ευροντες αυτον
seeking the Jesus. And finding him

περαν της θαλασσης, ειπον αυτω· 'Ραββι, ποτε
beyond the sea, they said to him; Rabbi, when
ωδε γεγονας; 26 Απεκριθη αυτοις ο Ιησους και
here didst thou come? Answered them the Jesus and
ειπεν· Αμην αμην λεγω υμιν· Ζητεите με, ουχ
said; Indeed indeed I say to you: You seek me, not
οτι ειδατε σημεια, αλλ' οτι εφαγετε εκ των
because you saw signs, but because you ate of the
αρτων, και εχορτασθητε. 27 Εργαζεσθε μη την
loaves, and were filled. Work you not the
βρωσιν την απολλυμενην, αλλα την βρωσιν την
food that perishing, but the food that
μενουσαν εις ζωην αιωνιον, ην ο υιος του ανθρω-
abiding into life age-lasting, which the son of the man
κου υμιν δωσει· τoutον γαρ ο πατηρ εσφραγι-
to you will give: him for the father sealed
σεν ο θεος. 28 Ειπον ουν προς αυτον· Τι
the God. Said therefore to him: What

ποιωμεν, ινα εργαζωμεθα τα εργα του θεου;
shall we do, that we may work the works of the God?

29 Απεκριθη ο Ιησους και ειπεν αυτοις· Τουτο
Answered the Jesus and said to them: This

εστι το εργον του θεου, ινα πιστευσητε εις ον
is the work of the God, that you may believe into whom
απεστειλεν εκεινος. 30 Ειπον ουν αυτω· Τι
sent he. They said therefore to him: What

ουν ποιεις συ σημειον, ινα ιδωμεν και πιστευ-
then dost thou sign, that we may see and we may be-
σωμεν σοι; τι εργαζη; 31 Οι πατερες ημων το
have thee? what dost thou work? The fathers of us
μαννα εφαγον εν τη ερημω, καθως εστι γεγραμ-

manna ate in the desert, as it is having been

mediately the boat was at the land to which they were going.

22 On the next day, THAT CROWD STANDING by the side of the lake, seeing That there was no other Boat there, except one, and That Jesus went not with his disciples into the boat, but his disciples went away alone;—

23 (but Other Boats came from Tiberias near the place where they ate the bread, when the Lord had given thanks;—)

24 when, therefore, the crowd saw That Jesus was not there, nor his disciples, they entered the boats, and came to Capernaum, seeking Jesus.

25 And finding him beyond the lake, they said to him, "Rabbi, when didst thou arrive here?"

26 Jesus answered them and said, "Indeed, truly I say to you, You do not seek me Because you saw the Signs, but Because you ate of the loaves, and were satisfied.

27 Labor not for THAT food which PERISHES, but for THAT food which abides to eternal Life, which the son of man will give you; for him, the FATHER, God, has sealed."

28 They said to him, therefore, "What shall we do, that we may perform the works of God?"

29 Jesus answered and said to them, "This is the work of God, that you should believe into him whom he sent."

30 They said to him, therefore, "What Sign, dost thou perform, that we may see and believe thee? What dost thou work?"

31 "Our FATHERS ate the MANNA in the DESERT, as it has been written,

† 27. Matt. iii. 17; xvii. 5; Mark i. 11; ix. 7; Luko ii. 22; ix. 36; John i. 33; v. 37; viii. 18; Acts i. 22; 2 Pet. i. 17.

† 28. Matt. xii. 28.

† 29. Matt. xii. 28.

† 30. Matt. xii. 28; xvi. 1; Mark

xvi. 1; 1 Cor. i. 22.

† 31. Matt. xii. 28; Num. xi. 7; Neh. ix. 15; 1 Cor. x. 3.

μενον· “Αρτον εκ του ουρανου εδωκεν αυτοις
written. “Bread from the heaven gave them
φαγειν.” 32 Ειπεν ουν αυτοις ο Ιησους· Αμην
to eat.” Said therefore to them the Jesus; Indeed
αμην λεγω υμιν, ου Μωσης δεδωκεν υμιν τον
Indeed I say to you, not Moses has given to you the
αρτον εκ του ουρανου· αλλ’ ο πατηρ μου
bread from the heaven; but the father of me
διδωσιν υμιν τον αρτον εκ του ουρανου τον
gives to you the bread from the heaven the
αληθινον. 33 Ο γαρ αρτος του θεου εστιν ο
true. The for bread of the God is he
καταβαινων εκ του ουρανου, και ζωην διδους
coming down from the heaven, and life is giving
τω κοσμῳ. 34 Ειπον ουν προς αυτον Κυριε,
to the world. They said then to him: Our,
παντοτε dos ἡμιν τον αρτον τουτον. 35 Ειπε
always give to us the bread this. Said
* [δε] αυτοις ο Ιησους· Εγω ειμι ο αρτος της
[but] to them the Jesus: I am the bread of the
ζωης· ο ερχομενος προς με, ου μη πειναση·
life: he coming to me, not not may hunger:
και ο πιστευων εις εμε, ου μη διψησῃ πωποτε.
and he believing into me, not not may thirst ever.
36 ΑΛΛ’ ειπον υμιν, οτι και εωρακατε με, και ου
But I said to you, that even you have seen me, and not
πιστευετε. 37 Παν ο διδωσ· μοι ο πατηρ, προς
you believe. All what gives to me the father, to
εμε ἡξει· και τον ερχομενον προς με, ου μη
me will come: and the coming to me, not not
εκβολω εξω. 38 οτι καταβεβηκα εκ του ουρα-
I will cast out; because I have come down from the hea-
νου, ουχ ινα ποιω το θελημα το εμου, αλλα
ven, not that I may do the will the mine, but
το θελημα του πεμφαντος με. 39 Τουτο δε εστι
the will of the having sent me, This and is
το θελημα του πεμφαντος με, ινα παν ο
the will of the having sent me, that every one which
δεδωκε μοι, μη απολεσω εξ αυτου, αλλα ανασ-
he has given to me, not I may lose out of it, but raise
τησω αυτο εν τη εσχατη ἡμερα. 40 Τουτο γαρ
ap it in the last day This for
εστι το θελημα του πεμφαντος με, ινα πας ο
is the will o the having sent me, that all who
θεωσω τον υιον, και πιστευων εις αυτον, εχη
having the son, and believing into him, may have
ζωην αιωνιον· και αναστησω αυτον εγω τη
life age-lasting. and will raise up him I in the
εσχατη ἡμερα.
in the day.

41 Εγγαγγυζον ουν οι Ιουδαιοι περι αυτου, οτι
Were murmuring then the Jews about him, because
ειπεν· Εγω ειμι ο αρτος ο καταβας εκ του ου-
he said; I am the bread that having come down from the hea-
ρανου· 42 και ελεγον· Ουχ ουτος εστιν Ιησους ο
ven; and they said, Not this is Jesus the

† He gave them Bread
from HEAVEN to eat.”
32 JESUS then said to
them, “ Indeed, I assure
you, Moses did not give you
the BREAD from HEAVEN;
but my FATHER gives
you the TRUE BREAD from
HEAVEN.”
33 For the BREAD of
GOD is THAT which DE-
SCENDS from HEAVEN,
and is giving Life to the
WORLD.”
34 They, therefore, said
to him, “ Sir, always give
us this BREAD.”
35 JESUS said to them,
“ I am the BREAD of LIFE.
† He who COMES to me
will by no means hunger;
and HE who BELIEVES into
me will never thirst.”
36 But I said to you,
That you have even see
me, and yet you do not be-
lieve.
37 Whatever the FATHER
gives me will come to me;
and HIM, who COMES to
me, I will by no means re-
ject;
38 because I have de-
scended from HEAVEN,
† not that I may do MY
WILL, but the WILL of
HIM who SENT me.
39 And this is the WILL
of HIM who SENT me,
† that I may lose nothing
of all that he HAS GIVEN
me, but may raise it up at
the LAST Day.
40 For this is the WILL
of HIM who SENT me, that
EVERY ONE SEEING the
SON, † and BELIEVING into
him, may have eternal
Life; and I will raise him
up at the LAST Day.”
41 Then the Jews mur-
mured about him, because
he said, “ I am THAT
BREAD which DESCENDED
from HEAVEN.”
42 And they said, † “ Is
not this Jesus, the SON of

* VATICAN MANUSCRIPT.—55. but—omit.

* 31. 1st ed. lxxviii. 24, 25.
x. 2; xvii. 12, xviii. 9.
vi. 3; Luke iv. 22.

1 35. John iv. 14; vil. 37.
1 46. John vi. 10, 14; iv. 14.

1 33. John v. 30 † 39. John
1 42 Matt. xlii. 55; Mark

νίος Ἰωσήφ, οὐ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ
son of Joseph, of whom we know the father and
τὴν μητέρα; Πῶς οὖν λέγει οὗτος; Ὅτι ἐκ
the mother? How then saays this; That from
τοῦ οὐρανοῦ καταβεβηκα; ⁴³ Ἀπεκρίθη δὲ Ἰησοῦς
the heaven I have come down? Answered the Jesus
καὶ εἶπεν αὐτοῖς· Μὴ γογγυζετε μετ' ἀλλήλων.
and said to them: Not murmur you with one another.
⁴⁴ Οὐδεὶς δύναται ελθεῖν πρὸς με, εἰ μὴ ὁ
No one is able to come to me, if not the
πατήρ, ὁ πέμψας με, ἑλκύσῃ αὐτὸν, καὶ ἐγὼ
father, that having sent me, may draw him, and
ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. ⁴⁵ Ἔστι
will raise up him in the last day. It is
γεγραμμένον ἐν τοῖς προφήταις· ⁴⁶ Καὶ ἐσονται
having been written in the prophets: "And they shall be
πάντες διδασκoi θεοῦ." Πᾶς ὁ ἀκούσας παρὰ
all taught of God." Every one who having heard, comes
τοῦ πατρὸς καὶ μαθὼν, ἐρχεται πρὸς με. ⁴⁶ Οὐχ
the father and having learned, comes to me. Not
ὅτι τὸν πατέρα τις ἑώρακεν, εἰ μὴ ὁ ὢν παρὰ
that the father any one has seen, if not he being from
τοῦ θεοῦ· οὗτος ἑώρακε τὸν πατέρα. ⁴⁷ Ἀμὴν
the Gods: this has seen the father. Indeed
ἀμὴν λέγω ὑμῖν, ὁ πιστεύων * [εἰς ἐμε,] ἐχει
indeed I say to you, he believing [into me,] has
ζωὴν αἰώνιον. ⁴⁸ Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς.
life age-lasting. I am the bread of the life.
⁴⁹ Οἱ πατέρες ὅμως ἐφαγον τὸ μᾶννα ἐν τῇ ἐρή-
The fathers of you ate the manna in the desert,
μῳ, καὶ ἀπέθανον. ⁵⁰ οὗτος ἐστὶν ὁ ἄρτος, ὁ ἐκ
and died; this is the bread, that from
τοῦ οὐρανοῦ καταβαίνει, ἵνα τις ἐξ αὐτοῦ
the heaven coming down, so that any one of it
φαγῇ, καὶ μὴ ἀποθάνῃ. ⁵¹ Ἐγὼ εἰμι ὁ ἄρτος ὁ
may eat, and not may die. I am the bread that
ζῶν, ὁ ἐκ τοῦ οὐρανοῦ καταβάς· εἰ τις φαγῇ
living that from the heaven having come down: if any one may eat
ἐκ τούτου τοῦ ἁρτου, ζήσεται εἰς τὸν αἰῶνα. Καὶ
of this the bread, he shall live into the age. And
ὁ ἄρτος δε, * [ὃν ἐγὼ δώσω,] ἡ σὰρξ μου ἐστίν,
the bread also, [which I will give,] the flesh of me is,
ὃν ἐγὼ δώσω ὑπὲρ τοῦ κόσμου ζωῆς.
which I will give in behalf of the of the world life.
⁵² Ἐμαχόντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι,
Were contending therefore with one another the Jews,
λεγοντες· Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν
saying; How is able this to us to give the
σάρκα φαγεῖν; ⁵³ Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς·
flesh to eat? Said then to them the Jesus,
Ἀμὴν ἀμὴν λέγω ὑμῖν, εἰ μὴ φαγῇτε τὴν
Indeed indeed, I say to you, if not you may eat the
σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου, καὶ πῖνῃτε αὐτοῦ
flesh of the son of the man, and you may drink of him
τὸ αἷμα, οὐκ ἐχετε ζωὴν ἐν ἑαυτοῖς. ⁵⁴ Ὁ
the blood, not you have life in yourselves. He

Joseph, Whose FATHER
and MOTHER we know?
How, then, does he say,
"I have come down from
HEAVEN?"

⁴³ JESUS answered and
said to them, "Murmur
not one with another.

⁴⁴ No one can come to
me, unless THAT FATHER
who SENT me draw him;
and I will raise him up at
the LAST Day.

⁴⁵ † It has been written
in the PROPHETS, "And
they shall all be taught of
'God.' Every one HAVING
HEARD and having learned
of the FATHER, comes to
me.

⁴⁶ Not that any one has
seen the FATHER, † except
HE who is from * God; HE
has seen the FATHER.

⁴⁷ Indeed, I assure you,
† HE BELIEVING into me
has eternal Life.

⁴⁸ I am the BREAD of
LIFE.

⁴⁹ Your FATHERS ate
the MANNA in the DESERT,
and died.

⁵⁰ This is THAT BREAD
DESCENDING from HEAVEN,
so that any one may
eat of it, and not die.

⁵¹ I AM THAT LIVING
BREAD who † HAS DE-
SCENDED from HEAVEN.
If any one eat of This
BREAD, he shall live to the
AGE; and the BREAD is MY
FLESH, which I will give
in behalf of the LIFE of the
WORLD."

⁵² The JEWS, therefore,
† were contending with
each other, saying, "How
can he give us his FLESH
to eat?"

⁵³ Then JESUS said to
them, "Indeed, I assure
you. † if you do not eat
the FLESH of the SON of
MAN, and drink His BLOOD,
you have no Life in your-
selves.

* VATICAN MANUSCRIPT.—42. now then.
51. that I will give—omit.

46. God.

47. into me—omit

† 45. Iam. liv. 13; Jer. xxiii. 34; Micah iv. 2; Heb. viii. 10; x. 16.
‡ 47. John i. 10, 18, 26.
§ 53. Iam. ii. 20.

‡ 51. John iii. 12.

‡ 46. John i. 18; v. 27.
‡ 53. John vii. 43; ix. 10; x. 16.

τρῶγῶν μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα,
eating of me the flesh, and drinking of me the blood,
εἷμαι ζωὴν αἰώνιον· καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ
has life age-lasting; and I will raise up him in the
ἐσχάτῃ ἡμέρᾳ. ⁵⁵ Ἡ γὰρ σὰρξ μου ἀληθὺς
last day. The for flesh of me truly

ἐστὶ βρωσις, καὶ τὸ αἷμα μου ἀληθὺς ἐστὶ
is food, and the blood of me truly is

ποσις. ⁵⁶ Ὁ τρῶγων μου τὴν σάρκα, καὶ πίνων
drink. He eating of me the flesh, and drinking
μου τὸ αἷμα, ἐν ἐμοὶ μένει, καὶ ἐγὼ ἐν αὐτῷ.
of me the blood, in me abides, and I in him.

⁵⁷ Καθὼς ἀπέστειλε με ὁ ζῶν πατήρ, καὶ ἐγὼ ζῶ
As sent me the living father, and I live

διὰ τὸν πατέρα· καὶ ὁ τρῶγων με, κακεῖνος
through the father; also he eating me, even he
ῥησεται δι' ἐμέ. ⁵⁸ Οὗτος ἐστὶν ὁ ἄρτος, ὁ ἐκ
shall live through me. This is the bread, that from

τοῦ οὐρανοῦ καταβὰς· οὐ καθὼς ἐφαγον οἱ
the heaven having come down; not as ate the

πατέρες ὑμῶν, καὶ ἀπεθάνον· ὁ τρῶγων τούτου
fathers of you, and died; he eating this

τοῦ ἄρτου, ῥησεται εἰς τὸν αἰῶνα. ⁵⁹ Ταῦτα
the bread, shall live into the age. These things

εἶπεν ἐν συναντῶν διδασκῶν ἐν Καπερναούμ.
he said in a synagogue teaching in Capernaum.

⁶⁰ Πολλοὶ οὖν ἀκουσάντες ἐκ τῶν μαθητῶν
Many therefore having heard of the disciples

αὐτοῦ, εἶπον· Σηλήρος ἐστὶν οὗτος ὁ λόγος·
of him, said; Hard is this the saying;

τίς δύναται αὐτοῦ ἀκοῦν; ⁶¹ Εἰδὼς δὲ ὁ Ἰησοῦς
who is able it to hear? Knowing but the Jesus

ἐν ἑαυτῷ, ὅτι γογγύζονσι περὶ τούτου οἱ μαθη-
in himself, that were murmuring about this the disci-
πλῆς αὐτοῦ, εἶπεν αὐτοῖς· Τούτο ὑμᾶς σκανδαλι-
ples of himself, he said to them; This you offends?

ζει; ⁶² Εἰαν οὖν θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου
If then you should see the son of the man

ἀναβαίνοντα, ὅπου ἦν τὸ πρότερον; ⁶³ Τὸ
ascending, where he was the first? The

πνεῦμα ἐστὶ τὸ ζωοποιεῖν· ἡ σὰρξ οὐκ ὠφελεῖ
spirit is that making alive; the flesh not profits

οὐδέν. Τα ῥήματα, ἃ ἐγὼ λαλῶ ὑμῖν, πνεῦμα
nothing. The words, which I speak to you, spirit

ἐστὶ καὶ ζωὴ ἐστίν. ⁶⁴ Ἀλλ' εἰσιν ἐξ ὑμῶν
is and life is. But are of you

τινές, οἱ οὐ πιστεύουσιν· ἦδει γὰρ ἐξ ἀρχῆς ὁ
some, who not believe; knew for from beginning the

Ἰησοῦς, τινες εἰσιν οἱ μὴ πιστευόντες, καὶ τίς
Jesus, some are who not believing, and who

ἐστί· ὁ παραδῶσάν αὐτόν. ⁶⁵ Καὶ εἶπεν· Διὰ
is he about betraying him. And he said; Through

τούτο εἰρήκα ὑμῖν ὅτι οὐδεὶς δύναται εἰσελθεῖν
this I have said to you that no one is able to come

πρὸς με, εἰ μὴ ἡ δεδομένον αὐτῷ ἐκ τοῦ
to me, if not may behaving been given to him from the

πατρὸς μου. ⁶⁶ Ἐκ τούτου πολλοὶ ἀπηλθόν των
father of me. From this many went the

⁶⁴ HE who EATS My FLESH, and drinks My BLOOD, has eternal Life, and I will raise him up at the LAST Day.

⁶⁵ For my FLESH is * the True Food, and my BLOOD is * the True Drink.

⁶⁶ HE who EATS My FLESH, and DRINKS My BLOOD, abides in me, and I in him.

⁶⁷ As the LIVING Father sent me, and I live through the FATHER; so HE who EATS me, even HE shall live through me.

⁶⁸ THIS is THAT BREAD which HAS DESCENDED from * Heaven. Not as * the FATHERS ate, and died; he who EATS This BREAD shall live to the AGE."

⁶⁹ These things he said, teaching in a Synagogue, in Capernaum.

⁷⁰ † Many, therefore, of his DISCIPLES, hearing, said, "Hard is This SAYING; who can hear it?"

⁷¹ But JESUS, knowing in himself, That his DISCIPLES were murmuring about This, he said to them, "Does this offend YOU?"

⁷² † What then, if you should see the SON of MAN ascending where he was BEFORE?

⁷³ † The SPIRIT is THAT which MAKES ALIVE; the FLESH profits nothing; the WORDS which I * have spoken to you are Spirit and are Life.

⁷⁴ But there are some of you who do not believe." For † JESUS knew from the Beginning who those were that did not BELIEVE, and who he was that was about to BETRAY him.

⁷⁵ And he said, "Because of this I have said to you, That no one can come to me, unless it may be given him from the * FATHER."

⁷⁶ From this time many

* VATICAN MANUSCRIPT.—55. the True Food. 58. the FATHERS. 59. have spoken to.

55. the True Drink.

58. Heaven.

† 50. 1 John iii. 24; iv. 15, 10. 19. Acts i. 9; Eph. iv. 8.

† 60. Matt. xi. 6. 61. 62. John ii. 24, 25; xiii. 11.

† 64. John ii. 24, 25; xiii. 11.

μαθητων αυτου εις τα οπισω και ουκετι μετ'
disciples of him into the things behind; and no longer with
αυτου περιεπατου. ⁶⁷ Ειπεν ουν ο Ιησους τοις
him were walking. Said therefore the Jesus to the
δωδεκα· Μη και υμεις θελετε υπαγειν; ⁶⁸ Απεκ-
twelve, Not and you wish to go? An-
κριθη αυτω Σιμων Πετρος· Κυριε, προς τινα απε-
answered him Simon Peter; O Lord, to whom shall
λευσομεθα; ρηματα ζωης αιωνιου εχεις· ⁶⁹ και
we go? words of life age-lasting thou hast; and
ημεις πεπιστευκαμεν και εγνωκαμεν, οτι συ ει
we have believed and have known, that thou art
δ ἅγιος του θεου. ⁷⁰ Απεκριθη αυτοις ο Ιησους·
the holy one of the God. Answered them the Jesus:
Ουκ εγω υμας τους δωδεκα εξελεξαμην; και εξ
Not I you the twelve choose? and of
υμων εις διαβολος εστιν. ⁷¹ Ελεγε δε τον Ιου-
you one an accuser is He spoke now the Ju-
δαν Σιμωνος Ισκαριωτην· ουτος γαρ ημελλεν
das of Simon Iscariot; this for was about
αυτον παραδιδοναι, εις ων εκ των δωδεκα.
him to deliver up, one being of the twelve.

ΚΕΦ. Ζ'. 7.

¹ Και περιεπατει ο Ιησους μετα ταυτα εν τη
And was walking the Jesus after these things in the
Γαλιλαια· ου γαρ ηθελεν εν τη Ιουδαια περιπα-
Galilee; not for he wished in the Judea to walk,
τειν, οτι εζητουν αυτον οι Ιουδαιοι αποκτειναι.
because were seeking him the Jews to kill.
² Ην δε εγγυσ η εορτη των Ιουδαιων, η σκηνο-
Was and near the feast the Jews, the feast of ta-
ηγια. ³ Ειπον ουν προς αυτον οι αδελφοι
bernacles. Said therefore to him the brothers
αυτου· Μεταβηθι εντευθεν, και υπαγε εις την
of him; Depart hence, and go into the
Ιουδαιαν, ινα και οι μαθηται σου θεωρησωσι τα
Judea, so that also the disciples of thee may see the
εργα σου, α ποιεις. ⁴ Ουδεις γαρ εν κρυπτω
works of thee, which thou doest. No one for in secret
τι ποιει, και ζητει αυτος εν παρήσησι ειναι.
anything does, and he seeks himself in public to be.
Ει ταυτα ποιεις, φανερωσων σεαυτον τω κοσμω.
If these things thou doest, manifest thyself to the world.
⁵ Ουδε γαρ οι αδελφοι αυτου επιστευον εις αυτον.
Not even for the brothers of him believed into him.
⁶ Λεγει ουν αυτοις ο Ιησους· Ο καιρος ο εμος
Says then to them the Jesus; The season the mine

of his disciples withdrew, and walked no longer with him.

⁶⁷ JESUS, therefore, said to the TWELVE, "Do you also wish to go away?"

⁶⁸ Simon Peter answered him, "Master, to whom shall we go? Thou hast the † Words of eternal life;

⁶⁹ and we have believed and known, † That thou art the HOLY one of GOD."

⁷⁰ Jesus answered them, "Did I not choose you, the TWELVE, and of you one is an Accuser?"

⁷¹ Now he spoke of JUDAS, the son of Simon Iscariot; for he, being one of the TWELVE, was about to betray him.

CHAPTER VII.

¹ And after these things * Jesus walked about in GALILEE; for he did not wish to walk in JUDEA, † Because the JEWS were seeking to kill him.

² † And the FEAST of the JEWS was near,—the † FEAST of TABERNACLES.

³ His BROTHERS, therefore, said to him, "Remove hence, and go into JUDEA, so that thy DISCIPLES also may see thy WORKS which thou doest.

⁴ For no one does Anything in secret, and * seeks himself to be in public. If thou doest These things, manifest thyself to the WORLD."

⁵ (For † not even his BROTHERS believed into him.)

⁶ JESUS then said to them, "MY TIME is not

* VATICAN MANUSCRIPT.—1. Jesus.

4. seeks that the same be known.

† 2. The Feast of Tabernacles continued for a week, and was to commemorate the dwelling of the Israelites in tents. It is sometimes called the *feast of ingatherings*. Ex. xxiii. 16, and xxiv. 22. The following are the principal ceremonies. (1.) During the entire week of its continuance, the people dwell in booths or tents, erected in the fields or streets, or on the flat, terrace-like roofs of their houses. (2.) Extraordinary offerings were made. See Num. xix. (3.) During the feast, branches of palm, olive, citron, myrtle, and willow, were carried in the hands, singing "Hosanna," that is, *Save now*; or, *Save, I beseech thee*. Psa. cxviii. 25. It was meant as a prayer for the coming of the Messiah. Thus was Jesus conducted into Jerusalem, by the multitude, who he loved him to be the promised Savior. (4.) The libation of water upon and around the altar, which was an emblem of the effusion of the Holy Spirit. To this Christ alluded, when, in the last day of the feast, he cried, "If any man thirst, let him come unto me and drink." During the whole festival, music, feasting, rejoicings, and illuminations, gladdened the city.—Malcom.

† 69. Acts v. 20. † 70. Matt xvi. 10; Mark viii. 20; Luke ix. 20; John i. 40; xi. 27.
† 71. Luke vi. 18. † 1. John v. 10, 18. † 2. Lev. xxiii. 34. † 3. Matt. xii. 40.
Mark iii. 31; Acts i. 14. † 5. Mark iii. 21.

οὐπω παρεστίν· ὁ δὲ καιρὸς ὁ ὑμετέρος πάντοτε
not yet is present; the and season the yours always
ἐστὶν ἑτοιμός. 7 Οὐ δύναται ὁ κόσμος μισεῖν
is ready. Not is able the world to hate
ὑμᾶς· ἐμε δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ
you; me but it hates, because I testify concerning
αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἐστίν. 8 Ὑμεῖς
it, that the works of it evil is. You
ἀναβητέ εἰς τὴν ἑορτὴν ταύτην· ἐγὼ οὐκ ἀνα-
go up to the feast this; I not go
βαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ καιρὸς ὁ
up to the feast this, because the season the
ἐμὸς οὐπω πεπληρωται. 9 Ταῦτα εἰπὼν αὐτοῖς,
mine not yet has fully come. These things saying to them,
ἐμεῖνεν ἐν τῇ Γαλιλαίᾳ.
he remained in the Galilee.

10 Ὡς δὲ ἀνεβήσαν οἱ ἀδελφοὶ αὐτοῦ, τότε
When but had gone up the brothers of him, then
καὶ αὐτὸς ἀνέβη εἰς τὴν ἑορτὴν, οὐ φανερώς,
also he went up to the feast, not openly,
ἀλλ' ὡς ἐν κρυπτῷ. 11 Οἱ οὖν Ἰουδαῖοι ἐζητοῦν
but as in secret. The then Jews sought
αὐτὸν ἐν τῇ ἑορτῇ, καὶ ἐλέγον· Πού ἐστίν
him in the feast, and said; Where is
ῥκεῖνος; 12 Καὶ γογγυσμός πολλὸς περὶ αὐτοῦ ἦν
he? And murmuring much about him was
ἐν τοῖς ὄχλοις. Οἱ μὲν ἐλέγον· Ὅτι ἀγαθὸς
among the crowds. The some said; That good
ἐστίν· ἄλλοι ἐλέγον· Οὐ· ἀλλὰ πλανά τον
he is; others said; No; but he deceives the
ὄχλον. 13 Οὐδεὶς μὲντοι παρήσια ἐλάλει περὶ
crowd. No one however with freedom spoke about
αὐτοῦ, διὰ τὸν φόβον τῶν Ἰουδαίων.
him, because of the fear of the Jews.

14 Ἡδὲ δὲ τῆς ἑορτῆς μεσουσῆς, ἀνέβη ὁ
Now and of the feast being half over, went up the
Ἰησοῦς εἰς τὸ ἱερόν, καὶ ἐδίδασκε. 15 Καὶ ἐθαύ-
Jesus into the temple, and taught.
μαζον οἱ Ἰουδαῖοι, λέγοντες· Πῶς οὗτος γραμ-
dered the Jews, saying; How this let-
ματα οἶδε, μὴ μεμαθηκώς; 16 Ἀπεκρίθη αὐτοῖς ὁ
ters knows, not having learned? Answered them the
Ἰησοῦς καὶ εἶπεν· Ἡ ἐμὴ διδασχὴ οὐκ ἐστίν
Jesus and said; The my teaching not is
ἐμῇ, ἀλλὰ τοῦ πεμψάντος με. 17 Ἐάν τις θελή-
mine, but of the sending me. If any one may wish
το θελήμα αὐτοῦ ποιεῖν, γινώσεται περὶ τῆς
the will of him to do, he shall know concerning the
διδασχῆς, ποτερον ἐκ τοῦ θεοῦ ἐστίν, ἢ ἐγὼ ἀπ'
teaching, whether from the God it is, or I from
ἐμαυτοῦ λαλῶ. 18 Ὁ ἀφ' ἑαυτοῦ λαλῶν, τὴν
myself speak. He from himself speaking, the
δοξάν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δοξάν
glory the own seeks; he but seeking the glory
τοῦ πεμψάντος αὐτόν, οὗτος ἀληθὴς ἐστίν, καὶ
of the sending him, this true is, and

yet arrived; but YOUR TIME
is always ready.

7 † THE WORLD cannot
bate you; but it hates Me,
† because I testify concern-
ing it, That its works are
evil.

8 Go you up to * the
FEAST; † I am not going up
to this FEAST, because * MY
Time has not yet fully ar-
rived."

9 And saying These
Things to them he remained
in GALILEE.

10 But when his bro-
thers, had gone up, then
he also went up to the
FEAST, not openly, but ra-
ther in a private manner.

11 † The Jews therefore
kept seeking him during
the FEAST, and said, "Where
is he?"

12 † And there was much
murmuring about him
among the CROWDS; some
said, "He is good;" OTHERS
said, "No, but he is mis-
leading the PEOPLE."

13 No one, however,
spoke with freedom con-
cerning him, † because of
the FEAR of the Jews.

14 And now, the FEAST
being advanced a.d.v.v.,
* Jesus went up into the
TEMPLE, and taught.

15 † Then the Jews
were astonished, saying,
"How does this person
know Letters, not having
learned?"

16 * Jesus then answered
them, and said, † "MY
Teaching is not mine, but
HIS who SENT me.

17 † If any one wish to
perform his WILL, he shall
know of the TEACHING,
whether it is from God, or
† I am speaking from myself.

18 † He who SPEAKS
from himself seeks his OWN
GLORY; but HE WHO SEEKS
the GLORY of HIM who
SENT him. He is true, and

* VATICAN MANUSCRIPT.—8. the FEAST. 8. MY Time.

14. Jesus. 15. Then the Jews. 16. Jesus then. 17. John xv. 10. 18. John x. 10. 19. John ix. 22; xii. 42; xix. 38. 20. John x. 22; xii. 42; xix. 38. 21. John x. 22; xii. 42; xix. 38. 22. John x. 22; xii. 42; xix. 38. 23. John x. 22; xii. 42; xix. 38. 24. John x. 22; xii. 42; xix. 38. 25. John x. 22; xii. 42; xix. 38. 26. John x. 22; xii. 42; xix. 38. 27. John x. 22; xii. 42; xix. 38. 28. John x. 22; xii. 42; xix. 38. 29. John x. 22; xii. 42; xix. 38. 30. John x. 22; xii. 42; xix. 38. 31. John x. 22; xii. 42; xix. 38. 32. John x. 22; xii. 42; xix. 38. 33. John x. 22; xii. 42; xix. 38. 34. John x. 22; xii. 42; xix. 38. 35. John x. 22; xii. 42; xix. 38. 36. John x. 22; xii. 42; xix. 38. 37. John x. 22; xii. 42; xix. 38. 38. John x. 22; xii. 42; xix. 38. 39. John x. 22; xii. 42; xix. 38. 40. John x. 22; xii. 42; xix. 38. 41. John x. 22; xii. 42; xix. 38. 42. John x. 22; xii. 42; xix. 38. 43. John x. 22; xii. 42; xix. 38. 44. John x. 22; xii. 42; xix. 38. 45. John x. 22; xii. 42; xix. 38. 46. John x. 22; xii. 42; xix. 38. 47. John x. 22; xii. 42; xix. 38. 48. John x. 22; xii. 42; xix. 38. 49. John x. 22; xii. 42; xix. 38. 50. John x. 22; xii. 42; xix. 38.

8. MY Time.

14. Jesus.

15. Then

11. John xi. 58.

12. John ix. 10.

13. Matt. xiii. 54; Mark vi. 2; Luke iv. 22.

14. John ix. 22.

15. John x. 22; xii. 42; xix. 38.

16. John viii. 43.

αδικία ἐν αὐτῷ οὐκ ἐστίν. ¹⁹ Οὐ Μωσὴς
 ἀrighteousness in him not is. Not Moses
 ἔδωκεν ὑμῖν τὸν νόμον; καὶ οὐδεὶς ἐξ ὑμῶν
 has given to you the law? and no one of you
 ποιεῖ τὸν νόμον· τί με ζητεῖτε ἀποκτείνειαι;
 does the law, why me do you seek to kill?
²⁰ Ἀπεκριθὼν ὁ ὄχλος * [καὶ εἶπε·] Δαίμονιον
 Answered the crowd (and said;) A demon
 ἔχεις· τίς σε ζητεῖ ἀποκτείνειαι, ²¹ Ἀπεκριθὼν δὲ
 thou hast; who thee seeks to kill? Answered the
 ἱ. σουσ καὶ εἶπεν αὐτοῖς· Ἐν ἔργῳ ἐποίησα,
 I, us and said to them; One work I did,
 καὶ πάντες θαυμάζετε δια τοῦτο. ²² Μωσὴς
 and all you wonder because of this. Moses
 ὤδωκεν ὑμῖν τὴν περιτομὴν· (οὐχ ὅτι ἐκ τοῦ
 has given to you the circumcision; (not that of the
 Μωσῆος ἐστίν, ἀλλ' ἐκ τῶν πατέρων,)) καὶ ἐν
 Moses it is, but of the fathers,) and in
 σαββάτῳ περιτεμενέτε ἄνθρωπον. ²³ Εἰ περι-
 a sabbath you circumcise a man. If circum-
 τομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ, ἵνα μὴ
 cision receives a man in a sabbath, that not
 λυθῇ ὁ νόμος Μωσῆος, ἐμοὶ χολατέ, ὅτι
 may be loosed the law of Moses, with me are you angry, because
 ὅλον ἄνθρωπον ὑγίη ἐποίησα ἐν σαββάτῳ;
 whole a man sound I made in a sabbath;
²⁴ Μὴ κρίνετε κατ' ὥσιν, ἀλλὰ τὴν δικαίαν
 Not judge you according to appearance, but the righteous
 κρίσιν κρίνατε. ²⁵ Ἐλέγον οὖν τινες ἐκ τῶν
 judgment judge you. Said then some of the
 Ἱεροσολυμίται· Οὐχ οὗτος ἐστίν, ὃν ζητοῦσιν;
 Jerusalemites; Not this is he, whom they seek
 ἀποκτείνειαι; καὶ ἰδε, παρήρσια λαλεῖ, καὶ
 to kill? and lo, boldly he is talking, and
 οὐδὲν αὐτῷ λεγούσι· μήποτε ἀληθῶς ἐγνώσαν
 nothing to him they say; not truly did know
 οἱ ἄρχοντες, ὅτι οὗτος ἐστίν ὁ Χριστός; ²⁷ Ἀλλὰ
 the rulers, that this is the Anointed? But
 τούτων οἶδαμεν, ποθεν ἐστίν· ὁ δὲ Χριστὸς ὅταν
 thus we know, whence he is; the but Anointed when
 ἐρχεται, οὐδεὶς γινώσκει, ποθεν ἐστίν. ²⁸ Ἐκρα-
 he comes, no one knows, whence he is. Cried
 ξεν οὖν ἐν τῷ ἱερῷ διδασκῶν ὁ Ἰησοῦς, καὶ
 then in the temple teaching the Jesus, and
 λεγών· Κάμε οἰδάτε, καὶ οἰάτε ποθεν εἰμι· καὶ
 saying; And me you know, and you know whence I am; and
 ἀπ' ἐμαυτοῦ οὐκ ἐληλυθα, ἀλλ' ἐστίν ἀληθινὸς
 of myself not I have come, but in true
 ὁ πεμφψας με, ὃν ὑμεῖς οὐκ οἰδάτε. ²⁹ Ἐγὼ οἶδα
 he having sent me, whom you not know. know
 αὐτόν, ὅτι παρ' αὐτοῦ εἰμι, κακεῖνος με ἀπέ-
 him, because from him I am, and he me sent.
 τειλεν. ³⁰ Ἐζήτουν οὖν αὐτὸν πιάσαι· καὶ
 They sought therefore him to seize, and
 οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα, ὅτι οὐκ
 no one put on him the hands, because not yet
 ἐληλυθεῖ ἡ ὥρα αὐτοῦ.
 had come the hour of him.

there is no Unrighteousness
 in him.
¹⁹ Has not Moses given
 you the LAW, and not one
 of you performs the LAW?
 Why are you seeking to
 kill me?"
²⁰ The crowd answered,
 "Thou hast a Demon;
 who is seeking to kill thee?"
²¹ * Jesus answered and
 said to them, "I have done
 One Work, and you are all
 astonished because of this.
²² † Moses has given you
 CIRCUMCISION; (not that
 it is of MOSES, but of † the
 FATHERS;) and you cir-
 cumcise a Man on a Sab-
 bath.
²³ If a * Man on a Sab-
 bath receive Circumcision,
 so that the LAW of Moses
 may not be violated, are
 you angry with me † Be-
 cause I made a Man entirely
 well on a Sabbath?
²⁴ † Judge not according
 to Appearance, but judge
 righteous Judgment."
²⁵ Then some inhabitants
 of Jerusalem said, "Is not
 this he whom they are
 seeking to kill?"
²⁶ And, behold, he is
 talking boldly, and they say
 nothing to him. Do the
 RULERS really acknowledge
 that this is the MESSIAH?
²⁷ † But we know Him,
 whence he is; but when
 the MESSIAH comes, no
 one knows whence he is."
²⁸ Jesus, therefore, ex-
 claimed, teaching in the
 TEMPLE, and saying, "You
 both know Me, and you
 know whence I am, and I
 have not come of myself,
 but HE who SENT me is
 true, whom you know not."
²⁹ † I know him Because
 I am from him, and he sent
 Me."
³⁰ Then they sought to
 take him; and no one laid
 HANDS on him, Because
 his HOUR had not yet ar-
 rived.

* VATICAN MANUSCRIPT.—20. and said—omit.

31. Jesus.

25. MAN.

120. John viii. 48, 52; x. 20.

† 23. Lev. xii. 8.

† 22. Gen. xvii. 10.

† 23. Joh.

v. 8, 9, 10.

† 24. Deut. i. 16, 17; Prov. xxiv. 25; viii. 15; James ii. 1.

† 27. Matt.

xiii. 65; Mark vi. 3; Luke iv. 22.

† 20. Matt. xi. 27; John x. 15.

31 Πολλοὶ δὲ ἐκ τοῦ ὄχλου ἐπίστευσαν εἰς αὐτόν, καὶ ἐλέγον· Ὅτι ὁ Χριστὸς ὅταν ἔλθῃ, μὴτ' πλεονα σημεῖα * [τούτων] ποιήσει, ὃν οὗτος ἐποίησεν; 32 Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγυζόντος περὶ αὐτοῦ ταῦτα· καὶ ἀπέστειλαν οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς ὑπηρέτας, ἵνα πιάσωσιν αὐτόν. 33 Εἶπεν οὖν ὁ Ἰησοῦς· Ἐτι μικρὸν χρόνον μεθ' ὑμῶν εἰμι, καὶ ὑπάγω πρὸς τὸν πέμψαντά με. 34 Ζητήσετε με, καὶ οὐχ εὑρήσετε· καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε εἰλθεῖν. 35 Εἶπεν οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτοὺς· Πού οὗτος μελλεῖ κορευεσθαι, ὅτι ἡμεῖς οὐχ εὑρήσομεν αὐτόν; μὴ εἰς τὴν διασποράν τῶν Ἑλλήνων μελλεῖ κορευεσθαι, καὶ διδάσκειν τοὺς Ἕλληνας; 36 Τίς ἐστὶν οὗτος ὁ λόγος, ὃν εἶπε· Ζητήσετε με, καὶ οὐχ εὑρήσετε· καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε εἰλθεῖν; 37 Ἦν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἐορτῆς εἰστήκει ὁ Ἰησοῦς, καὶ ἐκραβε, λέγων· Ἐάν τις διψᾷ, ἐρχέσθω πρὸς με, καὶ πινέτω. 38 Ὁ πιστεύων εἰς ἐμε, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ βρυσσοῦσιν ὕδατος ζῶντος. 39 Τοῦτο δὲ εἶπε περὶ τοῦ πνεύματος, λῖβιν.

31 But many of the crowd believed into him and said, "When the MESSIAH comes, will he do More Signs than what this person did?"

32 The PHARISEES heard the crowd murmuring these things about him; and the HIGH-PRIESTS and the PHARISEES sent Officers that they might seize him.

33 JESUS therefore said, † "Yet a Little Time am I with you; then I am going to HIM who SENT me.

34 † You will seek me, and will not find * me; and where I am, * there you cannot come."

35 The JEWS then said among themselves, "Where is he about to go, that we shall not find him? Is he about to go to † the DISPERSION of † the GREEKS, and to teach the GREEKS?"

36 What is This WORD that he said, "You will seek me, and will not find * me; and where I am you cannot come?"

37 † Now in † the LAST, the GREAT Day of the FEAST, JESUS stood and cried, saying, † "If any one thirst, let him come to me and drink.

38 HE BELIEVING into me, as the SCRIPTURE says, † out of HIM shall flow Rivers of living Water."

39 † But this he said concerning the SPIRIT,

* VATICAN MANUSCRIPT.—31. of these—omit. 34. me; and. 36. me; and.

32. HIGH-PRIESTS and the PHARISEES sent. 36. me; and.

† 35. Probably the Hellenists, or Grecian Jews, are here intended. These spoke the Greek language, and are thus distinguished from the Hebrews, who spoke the Hebrew language at that time.

† 37. The last day grew into high esteem with the Jews, because on the preceding seven days they held that sacrifices were offered, not so much for themselves, as for the whole world. They offered, in the course of them, seventy bullocks, for the seventy nations of the world; but the eighth was wholly on their own behalf. They had then this solemn offering of water, the reason of which is this:—At the pass-over the Jews offered an omer to obtain from God his blessing on their harvest; at Pentecost, their first-fruits, to request his blessing on the fruits of the trees; and in the feast of tabernacles they offered water to God, partly referring to the water from the rock in the wilderness, (1 Cor. x. 4.) but chiefly to solicit the blessing of rain on the approaching seedtime.—Lightfoot. At the feast of tabernacles the Jews drew water from Siloam, with the sound of trumpets and of songs, to derive a blessing on the rains of the year; this season or September being the beginning of the year. There was therefore a pertinency in the images of thirsting, drinking, and rivers of water.—Nicomene.

131. Matt. xii. 33; John iii. 2; viii. 30. 133. John xiii. 33; xvi. 16. 134. Hoshek v. 6. John viii. 21. 135. James i. 1; 1 Pet. i. 1. 137. Lev. xxiii. 36. 137. Isa. lv. 1; John vi. 36; Rev. xxii. 17. 38. Isa. xlii. 3; John iv. 14. 139. John. xvi. 7.

ὅς ἐμελλον λαμβανειν οἱ πιστευοντες εἰς
of which was about to receive the believing into
αὐτον οὐκ ἔγωγε γὰρ ἦν πνευμα ἅγιον, ὅτι ὁ Ἰησοῦς
him; not yet for was spirit holy, because the Jesus
οὐδὲν ἐδοξασθη. ⁴⁰ Πολλοὶ οὖν ἐκ τοῦ ὄχλου
not yet was glorified. Many therefore out of the crowd
ἀκουσάντες τὸν λόγον, ἐλέγον· Οὗτος ἐστὶν
having heard the word, said; This is
ἀληθὺς ὁ προφητῆς. ⁴¹ Ἄλλοι ἐλέγον· Οὗτος
truly the prophet. Others said; This
ἐστὶν ὁ Χριστός. Ἄλλοι δὲ ἐλέγον· Μὴ γὰρ
is the Anointed. Others but said; Not for
ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἐρχεται; ⁴² Οὐχὶ ἡ
out of the Galilee the Anointed comes? Not the
γραφὴ εἶπεν, ὅτι ἐκ τοῦ σπέρματος Δαυὶδ, καὶ
writing said, that of the seed of David, and
ἀπὸ Βηθλεέμ τῆς κωμῆς, ὅπου ἦν Δαυὶδ, ὁ
from Bethlehem the village, where was David, the
Χριστὸς ἐρχεται; ⁴³ Σχίσμα οὖν ἐν τῷ ὄχλῳ
Anointed comes? A division then in the crowd
ἐγένετο δι' αὐτον. ⁴⁴ Τινες δὲ ἠθέλουν ἐξ αὐτῶν
occurred through him. Some and wished of them
πιάσαι αὐτον· ἀλλ' οὐδεὶς ἐπεβάλεν ἐπ' αὐτον
to seize him; but no one put on him
τὰς χεῖρας.
the hands.

⁴⁵ Ἦλθον οὖν οἱ ὑπηρεταὶ πρὸς τοὺς ἀρχιερεῖς
Came therefore the officers to the high-priests
καὶ Φαρισαίους. Καὶ εἶπον αὐτοῖς ἐκεῖνοι·
and Pharisees. And said to them these;
Διὰ τί οὐκ ἠγάγετε αὐτον; ⁴⁶ Ἀπεκρίθησαν οἱ
Why not did you bring him? Answered the
ὑπηρεταὶ· Οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος,
officers; Never thus spake a man,
* [ὥς οὗτος ὁ ἄνθρωπος.] ⁴⁷ Ἀπεκρίθησαν οὖν
[as this the man.] Answered then
* [αὐτοὶ] οἱ Φαρισαῖοι· Μὴ καὶ ὑμεῖς πεπλαν-
[them] the Pharisees; Not also you have been
ησθε; ⁴⁸ μὴ τις ἐκ τῶν ἀρχόντων ἐπίστευσεν
deceived? not any one of the rulers believed
εἰς αὐτον, ἢ ἐκ τῶν Φαρισαίων; ⁴⁹ ἀλλ' ὁ ὄχλος
into him, or of the Pharisees? but the crowd
οὗτος ὁ μὴ γινώσκων τὸν νόμον· ἐπικαταρατοὶ
this the not knowing the law, accursed
εἰσι. ⁵⁰ Λέγει Νικοδήμους πρὸς αὐτοὺς, ὁ ἐλθὼν
are. Says Nicodemus to them, he coming
νυκτὸς πρὸς αὐτον, εἰς ὧν ἐξ αὐτῶν. ⁵¹ Μὴ ὁ
night to him, one being of them; Not the
νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, εἰ μὴ ἀκού-
law of us judges the man, if not it may
σῃ παρ' αὐτον πρότερον, καὶ γνῶ τι ποιεῖ;
hear from him first, and may know what he does?
⁵² Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· Μὴ καὶ σὺ ἐκ
They answered and said to him; Not also thou of

which THOSE BELIEVING
into him were about to
receive; for the Holy Spirit
* had not yet been given,
because JESUS was not yet
glorified.

⁴⁰ Many, therefore, of
the crowd, having heard
* these words, said, "This
is truly \dagger the PROPHET."

⁴¹ * SOME said, "This is
the MESSIAH." But others
said, "Does the MESSIAH,
then, come from GALILEE?"

⁴² \dagger Does not the SCRIP-
TURE say, That of the SEED
of David, and from Bethle-
hem, \dagger the VILLAGE where
David was, the MESSIAH
comes?"

⁴³ A Division then oc-
curred, among the CROWD
because of him;

⁴⁴ and some of them
wished to seize him, but no
one laid HANDS on him.

⁴⁵ The OFFICERS then
came to the HIGH-PRIESTS
and Pharisees, and they said
to them, "Why did you not
bring him?"

⁴⁶ The OFFICERS an-
swered, \dagger "A Man never
spoke thus."

⁴⁷ Then the PHARISEES
answered, "Have you also
been deceived?"

⁴⁸ \dagger Did any of the RU-
LERS believe into him, or of
the PHARISEES?

⁴⁹ But \dagger THIS CROWD,
who do not know the LAW,
are accursed."

⁵⁰ Nicodemus says to
them, (HE who CAME * to
him before, being one of
them.)

⁵¹ "Does our LAW judge
the MAN, unless it first
hear from him, and know
what he does?"

⁵² They answered and
said to him, "Art thou also

* VATICAN MANUSCRIPT.—50. had not yet been given.
41. SOME said. 46. as this the man—omit. 47. them—omit.

40. these words, said.
50. to him before.

\dagger 40. The common people were treated by the Pharisees with the most sovereign contempt. They were termed *am ha-arets* people of the earth; and were not thought worthy to have a resurrection to eternal life.—Clarke.

* 40. Deut. xvi. 16, 18; John i. 21; vi. 14. \dagger 43. Ps. cxviii. 11; Jer. xxiii. 5; Micah
v. 2; Matt. ii. 6; Luke ii. 4. \dagger 45. 1 Sam. xvi. 1, 4. \dagger 46. Matt. vii. 29. \dagger 48. John
iii. 42; Acts vi. 7; 1 Cor. i. 20, 30; ii. 8. \dagger 50. John iii. 3.

της Γαλιλαίας εἰ; ἐρευνήσων καὶ ἰδε, ὅτι προ-
the Galilee art? search and see, that a pro-
φήτης ἐκ της Γαλιλαίας οὐκ ἐγήγερται.
phet out of the Galilee not has been raised.

53 * [Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον
{And went every one into the house

αὐτοῦ. ΚΕΦ. ῆ'. 8. Ἰησοῦς δὲ ἐπορεύθη εἰς
of himself. Jesus but went into

τὸ ὄρος των ελαιων. Ὁρθρου δὲ πάλιν παρε-
the mountain of the olive-trees. early morn and again he

γενετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς
came into the temple, and all the people came to

αὐτόν· καὶ καθίστας ἐδίδασκεν αὐτούς. Ἀγούσι
him, and having sat down he taught them. Bring

δε οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτόν
and the scribes and the Pharisees to him

γυναικα ἐν μοιχείᾳ κατελημμένην, καὶ στη-
a woman in adultery having been taken, and plac-

σαντες αὐτὴν ἐν μέσῳ, ἔλεγουσιν αὐτῷ·
ing her in middle, they say to him,

Διδασκαλε, αὕτη ἡ γυνὴ κατελήφθη ἐπαυτοφω-
O teacher, this the woman was taken in the very act

ρῷ μοιχευομένη. Ἐν δὲ τῷ νόμῳ Μωσῆς ἡμῖν
committing adultery. In now the law Moses to us

ἐνετείλατο τὰς τοιαύτας λιθοβολεῖσθαι· σὺ
commanded the such like to be stoned? thou

οὐκ εἰπείς; Ὁ δὲ ἐλεγον πειράζον-
therefore what sayest thou? This but they said tempting

τες αὐτόν, ἵνα ἐχῶσι κατηγορεῖν αὐτοῦ. Ὁ δὲ
him, that they might have to accuse him. The but

Ἰησοῦς κατὰ κυβας, τῷ δακτυλῷ ἐγραφεν εἰς
Jesus down stooping, with the finger wrote on

τὴν γῆν. Ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτόν,
the ground. When but they continued asking him,

ἀνακύψας εἶπε πρὸς αὐτούς· Ὁ ἀναμάρτητος
having raised up he said to them; He without sin

ὑμῶν, πρῶτος τὸν λίθον ἐπ' αὐτὴν βαλετω.
of you, first the stone on her let him cast.

Καὶ πάλιν κατὰ κυβας, ἐγραφεν εἰς τὴν γῆν.
And again down stooping, wrote on the ground.

Οἱ δὲ ἀκούσαντες, καὶ ὑπο τῆς συνειδήσεως
They and having heard, and by the conscience

ἐλεγχόμενοι, ἐξήρχοντο εἰς καθ' εἰς, ἀρξάμενοι
being convinced, went out one by one, beginning

ἀπὸ τῶν πρεσβυτέρων ἕως τῶν ἐσχάτων· καὶ
from the elders even to the last ones; and

κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν μέσῳ
left alone the Jesus, and the woman in middle

from GALILEE? Search, and see, that no Prophet has been raised † out of GALILEE."

53 * [[And every one went to his own HOUSE;

CHAPTER VIII.

1 but Jesus went to the MOUNT OF OLIVES.

2 And in the Morning he came again to the TEMPLE and All the PEOPLE came to him, and having sat down, he taught them.

3 And the SCRIBES and the PHARISEES bring to him a Woman having been taken in Adultery; and placing her in the Midst,

4 they say to him, Teacher, This WOMAN was taken in the very act, committing adultery.

5 † Now, in the LAW, Moses commanded us to stone SUCH LIKE WOMEN; therefore, what dost thou say?

6 But this they said, trying him, that they might have something of which to accuse him. But JESUS stooping down, wrote on the GROUND with his FINGER.

7 And when they continued asking him, rising up, he said to them, "He who is WITHOUT SIN of you, † let him first cast the stone at her."

8 And again, stooping down, he wrote on the GROUND.

9 And THEY, HAVING HEARD, and being convicted by their CONSCIENCES, went out, one by one, beginning from the ELDERS, even to the LAST; and JESUS was left alone, and the WOMAN standing in the Midst.

* VATICAN MANUSCRIPT.—53. to viii. 11—omit.

† 53. This conclusion, according to Calmut, was incorrect. *Jonah* was of *Gathheper*, in Galilee; see 2 Kings xiv. 25, compared with Josh. xix. 13. *Nahum* was a *Galilean*, for he was of the tribe of Simeon, and some suppose *Malachi* was of the same place.

† 53. This paragraph concerning the woman taken in adultery is wanting in the Alexandrian (see Woude's Preface.) Vatican, Ephrem, and other manuscripts of great authority, and in the oldest copies of the Syriac version; and is not cited by Origen, Chrysostom, and other ancient ecclesiastical writers. It is found in the Cambridge manuscript, though with some variations from the received text. Griesbach keeps it in his text; but with great hesitation. *Improved Version.*

ἑστῶσα. ¹⁰ Ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ μὴδὲνα
standing. Having raised up and the Jesus, and no one
θεασαμένος πλὴν τῆς γυναίκος, εἶπεν αὐτῇ· Ἡ
seeing but the woman, said to her; The
γυνὴ, ποῦ εἰσὶν ἐκεῖνοι οἱ κατηγοροὶ σου;
woman, where are those the accusers of thee?
οὐδεὶς σε κατεκρίνεν; ¹¹ Ἡ δὲ εἶπεν· Οὐδεὶς,
no one thee condemned? She said; No one,
κύριε. Εἶπε δὲ αὐτῇ ὁ Ἰησοῦς· Οὐδὲ ἐγὼ σε
O Lord. Said and to her the Jesus; Neither thee
κατακρίνω· πορεύου, καὶ μήκετι ἁμαρτάνει.]
condemn; go, and no longer do thou sin.]

¹² Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησε, λέγων·
Again therefore the Jesus to them spoke, saying;
Εγὼ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοί,
I am the light of the world; he following me,
οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ' ἐξεῖ
not not shall walk in the darkness, but shall have the
φῶς τῆς ζωῆς. ¹³ Εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι·
light of the life. Said therefore to him the Pharisees;

Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου
Thou concerning thyself dost testify; the testimony of thee
οὐκ ἐστὶν ἀληθής. ¹⁴ Ἀπεκρίθη Ἰησοῦς καὶ
not is true. Answered Jesus and

εἶπεν αὐτοῖς· Καν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ,
said to them; Even if I testify concerning myself,
ἀληθὴς ἐστὶν ἡ μαρτυρία μου· ὅτι οἶδα, ποθεν
true is the testimony of me; because I know, whence

ἦλθον, καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἰδατε,
I came, and where I go; you but not know,
ποθεν ἐρχομαι, ἢ ποῦ ὑπάγω. ¹⁵ Ὑμεῖς κατὰ
whence I came, or where I go. You according to

τὴν σάρκα κρινετε, ἐγὼ οὐ κρινῶ οὐδενά. ¹⁶ Καὶ
the flesh judge, I not judge no one. Even
εὰν κρινῶ δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθὴς ἐστίν·
if judge but I, the judgment the my true is;

ὅτι μόνος οὐκ εἰμι, ἀλλ' ἐγὼ καὶ ὁ πέμψας με
because alone not I am, but I and the having sent me
πατὴρ. ¹⁷ Καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται·
father. Also in the law and the your M has

ῥαπταὶ· “Ὅτι δύο ἀνθρώπων ἡ μαρτυρία
been written; - That two of men the testimony
ἀληθὴς ἐστίν.” ¹⁸ Εγὼ εἰμι ὁ μαρτυρῶν περὶ
true is I am he testifying concerning

ἐμαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με
myself, and testifies concerning me the having sent me
πατὴρ. ¹⁹ Ἐλέγον οὖν αὐτῷ· ποῦ ἐστὶν ὁ πατὴρ
father. They said then to him; where is the father

¹⁰ And Jesus raising up and seeing no one but the woman, said to her, “WOMAN, where are those, thine ACCUSERS? Did no one condemn Thee?”

¹¹ And she said, “No one, sir.” And Jesus said to her, “Neither do I condemn Thee; † go, and sin no more.”]

¹² Again, therefore, JESUS spoke to them, saying, † “I am the LIGHT of the WORLD; HE who FOLLOWS me shall not walk in the DARKNESS, but shall have the LIGHT of LIFE.”

¹³ Then the PHARISEES said to him, “Thou dost testify of thyself; thy TESTIMONY is not true.”

¹⁴ Jesus answered and said to them, “Even if I testify concerning myself, my TESTIMONY is true; Because I know whence I came and where I go; but you know not whence I came, or where I go.

¹⁵ † You judge according to the FLESH; † I judge no one.

¹⁶ But even if I judge, MY JUDGMENT is true; Because I am not alone, but I and the FATHER who SENT me.

¹⁷ And it has also been written in YOUR LAW, † That the TESTIMONY of Two Men is true.

¹⁸ I am ONE who TESTIFIES concerning myself, and the FATHER who SENT me testifies concerning me.”

¹⁹ Then they said to him, “Where is thy FA-

† 12. The Itabb'ns denominated the Supreme Being the *light of the world*, and this title being assumed by our Lord was a cause of offence to the Jews. The Messiah was also frequently spoken of by the prophets under the emblem of *light*. See Isa. lx. 1; xlix. 6; ix. 2. Therefore, by applying this symbol to himself, the Pharisees must at once have perceived that he claimed the Messiahship. Buxtorf in Synag. Jud. c. xxii. tells us, that the 9th day, or day after the expiration of the 8th, which belonged to “the feast of the tabernacles,” is a solemn day likewise, and is called “the feast of joy for the law;” because on that day (says he,) the last section of the law was read, the rest having been read weekly in the course of the preceding sabbaths. He adds, that on this 9th day the custom of the Jews is to take all the books of the law out of the chest and to put a candle into it, in allusion to Prov. vi. 23, or rather Psa. cxix. 106. But perhaps, after all, it was to the *light* which their understanding received from the reading of the law, that Jesus here alluded to, when he said, “I am the light of the world.”

† 11. Luke ix. 60; xli. 14; John iii. 17. † 12. John i. 4, 5, 9; iii. 19; ix. 6; xli. 8, 9, 10. † 13. John v. 31. † 14. John vii. 24. † 15. John iii. 17; xli. 17; xlviii. 32. † 16. John x. 28. † 17. Deut. xvii. 6; xli. 16; Matt. xviii. 16; 2 Cor. xii. 1; Heb. x. 28.

σου· Απεκριθη Ιησους· Ουτε εμε οιδατε, ουτε of thee? Answered Jesus; Neither me you know, nor τον πατερα μου. Ει εμε ηδετε, και τον πατερα the father of me. If me you knew, also the father μου ηδετε αν. ²⁰ Ταυτα τα ρηματα ελαλησεν of me you would know. These the words he spoke εν τῷ θησαυρω, διδασκων εν τῷ ιερῷ· και in the treasury, teaching in the temple; and ουδεις επιασεν αυτον, οτι ουπω εληλυθει ἡ ὥρα no one seized him, because not yet had come the hour αυτου. of him.

²¹ Ειπεν ουν παλιν αυτοις δ Ιησους· Εγω Said therefore again to them the Jesus; I ὑπαγω, και ζητησετε με. και εν τῇ ἁμαρτια go away, and you will seek me, and in the sin ὑμων αποθανεισθε· ὅπου εγω ὑπαγω, ὑμεις ου of you you will die; where I go, you not δυνασθε ελθειν. ²² Ελεγον ουν οἱ Ιουδαιοι are able to come. Said then the Jews;

Μητι αποκτενει ἑαυτον, οτι λεγει· Ὅπου εγω Not will he kill himself, because he says; Where ὑπαγω, ὑμεις ου δυνασθε ελθειν; ²³ Και ειπεν go, you not are able to come? And he said αυτοις· Ὑμεις εκ των κατω εστε, εγω εκ των to them; You from the beneath are, I from the ανω εμι· ὑμεις εκ του κοσμου τουτου εστε, above am; you from the world this are, εγω ουκ εμι εκ του κοσμου τουτου. ²⁴ Ειπον I not am from the world this. I said

ουν ὑμιν, οτι αποθανεισθε εν ταις ἁμαρτιας therefore to you, that you will die in the sins ὑμων· εαν γαρ μη πιστευσητε, οτι εγω εμι, of you; if for not you may believe, that I am, αποθανεισθε εν ταις ἁμαρτιας ὑμων. ²⁵ Ελεγον you will die in the sins of you. They said

ουν αυτω· Συ τις ει; Και ειπεν αυτοις δ therefore to him; Thou who art? And said to them the Ιησους· Την αρχην δ, τι και λαλω ὑμιν. Jesus; The beginning what, what even I say to you.

²⁶ Πολλα εχω περι ὑμων λαλειν, και κρινειν· Many things I have about you to say, and to judge; αλλ' ο πεμψας με αληθης εστι· καγω α ηκουσα but he having sent me true is; and I what I heard παρ' αυτου, ταυτα λεγω εις τον κοσμον. ²⁷ Ουκ from him, these things I say to the world. Not

εγνωσαν, οτι τον πατερα αυτοις ελεγει. ²⁸ Ειπεν they knew, that the father to them he spoke. Said

ουν * [αυτοις] δ Ιησους· Ὅταν ὑψωσῃτε τον υιον then [to them] the Jesus; When you may lift up the son του ανθρωπου, τοτε γνωσεσθε οτι εγω εμι· και of the man, then you will know that I am; και απ' εμαυτου ποιω ουδεν, αλλα καθως εδιδαξε με from myself I do nothing, but as taught me ο πατηρ μου ταυτα λαλω· ²⁹ και ο πεμψας με, the father of me these things I say; and he having sent me, μετ' εμου εστιν· ουκ αφηκε με μονον ο πατηρ, with me is; not left me alone the father.

THER?" Jesus answered, "You neither know Me, nor my FATHER; if you knew Me, you would also know my FATHER."

²⁰ † These words he spoke in the TREASURY, teaching in the temple; and no one seized him, because his HOUR had not yet come.

²¹ Then * he said to them again, † "I am going away, and you will seek me, and I will die in your SIN; where I go, you cannot come."

²² The JEWS therefore said, "Will he kill himself, that he says, Where I go, you cannot come?"

²³ And he said to them. "You are from BELOW; I am from ABOVE. † You are of * THIS WORLD; I am not of this WORLD."

²⁴ Therefore I said to you, That you will die in your SINS; for if you believe not That I am he, you will die in your SINS."

²⁵ Then they said to him, "Who art thou?" * JESUS says to them, Even what I said to you at the BEGINNING.

²⁶ I have many things to say and to judge concerning you; but HE who SENT me is true; † and what I heard from him, These things I say to the WORLD."

²⁷ They knew not That he spoke to them of the FATHER.

²⁸ Jesus therefore said, † "When you shall lift up the SON of MAN, then you will know That I am he; and I do nothing of myself; but as my FATHER taught me, I say These things."

²⁹ And HE who SENT me is with me; * he has not left me alone; † Because I

* VATICAN MANUSCRIPT.—21. he said.

23. of This WORLD.

25. Jesus says,

23. to them—omit.

29. he has not left me.

† 20. Mark xii. 41.

† 21. John vii. 34; xiii. 35.

† 23. John xv. 10; xvii. 16;

† John iv. 5.

† 20. John iii. 32; xv. 15.

† 23. John xii. 32.

† 29. John iv.

84; v. 30; vi. 38.

ὅτι ἐγὼ τὰ ἀρεστά αὐτῷ ποίω πάντοτε.
because I the things pleasing to him do always.

30 Ταῦτα αὐτοῦ λαλῶντος, πολλοὶ ἐπίστευσαν
These of him speaking, many believed

εἰς αὐτόν.
into him.

31 Ἐλέγει οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευ-
Said then the Jesus to those having believed

κotas αὐτῷ Ἰουδαίους· Ἐὰν ὑμεῖς μείνητε ἐν τῷ
him Jews, If you may abide in the

λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταὶ μου ἐστέ, 32 καὶ
word the my, truly disciples of me you are, and

γινώσκεισθε τὴν ἀληθειαν, καὶ ἡ ἀλήθεια ἐλευθε-
you shall know the truth, and the truth shall make

ρῶσέ ὑμᾶς. 33 Ἀπεκρίθησαν αὐτῷ· Σπέρμα
free you. They answered him; Seed

Ἀβραὰμ ἐσμεν, καὶ οὐδενὶ δεδουλευκαμεν πώ-
of Abraham we are, and to no one have we been slaves at

ποτε· πῶς συ λέγεις· Ὅτι ἐλευθεροὶ γενήσεσθε;
any time; how thou sayest; That free you shall become?

34 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω
Answered them the Jesus; Indeed indeed I say

ὑμῖν, ὅτι πᾶς ὁ ποίῳ τὴν ἁμαρτίαν, δούλος
to you, that every one who is doing the sin, a slave

ἐστί τῆς ἁμαρτίας. 35 Ὁ δὲ δούλος οὐ μένει ἐν
is of the sin. The but slave not abides in

τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα.
the house to the age; the son abides to the age.

36 Ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, οὐτως ἐλευ-
If then the son you may make free, really free

θεροὶ ἐσεσθε. 37 Οἶδα, ὅτι σπέρμα Ἀβραὰμ ἐστε·
you shall be. I know, that seed of Abraham you are;

ἀλλὰ ζητεῖτε με ἀποκτείνειν, ὅτι ὁ λόγος ὁ ἐμὸς
but you seek me to kill, because the word the mine

οὐ χωρεῖ ἐν ὑμῖν. 38 Ἐγὼ δ' ἑώρακα παρὰ τῷ
not have place in you. I what have seen from the

πατρὶ μου, λαλῶ· καὶ ὑμεῖς οὖν ὁ ἐώρακατε
father of me I speak; and you therefore what you have seen

παρὰ τῷ πατρὶ ὑμῶν, ποιεῖτε. 39 Ἀπερίθησαν
from the father of you, do. They answered

καὶ εἶπον αὐτῷ· Ὁ πατὴρ ἡμῶν Ἀβραὰμ ἐστὶ.
and said to him; The father of us Abraham is.

Λέγει αὐτοῖς ὁ Ἰησοῦς· Εἰ τέκνα τοῦ Ἀβραὰμ
Says to them the Jesus, If children of the Abraham

ἐστέ, τὰ ἔργα τοῦ Ἀβραὰμ ἐποιεῖτε· 40 Νῦν δὲ
you are, the works of the Abraham you would do: Now but

ζητεῖτε με ἀποκτείνειν, ἄνθρωπον, ὃς τὴν ἀλη-
you seek me to kill, a man, who the truth

θειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ θεοῦ·
to you have spoken, which I have heard from the God;

τοῦτο Ἀβραὰμ οὐκ ἐποίησεν. Ὑμεῖς ποιεῖτε τὰ
this Abraham not did. You do the

ἔργα τοῦ πατρὸς ὑμῶν. 41 Εἶπον οὖν αὐτῷ·
works of the father of you. They said then to him,

always do the things pleas-
ing to him."

30 As he was speaking
These things, many believed
into him.

31 Jesus therefore said
to the Jews who had be-
lieved him, "If you abide
in MY word, you are cer-
tainly my Disciples.

32 And you shall know
the TRUTH, and the
TRUTH shall make you
free."

33 They answered him,
"We are Abraham's Off-
spring, and have never
been in slavery to any one.
How dost thou say, 'You
shall become free'?"

34 * Jesus answered
them, "Indeed, I assure
you, † that EVERY ONE
DOING SIN is a Slave of
SIN.

35 † But the SLAVE does
not abide in the HOUSE
to the AGE, the son abides to
the AGE

36 If, therefore, the SON
make you free, you will in-
deed be free.

37 I know That you are
ABRAHAM'S Offspring; but
you are seeking to kill Me,
Because MY word has no
place in you.

38 † I speak what I
have seen with my FA-
THER; and you, therefore,
do what you have * heard
from your FATHER."

39 They answered and
said to him, "Our FATHER
is Abraham." Jesus says
to them, † "If you were
Children of ABRAHAM, you
would do the WORKS of
ABRAHAM.

40 But now you are
seeking to kill Me, a Man
who has spoken to you the
TRUTH, which I heard from
God; This Abraham did
not.

41 You do the WORKS
of your FATHER " * They
said to him, We have not

* VATICAN MANUSCRIPT.—34. Jesus
said to him

38. heard from your FATHER.

41. They

32. Rom. vi 14, 18 22, viii 9, Gal. v. 17, James i. 25; ii. 12.

35. Gal. iv. 30.

34. Rom. vi 16 20;

36. Gal. ii. 7, 20.

38. John iii. 32; v. 19, 30; xiv. 14, 24.

Ἡμεῖς ἐκ πορνείας οὐ γεγεννημένοι· ἵνα πατέρα ἔχομεν, τὸν θεόν. ⁴² Εἶπεν αὐτοῖς ὁ Ἰησοῦς·

Εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν, ἠγαπάτε ἀν' ἐμεῖ· ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἤκω· οὐδὲ γὰρ ἀπ' ἐμαυτοῦ ἐληλυθα, ἀλλ' ἐκεῖνος με ἀπέστειλε.

⁴³ Διὰ τί τὴν λαλίαν τὴν ἐμὴν οὐ γινώσκετε;

Ὅτι οὐ δύνασθε ἀκοεῖν τὸν λόγον τοῦ ἐμοῦ.

⁴⁴ Ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστε, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν·

Εκεῖνος ἀνθρωποκτονὸς ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐχ ἔστηκεν· ὅτι οὐκ ἐστὶν ἀλήθεια ἐν αὐτῷ.

Ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ· ὅτι ψεῦστης ἐστὶ, καὶ ὁ πατὴρ αὐτοῦ.

⁴⁵ Ἐγὼ δὲ ὅτι τὴν ἀληθειαν λέγω, οὐ πιστεύετε μοι.

⁴⁶ Τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας;

Εἰ ἀληθειαν λέγω, διὰ τί ὑμεῖς οὐ πιστεύετε μοι;

⁴⁷ Ὃν ἐκ τοῦ θεοῦ, τὰ ῥήματα τοῦ θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστε.

⁴⁸ Απεκριθῆσαν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ· Οὐ καλῶς λέγομεν ἡμεῖς, ὅτι Σαμαριτῆς εἶ συ, καὶ δαίμονιον ἔχεις.

⁴⁹ Απεκριθὼν Ἰησοῦς· Ἐγὼ δαίμονιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετε με.

⁵⁰ Ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἐστὶν ὁ ζῶν καὶ κρίνων.

⁵¹ Ἀμὴν ἀμὴν λέγω ὑμῖν, εἰς τὸν λόγον τοῦ ἐμοῦ τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.

⁵² Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι· Νῦν ἐγνώκαμεν, ὅτι δαίμονιον ἔχεις· Ἀβραὰμ ἀπε-

been born of Fornication; we have One Father, God.

⁴² * Jesus said to them, * "If God were your FATHER, you would love me; for I came forth from God, and am come; for I am not even come of myself, but he sent Me.

⁴³ Why do you not know MY SPEECH? Because you can not hear MY WORD.

⁴⁴ * You are from the FATHER, the ACCUSER, and the LUSTS of your FATHER you wish to do. He was a Manslayer from the Beginning, and has not stood in the TRUTH, Because there is no Truth in him! When [any one] speaks a FALSEHOOD, he speaks from his OWN; Because his FATHER also is a LIAR.

⁴⁵ But because I speak the TRUTH, you do not believe me.

⁴⁶ Who of you convicts me of Sin? If I speak the Truth, why do you not believe me?

⁴⁷ * He who is from God hears the WORDS of God; on this account you hear not, because you are not from God.

⁴⁸ The Jews answered and said to him, "Do we not say well That thou art a Samaritan, and hast a Demon?"

⁴⁹ Jesus answered, "I have not a Demon; but I honor my FATHER, and you dishonor me.

⁵⁰ But I seek not my GLORY, there is ONE who SEEKS it, and judges.

⁵¹ Indeed, I assure you, † If any one keep MY Word, he will by no means see Death to the AGE.

⁵² * The Jews said to him, "Now we know That thou hast a Demon. † Abra-

* VATICAN MANUSCRIPT.—42. JESUS. 42. FATHER. 51. MY WORD. 52. THE JEWS SAID.

† 42. 1 John v. 43; vii. 28, 29. † 44. 1 John iii. 8. † 47. John x. 23, 27; 1 John 8. † 48. John vii. 20; x. 20. † 50. John v. 41; vii. 13. † 51. John v. 34; xii. 26. — † 52. Zech. i. 5; Heb. xi. 13.

θανε και οι προφηται, και συ λεγεις· Εαν τις
and the propheta, and thou sayest, If anyone
τον λογον μου τηρηση, ου μη γευσεται θανατου
the word of me may keep, not not may taste of death
εις τον αιωνα. ⁵³ Μη συ μειζων ει του πατρος
to the age. Not thou greater art of the father
ημων Αβρααμ, οστις απεθανε· και οι προφηται
of us Abraham, who died? and the propheta
απεθανον· τινα σεαυτον ποιεις· ⁵⁴ Απεκριθη
died, whom thyself makest thou? Answered
Ιησους· Εαν εγω δοξαζω εμαυτον, η δοξα μου
Jesus: If I glorify myself, the glory of me
ουδεν εστιν. Εστιν ο πατηρ μου ο δοξαζων με,
nothing is. He is the father of me who glorifying me,
ον υμεις λεγετε, οτι θεος υμων εστι, ⁵⁵ και ουκ
whom you say, that a God of you he is, and not
εγνωκατε αυτον· εγω δε οίδα αυτον. Και εαν
you know him; I but know him. And if
ειπω, οτι ουκ οίδα αυτον, εσομαι ομοιος υμων,
say, that not I know him, I shall be like you,
ψευστης. Αλλ' οίδα αυτον, και τον λογον
a liar. But I know him, and the word
αυτον τηρω. ⁵⁶ Αβρααμ ο πατηρ υμων ηγαλλι-
oth him I keep. Abraham the father of you ardently
ασατο, ινα ιδη την ημεραν την εμην· και ειδε,
desired, that he might see the day the my; and he saw,
και εχαρη. ⁵⁷ Ειπον ουν οι Ιουδαιοι προς
and was glad. Said then the Jews to
αυτον· Πεντηκοντα ετη ουπω εχεις, και Αβρααμ
him: Fifty years not yet thou art, and Abraham
εωρακας· ⁵⁸ Ειπεν αυτοις ο Ιησους· Αυτη αμην
hast thou seen? Said to them the Jesus, Indeed indeed
λεγω υμιν, πριν Αβρααμ γενεσθαι, εγω ειμι.
I say to you, before Abraham to have been born, I am.
⁵⁹ Ηραν ουν λιθους, ινα βαλωσιν επ' αυτον·
They took up therefore stones, that they might cast on him:
Ιησους * [δε] εκρυβη, και εξηλθεν εκ του ιερου.
Jesus [but] hid himself, and went out of the temple.

ΚΕΦ. 9. 9.

¹ Και παραγων, ειδεν ανθρωπον τυφλον εκ
And passing by, he saw a man blind from
γενετης. ² Και πρωτησαν αυτον οι μαθηται
birth. And asked him the disciples
αυτου, λεγοντες· Ραββι, τις ημαρτεν· ουτος,
of him, saying; Rabbi, who sinned? this,
η οι γονεις αυτου, ινα τυφλος γεννηθη; ³ Απεκ-
or the parents of him, that blind he should be born? An-
ριθη Ιησους· Ουτε ουτος ημαρτεν, ουτε οι
swered Jesus; Neither this sinned, nor the
γονεις αυτου· αλλ' ινα φανερωθη τα εργα του
parents of him; but that may be manifested the works of the
θεου εν αυτω. ⁴ Εμε δει εργαζεσθαι τα εργα
God to him. Me it behoves to work the works

ham died, and the PROPHETS; and thou sayest, If any one keep my word, he will by no means * see Death to the AGE.

⁵³ Art thou greater than our FATHER Abraham, who died, and the PROPHETS died? Whom dost * thou make thyself?

⁵⁴ Jesus answered, "If * I should glorify myself, my GLORY is nothing? * He who GLORIFIES me is my FATHER, of whom you say, That he is your God.

⁵⁵ And you have not known him, but I know him; and if I say, that I do not know him, I shall be like you a liar; but I know him, and keep his word.

⁵⁶ Abraham, your FATHER, ardently desired that he might see MY DAY; and he saw, and was glad."

⁵⁷ Then the Jews said to him, "Thou art not yet Fifty Years old, and hast thou seen Abraham?"

⁵⁸ * Jesus said to them, "Indeed, I assure you, Before Abraham was born, I am he."

⁵⁹ † Then they took up Stones that they might cast at him; but Jesus hid himself, and went forth out of the TEMPLE.

CHAPTER IX.

¹ And passing along, he saw a Man blind from Birth.

² And his DISCIPLES asked him, saying, "Rabbi, † who sinned, he, or his PARENTS, so that he was born blind?"

³ Jesus answered, "Neither did he sin, nor his PARENTS, but that the WORKS of God might be displayed in him.

⁴ † * I must perform the

* VATICAN MANUSCRIPT.—⁵³ see Death to the AGE. ⁵⁴ I should glorify. ⁵⁸ Jesus. ⁵⁹ but—omit. † We must.

† 54. John v. 41; xvi. 14; xvii. 1; Acts iii. 13; 2 Pet. i. 17. † 56. Heb. xi. 13. † 59. John x. 31. 39; xi. 8. † 2. ver. 34. † 4. John iv. 34; v. 10, 30; xi. 9; xii. 35; xvii. 4.

του πεμφάιτος με, ἕως ἡμέρα ἐστίν· ἐρχεται
of the sending me, while day it is; comes
νυξ, ὅτε οὐδεὶς δύναται ἐργάζεσθαι. ⁵ Ὃταν ἐν
night, when no one is able to work. While in
τῷ κόσμῳ ὦ, φως εἰμι τοῦ κόσμου. ⁶ Ταῦτα
the world I may be, light I am of the world. These things
εἰπὼν, ἐπτύσε χαμαί, καὶ ἐποίησε πηλὸν ἐκ τοῦ
saying, he spit on the ground, and made clay of the
πτυσμάτος, καὶ ἐπεχρίσε τὸν πηλὸν ἐπὶ τοὺς
spittle, and rubbed the clay on the
οφθαλμοὺς τοῦ τυφλοῦ, ⁷ καὶ εἶπεν αὐτῷ·
eyes of the blind, and said to him.
Ἵπαγε, νίψαι εἰς τὴν κολυμβηθῆραν τοῦ Σιλωάμ·
Go, wash thyself to the pool of the Siloam;
(ὃ ἐρμηνεύεται, ἀπεσταλμένος.) Ἀπῆλθεν
(which is interpreted, having been sent.) He went away.
* [οὐν, καὶ ἐνίψατο, καὶ ἦλθε] βλέπων. ⁸ Οἱ
[therefore, and washed himself, and came] seeing. The
οὐν γείτονες, καὶ οἱ θεωροῦντες αὐτὸν τὸ προ-
then neighbors, and those seeing him the be-
τερον, ὅτι προσαιτῆς ἦν, ἐλέγον· Οὐχ οὗτος
fore, because a beggar he was, said; Not this
ἐστίν· ὁ καθημένος καὶ προσαιτῶν· ⁹ Ἄλλοι
is he sitting and begging? Others
ἐλέγον· Ὅτι οὗτος ἐστίν. Ἄλλοι δὲ· Ὅτι
said, That this is, Others but, That
ὁμοίος αὐτῷ ἐστίν· Ἐκεῖνος ἐλέγεν· Ὅτι ἐγώ
like him is, He said; That I
εἰμι. ¹⁰ Ἐλέγον οὐν αὐτῷ· Πῶς ἀνεῴχθησαν
am. They said then to him, How were opened
σου οἱ οφθαλμοί; ¹¹ Ἀπεκρίθη ἐκεῖνος· * [καὶ
of thee the eyes? Answered he (and
εἶπεν·] Ἄνθρωπος, λεγομένος Ἰησοῦς, πηλὸν
said.) A man, being named Jesus, clay
ἐποίησε, καὶ ἐπεχρίσε μὲν τοὺς οφθαλμούς, καὶ
made, and rubbed of me the eyes, and
εἶπε μοι· Ἵπαγε εἰς τὸν Σιλωάμ, καὶ νίψαι.
said to me; Go into the Siloam, and wash thyself
Ἀπελθὼν δὲ καὶ νίψαμενος, ἀνεβλεψα. ¹² Εἶπον
Going and washing myself, I obtained sight. They said
οὐν αὐτῷ· Πού ἐστιν ἐκεῖνος; Ἀπεκρίθη· Οὐκ οἶδα.
then to him; Where is he, He says; Not I know.
¹³ Ἀγούσιν αὐτὸν πρὸς τοὺς Φαρισαίους,
They bring him to the Pharisees, that
ποτε τυφλόν. ¹⁴ Ἦν δὲ σάββατον, ὅτε τὸν
once blind. It was and a sabbath, when the
πηλὸν ἐποίησεν δὲ Ἰησοῦς, καὶ ἀνεῴξεν αὐτοῦ
clay made the Jesus, and opened of him
τοὺς οφθαλμούς. ¹⁵ Πάλιν οὐν πρῶτων αὐτοῦ
the eyes. Again therefore asked him
καὶ οἱ Φαρισαῖοι, πῶς ἀνεβλεψεν. Ὁ δὲ εἶπεν
also the Pharisees, how he obtained sight. He and said
αὐτοῖς· Πηλὸν ἐπέθηκε μου ἐπὶ τοὺς οφθαλμούς,
to them; Clay he put of me on the eyes,

WORKS of HIM who SENT me while it is Day; Night comes, when no one can work.

⁵ While I am in the WORLD, I am the LIGHT of the WORLD."

⁶ Saying these things, he spit on the GROUND, and made CLAY of the SPITTLE, and * he put the CLAY on his EYES,

⁷ and said to him, "Go wash thyself in the POOL of SILOAM," (which signifies, Sent) He went away, therefore, and washed himself, and came seeing.

⁸ Then the NEIGHBOURS, and THOSE who had PREVIOUSLY seen him, because he was a Beggar, said, "Is not THIS he who was SITTING and begging?"

⁹ Some said, "THIS is he;" others * said, "No; but he is like him;" he said, "I am he."

¹⁰ They then said to him, "How were THINE EYES opened?"

¹¹ He answered * "The MAN called Jesus made CLAY, and rubbed my EYES, and said to me, 'Go to the SILOAM, and wash thyself.' * I went, therefore, and washed myself, and obtained sight.

¹² * And they said to him, "Where is he?" He says, "I do not know."

¹³ They bring him that was formerly BLIND to the PHARISEES.

¹⁴ And it was a * Sabbath when Jesus made the CLAY, and opened His EYES.

¹⁵ Then the PHARISEES also asked him again how he obtained his sight. And he said to them, "He put Clay on Mine EYES, and I washed myself, and see."

* VATICAN MANUSCRIPT.—6. He put the CLAY thereof on his eyes, and said. 7. therefore, and washed, and came—omit. 9. said; "No; but he is." 11. and said—omit. 11. The man called. 11. I went therefore and. 12. And they said to him. 14. a Sabbath, on which Day Jesus.

† 7. The Pool of Siloam is described by recent travellers to have been "a well built oblong tank, some fifty feet long, nearly twenty deep, and somewhat less than this wide." It has now only about two feet of water in it. It is supplied from an upper fountain through a well-cut conduit more than a quarter of a mile long.

2. b. John i. 5, 9; iii. 19, viii. 12, xii. 35, 46.

3. c. Mark vii. 33; viii. 23.

καὶ ἐνίψαμην, καὶ βλέπω. ¹⁶ Ἐλεγον οὖν ἐκ
and I washed myself, and see. Said therefore of
τῶν Φαρισαίων τινες· Οὗτος δὲ ἄνθρωπος οὐκ
the Pharisees some; This the man not
ἐστὶ παρὰ τοῦ θεοῦ, ὅτι τὸ σαββατὸν οὐ τηρεῖ.
is from the God, because the sabbath not he keeps.
Ἄλλοι ἐλεγον· Πῶς δυνατὶ ἄνθρωπος ἁμαρ-
Others said; How is able a man a
τωλὸς τοιαῦτα σημεῖα ποιεῖν; Καὶ σχίσμα ἦν
manner such signs to do? And a division was
ἐν αὐτοῖς. ¹⁷ Λέγουσι τῷ τυφλῷ πάλιν· Σὺ τί
among them. They say to the blind again; Thou what
λέγεις περὶ αὐτοῦ, ὅτι ἠνοιξε σοὺ τοὺς ὀφθαλ-
sayest concerning him, seeing that he opened of thee the eyes?
μοὺς; Ὁ δὲ εἶπεν· Ὅτι προφήτης ἐστίν. ¹⁸ Οὐκ
He and said; That a prophet he is. Not
ἐπιστεύσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι τυφ-
believed therefore the Jews concerning him, that blind
λὸς ἦν, καὶ ἀνεβλέψεν, ἕως οὗτου ἐφώνησαν
he was, and obtained sight, till when they called
τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος. ¹⁹ Καὶ
the parents of him the having obtained sight. And
ῥωτήσαν αὐτοὺς, λέγοντες· Οὗτος ἐστὶν ὁ υἱὸς
they asked them, saying; This is the son
ὑμῶν, ὃν ὑμεῖς λέγετε, ὅτι τυφλὸς ἐγεννήθη;
of you, whom you say, that blind he was born?
πῶς οὖν ἄρτι βλέπει; ²⁰ Ἀπεκρίθησαν * [αὐτοῖς]
how then now he sees? Answered [them]
οἱ γονεῖς αὐτοῦ καὶ εἶπον· Οἶδαμεν, ὅτι οὗτος
the parents of him and said; We know, that this
ἐστὶν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη·
is the son of us, and that blind he was born.
²¹ πῶς δὲ νῦν βλέπει, οὐκ οἶδαμεν· ἢ τις ἠνοιξεν
how out now he sees, not we know; or who opened
αὐτοῦ τοὺς ὀφθαλμούς, ἡμεῖς οὐκ οἶδαμεν,
of him the eyes, we do not know.
αὐτὸς ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε· αὐτὸς
he full age has, him ask you; he
πρὸς αὐτοῦ λαλήσει. ²² Ταῦτα εἶπον οἱ
concerning himself shall speak. These things said the
γονεῖς αὐτοῦ, ὅτι ἐφοβούντο τοὺς Ἰουδαίους.
parents of him, because they feared the Jews.
Ἡδὴ γὰρ συνετέθειντο οἱ Ἰουδαῖοι, ἵνα ἐὰν τις
Already for had agreed the Jews, that if any one
αὐτὸν ὁμολογήσῃ Χριστὸν, ἀποσυνάγωγος
him should confess Anathematized, from the synagogue.
γενήται. ²³ Δια τοῦτο οἱ γονεῖς αὐτοῦ εἶπον·
should be. Through this the parents of him said.
Ὅτι ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε. ²⁴ Ἐφω-
that full age he has, him ask you. They
νήσαν οὖν ἐκ δευτέρου τὸν ἄνθρωπον, ὃς ἦν
asked therefore a second time the man, who was
τυφλός, καὶ εἶπον αὐτῷ· Δός δοξάν τῷ θεῷ·
blind, and said to him; Give glory to the God.
ἡμεῖς οἶδαμεν, ὅτι ὁ ἄνθρωπος οὗτος ἁμαρτωλὸς
we know, that the man this a sinner

¹⁶ Then some of the PHARISEES said, "THIS MAN is not from * God. Because he keeps not the sabbath." Others said, "How can a sinful Man perform such Signs?" And there was a Division among them.

¹⁷ * They say to the BLIND man again, "What dost thou say concerning him, Seeing that he opened Thine EYES?" And he said, "He is a Prophet."

¹⁸ The JEWS, therefore, did not believe of him. That he was blind and obtained sight, till they called the PARENTS of HIM who RECEIVED SIGHT.

¹⁹ And they asked them, saying, "Is this your SON, of whom you say, 'That he was born blind?' How then does he now see?"

²⁰ * Then his PARENTS answered and said, "We know That this is our SON, and That he was born blind;

²¹ but how he now sees, we know not; or who opened His EYES, we know not; * ask Him, he is of mature Age; he will speak concerning himself."

²² His PARENTS said this, † Because they were afraid of the JEWS; for the JEWS had already determined, that if any one should acknowledge him to be the Messiah, † he should be expelled from the synagogue.

²³ On this account PARENTS said, "He is mature Age, ask him."

²⁴ They called, therefore, a second time, the MAN who had been blind, and said to him, "Give glory to God; we know * That This Man is a Sinner."

* VATICAN MANUSCRIPT.—10. God.
20. them—omit.
Athen 16.

17. Then they say.

20. Then his PARENTS.

21. ask Him; he is of mature Age; he will

24. That This

† 16. ver. 33; John III. 2.

† 10. John VII. 12, 45; x. 19.

† 17. John IV. 19; vi. 16

† 21. John VII. 13; xli. 43; xix. 38; Acts v. 13.

† 22. ver. 34; John xvi. 2.

εστιν. ²⁵ Απεκριθη ουν εκεινος * [και ειπεν] ^{is. Answered them he and said.]}
 Ει αμαρτωλος εστιν, ουκ οίδα· ἐν οίδα, ὅτι ^{is a sinner he is, not I know; one I know, that}
 τυφλος ὦν, ἀρτι βλεπω. ²⁶ Εἶπον δὲ αὐτῷ ^{blind being, now I see. They said and to him}
 * [παλιν] Τι ἐποίησε σοι; πῶς ἡνοιξε σου ^{[again:] What did he to thee? how opened of thee}
 τοὺς ὀφθαλμοὺς; Απεκριθη αὐτοῖς· Εἶπον ὑμῖν ^{the eyes; He answered them; I said to you}
 ἤδη, γὰρ οὐκ ἠκουσατε· τι παλιν θελετε ^{already and not you did hear; why again do you wish}
 ἀκοῦν; μὴ καὶ ὑμεῖς θελετε αὐτοῦ μαθηταί ^{to hear? not also you wish of him}
 γενέσθαι; ²⁸ Ελοιδόρησαν αὐτὸν, καὶ εἶπον· Σὺ ^{to be? They reviled him, and said; Thou}
 εἰ μαθητὴς ἐκεῖνον· ἡμεῖς δὲ τοῦ Μωσῆς ἐσμεν ^{art a disciple of him; we but of the Moses are}
 μαθηταί. ²⁹ Ἡμεῖς οἶδαμεν, ὅτι Μωσὴ λέλα- ^{disciples. We know, that to Moses has}
 ἤκεν ὁ θεός· τοῦτον δὲ οὐκ οἶδαμεν ποθεν ^{spoken the God; this but not we know whence}
 εστιν. ³⁰ Απεκριθη ὁ ἄνθρωπος καὶ εἶπεν ^{is. Answered the man and said}
 αὐτοῖς· Ἐν γὰρ τούτῳ θαυμαστον ἐστίν, ὅτι ^{to them; In for this a wonder is, that}
 ὑμεῖς οὐκ οἰδατε ποθεν ἐστίν, καὶ ἀνεῴξε μου ^{you not know whence he is, and he has opened of me}
 τοὺς ὀφθαλμοὺς. ³¹ Οἶδαμεν * [δὲ,] ὅτι ἄμαρ- ^{the eyes. We know [but,] that sin-}
 τῶν ὁ θεὸς οὐκ ἀκούει· ἀλλ' ἐάν τις θεοσε- ^{ners the God not hears; but if any one a worshipper}
 βῆς ἢ, καὶ το θελημα αὐτοῦ ποιῇ, τούτου ^{of God may be, and the will of him may do, this}
 ἀκούει. ³² Ἐκ τοῦ αἰῶνος οὐκ ἠκουσθῆ, ὅτι ^{he hears. From the age not it was heard, that}
 ἡνοιξε τις ὀφθαλμοὺς τυφλοῦ γεγεννημένου. ^{opened any one eyes of blind having been born.}
³³ Εἰ μὴ ἢν οὗτος παρὰ θεοῦ, οὐκ ἠδύνατο ποιεῖν ^{If not was this from God, not were able to do}
 οὐδέν. ³⁴ Απεκριθῆσαν καὶ εἶπον αὐτῷ· Ἐν ^{nothing. They answered and said to him; In}
 ἁμαρτιαῖς σὺ ἐγεννηθῆς ὅλος· καὶ σὺ διδασκεῖς ^{sins thou wast born wholly; and thou teachest}
 ἡμᾶς; Καὶ ἐξβαλον αὐτὸν ἐξω. ³⁵ Ἦκουσεν ὁ ^{us? And they cast him out. Heard the}
 Ἰησοῦς, ὅτι ἐξέβαλον αὐτὸν ἐξω· καὶ εὗρων ^{Jesus, that they cast him out; and having found}
 αὐτὸν, εἶπεν * [αὐτῷ] Σὺ πιστεύεις εἰς τὸν ^{him, said [to him:] Thou believest into the}
 υἱὸν τοῦ θεοῦ; ³⁶ Απεκριθῆ ἐκεῖνος καὶ εἶπε· ^{son of the God? answered he and said;}
 Καὶ τίς ἐστίν, κυρίε, ἵνα πιστεύω εἰς αὐτόν; ^{And who is he, O sir, that I may believe into him?}
³⁷ Εἶπε * [δὲ] αὐτῷ ὁ Ἰησοῦς· Καὶ ἑώρακας ^{Said [and] to him the Jesus; Even thou hast seen}

²⁵ Then he answered, "If he is a Sinner, I know not; One thing I do know, That having been blind, now I see."

²⁶ And they said to him, "What did he do to thee? How did he open Thine eyes?"

²⁷ He answered them, "I told you just now, and did you not hear? * Why then do you wish to hear again? are you also willing to become His Disciples?"

²⁸ * And they reviled him, and said, "Thou art his Disciple; but we are Disciples of Moses."

²⁹ We know That God has spoken to Moses; but This person—we know not whence he is."

³⁰ The MAN answered and said to them, "Why, in this is a wonder, That you know not whence he is, and he opened My eyes!"

³¹ We know; That God does not hear Sinners; but if any one be a Worshipper of God, and performs his WILL, him he hears.

³² From the (earliest) AGE it was not heard, that any one opened the Eyes of one having been born blind.

³³ If he were not from God, he could do nothing."

³⁴ They answered and said to him, "Thou wast entirely born in Sins, and dost thou teach us?" And they cast him out.

³⁵ Jesus heard That they had cast him out; and having found him, he said to him, "Dost thou believe into the * SON of God?"

³⁶ We answered and said, "Who is he, Sir, that I may believe into him?"

³⁷ Jesus said to him, "Thou hast even seen him."

* VATICAN MANUSCRIPT.—25. and said—omit.

26. again—omit.

27. Why then

do you wish.

28. and they reviled.

31. But—omit.

35. to him—omit.

35. SON OF MAN? and he said, Who.

37. and—omit.

1. 20. John viii. 14.
xv. 8, 20; xviii. 9.

1. 30. John iii. 10.
1. 35. Matt. xvi. 16; John x. 30; 1 John v. 13.

1. 31. Job xlvii. 9; Psa. lxxv. 18; Prov.

αὐτον, καὶ ὁ λαλῶν μετὰ σου, ἐκεῖνος ἐστίν.
him, and he talking with thee, he is.
38 Ὁ δὲ εἶπεν· Πιστεύω, κυριε· καὶ προσεκύνησεν
He and said; I believe, O sir; and he prostrated
αὐτῷ. 39 Καὶ εἶπεν ὁ Ἰησοῦς· Εἰς κρίμα ἐγὼ εἰς
to him. And said the Jesus; For judgment I into
τοῦ κόσμου τούτου ἦλθον, ἵνα οἱ μὴ βλέποντες
the world this came, that those not seeing
βλέπωσι, καὶ οἱ βλέποντες τυφλοὶ γενῶνται.
might see, and those seeing blind might become.
40 * [Καὶ] ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ
[And] heard of the Pharisees these things those
ὄντες μετ' αὐτοῦ, καὶ εἶπον αὐτῷ· Μὴ καὶ ἡμεῖς
being with him, and said to him; Not also we
τυφλοὶ ἐσμεν; 41 Εἶπεν αὐτοῖς ὁ Ἰησοῦς· Εἰ
blind are? Said to them the Jesus; If
τυφλοὶ ἦτε, οὐκ ἂν εἶχετε ἁμαρτίαν· νῦν δὲ
blind you were, not you would have sin; now but
λέγετε· Ὅτι βλέπομεν· ἡ * [οὖν] ἁμαρτία
you say; That we see; the [therefore] sin
ὑμῶν μένει.
of you remains.

ΚΕΦ. θ'. 10.

1 Ἀμην ἀμην λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος
Indeed indeed I say to you, he not entering
διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων,
through the door into the fold of the sheep,
ἀλλὰ ἀναβαινὼν ἀλλαχόθεν, ἐκεῖνος· κλεπτὴς
but going up another way, he a thief
ἐστί καὶ λῃστής. 2 ὁ δὲ εἰσερχόμενος διὰ τῆς
is and a robber; he but entering through the
θύρας, ποιμὴν ἐστὶ τῶν προβάτων. 3 Τοῦτ' ὁ
door, shepherd is of the sheep. To him the
θυρῶρος ἀνοίγει· καὶ τὰ πρόβατα τῆς φωνῆς
doorkeeper opens; and the sheep the voice
αὐτοῦ ἀκούει· καὶ τὰ ἰδία πρόβατα καλεῖ κατ'
of him hears, and the own sheep he calls by
ὄνομα, καὶ ἐξαγεί αὐτά. 4 * [Καὶ] ὅταν τὰ ἰδία
name, and he leads out them. [And] when the own
πρόβατα ἐκβάλῃ, ἐμπροσθεν αὐτῶν πορεύεται·
sheep he puts forth, before them he goes;
καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασιν τὴν
and the sheep him follows, because they know the
φωνὴν αὐτοῦ. 5 Ἀλλοτρίῳ δὲ οὐ μὴ ἀκολου-
voice of him. A stranger but not they may
θῶσιν, ἀλλὰ φεύγουνται ἀπ' αὐτοῦ· ὅτι οὐκ
follow, but will flee from him; because not
οἶδασιν τῶν ἀλλοτρίων τὴν φωνήν. 6 Ταῦτ' ἡ
they know of the strangers the voice. This

and HE who is TALKING with thee is HE."

38 AND HE said, "Lord, I believe;" and he threw himself prostrate before him.

39 AND JESUS said, "For Judgment came I into this world; so that THOSE NOT SEEING may see, and THOSE SEEING may become blind."

40 THOSE of the PHARISEES BEING with him heard these things, and said to him, "Are we blind also?"

41 * Jesus said to them, "If you were blind, you would not have Sin; but now you say, 'We see;' your SIN remains.

CHAPTER X.

1 Indeed, I truly say to you, HE who ENTERS not by the door into the FOLD of the SHEEP, but climbs up another way, HE is a Thief and a Robber;

2 but HE who COMES in by the door, is the Shepherd of the SHEEP.

3 The DOOR-KEEPER opens to him; and the SHEEP hear his voice; and he calls his own Sheep by Name, and leads them out.

4 When he puts forth *a) his own, †he goes before them, and the SHEEP follow him, Because they know his voice.

5 But a Stranger they will not follow, but will flee from him; Because they know not the voice of STRANGERS."

* VATICAN MANUSCRIPT.—40. And—omit.
4. And—omit.

41. Jesus.

41. therefore—omit

† 4. "We see a flock of perhaps threescore black and white sheep returning from the hillside where they have been grazing, or from the caves in which they have been sheltered from the noon-heat. Before them slowly walks the shepherd, staff in hand, not once looking behind him. The flock follows quietly, not scattering nor needing the rod or the angry shout. He and they seem to know each other well, and to have mutual confidence. He who wrote the twenty-third Psalm must have known scenes like this; and still more. He who said, "when he putteth forth his own sheep, *As goeth before them, and the sheep follow him, for they know his voice.*"—H. Bonar.

30. John v. 22, 27. See John III. 17; xii. 47.
11 John xv. 22, 24.

30. Matt. xlii. 13.

1 40. Rom. ii. 19

την παροιμιαν εἶπεν αυτοῖς ὁ Ἰησοῦς· ἐκεῖνοι
the parable said to them the Jesus, they
δὲ οὐκ ἐγνώσαν, τίνα ἦν, ἃ ἐλάλε αυτοῖς.
but not knew, what was, which he spoke to them.

7 Εἶπεν οὖν πάλιν * [αὐτοῖς] ὁ Ἰησοῦς· Ἀμὴν
Said then again [to them] the Jesus; Indeed
ἀμὴν λέγω ὑμῖν, ὅτι ἐγώ εἰμι ἡ θύρα τῶν προ-
indeed I say to you, that I am the door of the sheep.
βατῶν. 8 Πάντες ὅσοι ἤλθον πρό μου, κλεπταί.
All as many as came before me, thieves

εἰσι καὶ λησταί· ἀλλ' οὐκ ἤκουσαν αὐτῶν τα-
are and robbers; but not heard them the
προβάτα. 9 Εγώ εἰμι ἡ θύρα· δι' ἐμοῦ εἰς τις
sheep. I am the door: through me if any one

εἰσέλθῃ, σωθήσεται, καὶ εἰσελεύσεται καὶ
may come in, he shall be saved, and shall come in and
ἐξελεύσεται, καὶ νομὴν εὔρησεί. 10 Ὁ κλεπτής
go out and pasture shall find. The thief

οὐκ ἐρχεται, εἰ μὴ ἵνα κλεψῇ, καὶ θύσῃ, καὶ
not comes, if not that he may steal, and may kill, and
ἀπολέσῃ· ἐγὼ ἤλθον, ἵνα ζωὴν ἐχώσῃ, καὶ
may destroy; I came, that life they may have, and
περίσσειαν ἐχώσιν. 11 Εγώ εἰμι ὁ ποιμὴν ὁ καλὸς
abundance may have. I am the shepherd the good

ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τιθήσιν ὑπὲρ
the shepherd the good the life of himself lays down in behalf
τῶν προβάτων. 12 Ὁ μισθωτὸς δέ, καὶ οὐκ ὢν
of the sheep. The hireling but, and not being

ποιμὴν, οὐ οὐκ εἰσι τα πρόβατα ἰδία, θεωρεῖ
a shepherd, of whom not are the sheep own, sees
τὸν λύκον ἐρχομένον, καὶ ἀφίησι τα πρόβατα,
the wolf coming, and leaves the sheep,

καὶ φεύγει· καὶ ὁ λύκος ἀρπάζει αὐτά, καὶ
and flees, and the wolf seizes them and
σκορπίζει τα πρόβατα. 13 Ὁ δὲ μισθωτὸς
scatters the sheep. The but hireling

φεύγει, ὅτι μισθωτὸς ἐστὶ, καὶ οὐ μέλει αὐ-
flees, because an hireling he is, and not it concerns him
περὶ τῶν προβάτων.
about the sheep.

14 Εγώ εἰμι ὁ ποιμὴν ὁ καλὸς· καὶ γινώσκω
I am the shepherd the good; and know

τὸ ἐμὸν, καὶ γινώσκονται ὑπὸ τῶν ἐμῶν, 15 καθὼς
the mine, and am known by the mine, as

γινώσκει με ὁ πατήρ, κατὰ γινώσκω τὸν
knows me the father, and I know the

πατέρα· καὶ τὴν ψυχὴν μου τιθήμι ὑπὲρ τῶν
father; and the life of me I lay down in behalf of the

προβάτων. 16 Καὶ ἄλλα πρόβατα ἐχῶ, ἃ οὐκ
sheep. And other sheep I have, which not

ἐστὶν ἐκ τῆς αὐλῆς ταύτης· κακεῖνα με δεῖ
is of the fold this; also them me it behooves

6 This PARABLE spoke JESUS to them; but they knew not what things they were which he spoke to them.

7 Then said * Jesus again, "Indeed, I truly say to you, I am the DOOR of the SHEEP.

8 † All who came before me are Thieves and Robbers; but the SHEEP heard them not.

9 ‡ I am the DOOR; if any one come in by me, he shall be saved, and shall come in, and go out, and find PASTURE.

10 The THIEF comes not, except that he may steal, and kill, and destroy; I came, that they may have LIFE, and may have abundance.

11 ‡ I am the GOOD SHEPHERD; the GOOD SHEPHERD lays down his LIFE in behalf of the SHEEP.

12 But the HIRELING SERVANT, not being a Shepherd, whose own the SHEEP are not, sees the WOLF coming, and flees; and the WOLF seizes and scatters * them;

* 3 Because he is a Hired Servant, and cares not for the SHEEP.

14 I am the GOOD SHEPHERD; and I know * MINE, and MINE know me;

15 even as the FATHER knows me, and I know the FATHER; ‡ and I lay down my LIFE in behalf of the SHEEP.

16 And Other Sheep I have, which are not of this FOLD; them also I must

* VATICAN MANUSCRIPT.—7. Jesus. 7. to them—omit. 12. them; Because he is a Hireling, and. 14. mine, and mine know me; even so.

† 8. *Panta*, all, may be taken in the sense of *polloi*, many; thus, "Many who came before me," &c. Our Savior cannot here mean Moses and the prophets, who were commissioned to speak in the name of Jehovah; but rather those religious leaders who "shut up the kingdom of the heavens against men," by taking away the "key of knowledge." See Matt. xxiii. 13, Luke xi. 52. Such were the priests, scribes, and Pharisees.

‡ 10. John xiv. 6; Eph. ii. 18. 11. Isa. xl. 11; Ezek. xxxiv. 12, 28; xxxvii. 24; Heb. xiii. 20; 1 Pet. ii. 23; v. 4. 14. 2 Tim. ii. 19. 15. John xv. 13.

αγαγειν και της φωνης μου ακουσουσιν, και
to lead; and the voice of me they will hear, and
γενεσεται μια ποιμνη, εις υοιμην. 17 Δια τουτου
there will be one flock, one shepherd. Through this
ο πατηρ με αγαπα, οτι εγω τιθημι την ψυχην
the father me loves, because I lay down the life
μου, ινα παλιν λαβω αυτην. 18 ουδεις αιρει αυτην
of me, that again I may receive her; no one takes her
απ' εμου, αλλ' εγω τιθημι αυτην απ' εμαυτου
from me, but I lay down her of myself;
εξουσιαν εχω θειναι αυτην, και εξουσιαν εχω
authority I have to lay down her, and authority I have
παλιν λαβειν αυτην. ταυτην την εντολην ελα-
again to receive her; this the command I re-
βον παρα του πατρος μου. 19 Σχισμα * [ουν]
ceived from the father of me. A division [there]
παλιν εγενετο εν τω Ιουδαϊσμι δια τω λογου
again occurred among the Jews through the words
τουτου. 20 Ελεγον δε πολλοι εξ αυτων Δαι-
these. Said and many of them; A
μονιον εχει, και μαινεται τι αυτον ακουετε;
demon he has, and is mad; why him hear you?
21 Άλλοι ελεγον. Ταυτα τα ρηματα ουκ εστι
Others said; These the words not are
δαιμονιζομενον μη δαιμονιον δυναται τιφλων
of one being demonized; not a demon is able blind
οφθαλμους ανοιγειν;
eyes to open?

22 Εγενετο δε τα εγκαينيا εν τοις Ιεροσολυ-
Occurred now the feast of dedication in the Jerusalem;
μοις, και χειμων ην. 23 και περιεπατει ο Ιησους
was, and winter it was; and was walking the Jesus
εν τω ιερω, εν τη στοια Σολομονος. 24 Εκκυ-
in the temple, in the porch of Solomon. Sur-
λωσαν ουν αυτον οι Ιουδαιοι, και ελεγον αυτω
rounded therefore him the Jews, and said to him;
'Εως ποτε της ψυχην ημων αιρεις; Ει συ ει ο
Till when the life of us dost thou take? If thou art the
Χριστος, ειπε ημιν παρρησια. 25 Απεκριθη αυτοις
Anointed, tell us plainly. Answered them
ο Ιησους. Ειπον υμιν, και ου πιστευετε. Τα
the Jesus; I told you, and not you believe. The
εργα, α εγω ποιω εν τω ονοματι του πατρος μου,
works, which I do in the name of the father of me,
ταυτα μαρτυρει περι εμου. 26 Αλλ' υμεις ου πισ-
these testify concerning me. But you not be-
τευετε ου γαρ εστε εκ των προβατων των εμων.
have; not for you are of the sheep the mine.
*[Καθω ειπον υμιν,] 27 τα προβατα τα εμα
As I said to you, the sheep the mine

της φωνης μου ακουει, καγω γινωσκω αυτα, και
the voice of me hears, and I know them, and
ακολουθουσιν μοι. 28 καγω ζωην αιωνιον διδωμι
they follow me; and I life age-lasting give
αυτοις, και ου μη απολωνται εις τον αιωνα, και
to them, and not will they perish into the age, and

lead, and they will hear my voice, and they shall be one flock, One Shepherd.

17 On account of this the FATHER loves ME, because I lay down my LIFE, that I may receive it again.

18 No one takes it from me, but I lay it down of myself. I have Authority to lay it down, and I have Authority to receive it again. This COMMANDMENT I received from my FATHER.

19 There was a Division again among the Jews because of these words.

20 And many of them said, "He has a Demon, and is mad, why do you hear him?"

21 Others said, "These are not the words of a Demonic; can a Demon open the Eyes of the blind?"

22 It was then the FEAST OF DEDICATION AT JERUSALEM; it was Winter;

23 and Jesus was walking in SOLOMON'S PORTICO.

24 The Jews, therefore, surrounded him, and said to him, "How long dost thou hold us in suspense? if thou art the MESSIAH, tell us plainly."

25 JESUS answered them, "I told you, and you did not believe; the WORKS which I do in my FATHER'S NAME, then testify of me.

26 But you believe not, because you are not of MY SHEEP.

27 MY SHEEP hear my voice, and I know them, and they follow me;

28 and I give them eternal Life; and they shall by no means perish to the

* VATICAN MANUSCRIPT.—10. then—omit.
EPIPHANES.—It was Winter.

22. It was then the FEAST OF DEDICATION AT JERUSALEM; It was Winter.
23. Jesus.
20. As I said to you—omit.

16. Ezek. xxxvii. 22; Eph. ii. 14. 17. Iwa. hii. 7, 8, 12; Heb. ii. 9. 18. John vi. 32; xv. 10; Acts ii. 24, 32. 19. John vii. 43; ix. 10. 20. John vii. 20; xvi. 49, 51. 21. John vii. 11; v. 12. 22. John viii. 47; 1 John iv. 6. 23. John vi. 37; xvii. 11, 12.

οὐχ ἀρπασεῖ τις αὐτὰ ἐκ τῆς χειρὸς μου. ²⁹ Ὁ
not will wrest any one them out of the hand of me. The
πατὴρ μου, ὃς δέδωκε μοι, μείζων πάντων ἐστὶ·
father of me, who has given to me, greater of all is:
καὶ οὐδεὶς δύναται ἀρπάξειν ἐκ τῆς χειρὸς
and no one is able to wrest out of the hand
τοῦ πατρὸς μου· ³⁰ ἐγὼ καὶ ὁ πατὴρ ἓν ἐσμεν.
of the father of me; I and the father one are.
³¹ Ἐβαστάσαν οὖν πάλιν λίθους οἱ Ἰουδαῖοι, ἵνα
Took up then again stones the Jews, that
λίθασωσιν αὐτόν. ³² Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς·
they might stone him. Answered them the Jesus;
Πολλὰ καλὰ ἔργα εἰδείξα ὑμῖν ἐκ τοῦ πατρὸς
Many good works I showed you from the father
μου· διὰ ποῖον αὐτῶν ἔργων λίθαζετε με·
of me: because of which of them work do you stone me?
³³ Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι * [λέγοντες·]
Answered him the Jews [saying·]
Περὶ καλοῦ ἔργου οὐ λίθαζομεν σε, ἀλλὰ
Concerning a good work not we stone thee, but
περὶ βλασφημίας, καὶ ὅτι σὺ, ἄνθρωπος ὢν,
concerning blasphemy, and that thou, a man being,
ποιεῖς, σεαυτὸν θεόν. ³⁴ Ἀπεκρίθη αὐτοῖς ὁ
makest thyself a god. Answered them the
Ἰησοῦς· Οὐκ ἐστὶ γεγραμμένον ἐν τῷ νόμῳ
Jesus. Not is it having been written in the law
ὑμῶν· “Ἐγὼ εἶπα, θεοὶ ἐστε.” ³⁵ Εἰ ἐκεῖνοι
of you: “I said, gods you are?” If them
εἶπε θεοὺς, πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγενέτο,
he called gods, to whom the word of the God came,
καὶ οἱ δύναται λυθῆναι ἡ γραφή· ³⁶ ὃν ὁ πατὴρ
and not is able to be broken the writing; whom the father
ἡγάσσε, καὶ ἀπεστείλεν εἰς τὸν κόσμον, ὑμεῖς
set apart, and sent into the world, you
λεγετέ· “Ὅτι βλασφημεῖς, ὅτι εἶπον, υἱὸς τοῦ
say That thou blasphemest, because I said, a son of the
θεοῦ εἰμι;” ³⁷ Εἰ οὐ ποίω τὰ ἔργα τοῦ πατρὸς
god I am? If not I do the works of the father
μου, μὴ πιστεύετε μοι. ³⁸ Εἰ δὲ ποίω, καὶ ἐμοὶ
of me, not you believe me. If but I do, and if me
ἀγ πιστεύητε, τοῖς ἔργοις πιστεύσατε· ἵνα
not you believe, the works believe you, that
γινώτε καὶ πιστεύσητε, ὅτι ἐν ἐμοὶ ὁ πατὴρ,
you may know and you may believe, that in me the father,
καγὼ ἐν αὐτῷ. ³⁹ Ἐξήλθον οὖν πάλιν αὐτόν
and I in him. They sought therefore again him
πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.
to seize, and he went forth out of the hand of them.
⁴⁰ Καὶ ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάνου, εἰς τὸν
And he went again beyond the Jordan, to the

AGE, and no one shall wrest
them out of my HAND.
²⁹ I My FATHER, who
has given them to me, is
greater than all; and no
one is able to wrest them
out of * the FATHER'S
HAND.
³⁰ I; and the FATHER
are One.”
³¹ Then the JEWS took
up Stones again, that they
might stone him.
³² Jesus said to them,
“Many * good Works did
I show you from * the FA-
THER; on account of
which of these Works do
you stone * Me?”
³³ The JEWS answered
him, “We do not stone
thee for a Good Work, but
for Blasphemy; and Be-
cause thou, being a Man,
makest thyself God.”
³⁴ * Jesus answered
them, † “Is it not written
in your LAW, * I said, You
are Gods?”
³⁵ If he called them
Gods, to whom the word
of GOD came, and the
SCRIPTURE cannot be bro-
ken,
³⁶ of him whom the FA-
THER set apart and sent
into the world, do you
say, ‘Thou blasphemest.’
Because I said, ‘I am a
Son of God?’
³⁷ If I do not the works
of my FATHER, believe me
not.
³⁸ But if I do, and if
you believe not me, believe
the works, so that you
may know and * believe.
† That the FATHER is in
me, and * I am in the
FATHER.”
³⁹ Therefore, they were
seeking again to seize
him; but he went forth
out of their HAND.
⁴⁰ And he went away
again beyond the JORDAN,
into the PLACE where

* VATICAN MANUSCRIPT.—20. the FATHER'S HAND.

FATHERS 82. Mc.

83. I am in the FATHERS.

33. saying—omit.

32. good Works.

34. Jesus

35. understand. That.

† 29 John xiv 23.
xiv. 10. 11: xvii. 21.

† 30 John xvii. 11. 22

† 34. Psa. lxxxii. 6.

† 33. John

τοπον, όπου ην Ιωαννης το πρωτον βαπτιζων·
place where was John the first dipping;
και εμεινεν εκει. ⁴¹ Και πολλοι ηλθον προς
and he abode there. And many came to
αυτον, και ελεγον· 'Οτι Ιωαννης μεν σημειον
him, and said; That John indeed a sign
εποιησεν ουδεν· παντα δε οσα ειπεν Ιωαννης
did not one; all but what things said John
περι τουτου, αληθη ην. ⁴² Και επιστευσαν
concerning this, true was. And believed
πολλοι εκει εις αυτον.
many there into him.

ΚΕΦ. ια'. 11.

¹ Ην δε τις ασθενων, Λαζαρος, απο Βηθανιας,
Was and a certain sick one, Lazarus, from Bethany,
εκ της κωμης Μαρίας και Μαρθας της αδελφης
out of the village of Mary and Martha the sister
αυτης. ² (Ην δε Μαρια ή αλειψασα τον κυριον
of her, (Was and Mary the having anointed the
μυρω, και εκμαζασα τους ποδας αυτου ταις
with balsam, and wiped the feet of him with the
θριξιν αυτης· της δ αδελφος Λαζαρος ησθε-
hairs of herself, of whom the brother Lazarus was
ναι.) ³ Απεστειλαν ουν αι αδελφαι προς αυτον,
sick.) Sent therefore the sisters to him,
λεγουσαι· Κυριε, ιδε, ον φιλεις, ασθενει.
saying; O lord, lo, whom thou lovest, is sick.
⁴ Ακουσας δε ο Ιησους ειπεν· Αυτη ή ασθενεια
Having heard and the Jesus said, This the sickness
ουκ εστι προς θανατον, αλλ' υπερ της δοξης
not is to death, but on account of the glory
του θεου, ινα δοξασθη ο υιος του θεου δι' αυτης.
of the God, that may be glorified the son of the God through her.
⁵ Ηγαπα δε ο Ιησους την Μαρθαν, και την
Loved now the Jesus the Martha, and the
αδελφην αυτης, και τον Λαζαρον. ⁶ 'Ως ουν
sister of her, and the Lazarus. When then
ηκουσεν, οτι ασθενει, τότε μεν εμεινεν εν 'φ
he heard, that he was sick, then indeed he abode in which
ην τοπω δυο ημερας. ⁷ Επειτα μετα τουτο
he was place two days. Then after this
λεγει τοις μαθηταις· Αγωμεν εις την Ιουδαιαν
he says to the disciples; Let us go into the Judea
παλιν. ⁸ Λεγουσιν αυτω οι μαθηται· 'Ραββι,
again. Say to him the disciples; Rabbi,
νυν εζητουν σε λιθασαι οι Ιουδαιοι, και παλιν
now sought thee to stone thee Jews, and again
υπαγεις εκει; ⁹ Απεκριθη Ιησους· Ουχι δωδεκα
guest thou there? Answered Jesus; Not twelve
εισιν ωραι της ημερας; εαν τις περιπατη εν τη
are hours of the day? If any one may walk in the
ημερα, ου προσκοπται, οτι το φως του κοσμου
day, not he stumbles, because the light of the world
τουτου βλεπει· ¹⁰ εαν δε τις περιπατη εν τη
this he sees? If but any one may walk in the
νυκτι, προσκοπται, οτι το φως ουκ εστιν εν
night, he stumbles, because the light not is in

John was immersing at the first; and he abode there.
⁴¹ And many came to him, and said, "John, indeed, performed no Sign, † but Whatever John said concerning him was true."
⁴² And many believed into him there.

CHAPTER XI.

¹ Now there was a certain sick man, Lazarus of Bethany, from the village of † Mary, and Martha, her sister.
² (It was THAT Mary who ANOINTED the LORD, and wiped his FEET with her HAIR, whose BROTHER Lazarus was sick.)
³ THE SISTERS, therefore, sent to him, saying, "Lord, behold, he whom thou lovest is sick."
⁴ But JESUS, having heard, said, "THIS SICKNESS is not to Death, † but for the GLORY of GOD, that the SON of GOD may be glorified by it."
⁵ Now JESUS loved MARTHA, and her sister, and LAZARUS.
⁶ When, therefore, he heard THAT he was sick, then, indeed, † he abode in the Place where he was Two Days.
⁷ Then, after this, he says to the DISCIPLES, "Let us go into JUDEA again."
⁸ THE DISCIPLES say to him, "Rabbi, † the Jews recently sought to stone thee; and art thou going there again?"
⁹ JESUS answered, "Are there not Twelve Hours of the DAY? † If any one walk in the DAY, he stumbles not, Because he sees the LIGHT of this world.
¹⁰ But if any one walk in the NIGHT, he stumbles. Because the LIGHT is not in him."

† 41. John iii. 21.
† 5.
† 9. John ix. 4.

† 1. Luke x. 38, 39.
† 4. John ix. 3; ver. 40.

† 2. Matt. xxvi. 7; Mark xiv. 3; John
† 6. John x. 40.
† 8. John x. 31.

αυτω. ¹¹ Ταυτα ειπε· και μετα τουτο λεγει
him. These things he said; and after this he says
αυτοις· Λαζαρος ο φιλος ημων κεκοιμηται·
to them; Lazarus the friend of us is fallen asleep;
αλλα πορευομαι, ινα εξυπνισω αυτον. ¹² Ειπον
but I go, that I may awake him. Said
ουν οι μαθηται αυτου· Κυριε, ει κεκοιμηται,
there the disciples of him; O lord, if he is fallen asleep,
σωθησεται. ¹³ Ειρηκει δε ο Ιησους περι του
he shall be saved. Had spoken but the Jesus about the
θανατον αυτου· εκεινοι δε εδοξαν, οτι περι της
death of him; they but thought, that concerning the
κοιμησης του υπνου λεγει. ¹⁴ Τοτε ουν ειπεν
repose of the sleep he speaks. Then therefore said
αυτοις ο Ιησους παρησια· Λαζαρος απεθανε·
to them the Jesus plainly; Lazarus died;
¹⁵ και χαιρω δι' υμας, ινα πιστευσητε, οτι ουκ
and I rejoice because of you, that you may believe, that not
ημην εκει· αλλ' αγωμεν προς αυτον. ¹⁶ Ειπεν
I was there; but we may go to him. Said
ουν Θωμας, ο λεγομενος Διδυμος, τοις συμμαθη-
the Thomas, that being called a twin, to the fellow-disci-
ται· Αγωμεν και ημεις, ινα αποθανωμεν μετ'
ples; May go also we, that we may die with
αυτου. ¹⁷ Ελθων ουν ο Ιησους ευρεν αυτον τεσσ-
him. Coming therefore the Jesus found him four
σaras ημερας ηδη εχοντα εν τω μνηρειω. ¹⁸ Ην
days already having been in the tomb. Was
δε η Βηθανια εγγυς των Ιεροσολυμων, ως απο
neth the Bethany near the Jerusalem, about from
στραδιων δεκαπεντε.

¹⁹ Και πολλοι εκ των Ιουδαιων εληλυθεισαν
And many of the Jews had come
προς τας περι Μαρθαν και Μαρην, ινα παραμυ-
to those about Martha and Mary, that they might
θησονται αυτας περι του αδελφου αυτων. ²⁰ Η
comfort them concerning the brother of them. The
ουν Μαρθα ως ηκουσεν, οτι Ιησους ερχεται,
then Martha when she heard, that Jesus was coming,
υπηντησεν αυτω· Μαρια δε εν τω οικω εκαθε-
met him; Mary but in the house was sit-
ζετο. ²¹ Ειπεν ουν η Μαρθα προς του Ιησου-
ting. Said then the Martha to the Jesus;
Κυριε, ει ης ωδε, ο αδελφος μου ουκ αν
O lord, if thou hadst been here, the brother of me not would
ετεθνηκει· ²² αλλα και νυν οίδα, οτι
have died; But and now I know, that whatever things
αν αιτηση τον θεον, δωσει σοι ο θεος. ²³ Λεγει
thou mayest ask the God, will give to thee the God. Says
αυτη ο Ιησους· Αναστήσεται ο αδελφος σου.
to her the Jesus; Will rise again the brother of thee.
²⁴ Λεγει αυτω Μαρθα· Οίδα, οτι αναστησεται,
Says to him Martha; I know, that he will rise again,

¹¹ These things he said; and after this he says to them, † "Lazarus, our FRIEND, has fallen asleep; but I am going, that I may awake him."

¹² "The DISCIPLES, therefore, said to him "Lord, if he has fallen asleep, he will recover."

¹³ But JESUS had spoken concerning his DEATH; but they thought That he was speaking of the REPOSE of SLEEP.

¹⁴ Then, therefore, JESUS said plainly, "Lazarus is dead;

¹⁵ and I rejoice, on your account, That I was not there, so that you may believe; but let us go to him."

¹⁶ Then THAT Thomas, who's CALLED Didymus, said to the FELLOW-DISCIPLES, "Let us also go, that we may die with him."

¹⁷ JESUS, therefore, coming, found that he had been already Four Days in the TOMB.

¹⁸ Now BETHANY was near JERUSALEM about fifteen Furlongs distant.

¹⁹ And many of the Jews had come to those with Martha and Mary, that they might console them concerning their BROTHER.

²⁰ MARTHA, therefore, when she heard That JESUS was coming, went to meet him; but Mary was sitting in the house.

²¹ Then MARTHA said to JESUS, "Lord, if thou hadst been here, my BROTHER would not have died."

²² "And even now I know, † That whatever things thou wilt ask of GOD, GOD will give thee."

²³ JESUS said to her, "Thy BROTHER will rise again."

²⁴ * MARTHA said to him, † "I know that he will

* VATICAN MANUSCRIPT.—12. The disciples, therefore, said to him. 20. Jesus.

21. Jesus. 22. And. 24. MARTHA.

† 11. Deut. xxxi. 10; Dan. xii. 2; Matt. ix. 24; Acts vii. 60; 1 Cor. xv. 12, 20. † 22. JOHN

ii. 21.

† 24. Luke xiv. 14; James v. 20.

εν τη αναστασει εν τη εσχατη ἡμερα. ²⁵ Εἶπεν
to the resurrection in the last day. Said
αυτῇ ὁ Ἰησοῦς· Εγὼ εἰμι ἡ αναστασις και ἡ
to her the Jesus; I am the resurrection and the
ζωή· ὁ πιστευων εἰς με, καν αποθανῇ, ζῆσεται·
life; he believing into me, even if he may die, he shall live.
²⁶ και πας ὁ ζων και πιστευων εἰς με, ου μη
and all the living and believing into me, not not
ποθανῇ εἰς τον αιωνα. Πιστευεις τουτο;
may die into the age. Believest thou this?
²⁷ Λεγει αυτω· Ναι, κυριε· εγω πεπιστευκα, ὅτι
She says to him; Yes, O lord; I have believed, that
συ εἰ ὁ Χριστος, ὁ υἱος του θεου, ὁ εἰς τον κοσ-
thou art the Anointed, the son of the God, he into the world
μον ερχομενος. ²⁸ Και ταυτα εἰπουσα, ἀπηλθε,
coming. And these things saying, she went,
και ἐφώνησε Μαρναν την ἀδελφην αὐτης λαθρα,
and called Mary the sister of her privately,
εἰπουσα· Ὁ διδασκαλος παρεστι, και φωνει σε.
saying; The teacher is present, and calls thee.
²⁹ Ἐκεινη ὡς ηκουσεν, ἐγειρεται ταχυ, και ἐρχε-
She when she heard, rises up quickly, and comes
ται προς αυτον. ³⁰ (Ουπω δε ἐληλυθει ὁ Ἰη-
to him. (Not yet now had come the Je-
σοῦς εἰς την κωμην· ἀλλ' ἦν ἐν τῷ τοπῷ, ὅπου
sus into the village; but was in the place, where
ὑπηνητησεν αὐτῷ ἡ Μαρθα.) ³¹ Οἱ οὖν Ἰουδαιοι,
met him the Martha.) Therefore Jews,
οἱ οὗτος μετ' αὐτης ἐν τῇ οἰκίᾳ και παραμυθου-
those being with her in the house and were comfort-
μενοι αὐτην, ἰδοντες την Μαρναν, ὅτι ταχεως
ing her, seeing the Mary, that quickly
ἀνέστη και ἐξηλθεν, ηκολουθησαν αὐτῇ, λεγον-
she rose up and went out, followed her, saying;
τες· Ὅτι ὑπάγει εἰς το μνημειον, ἵνα κλαυση
That she goes into the tomb, that she may weep
ἐκεῖ. ³² Ἡ οὖν Μαρια ὡς ἦλθεν ὅπου ἦν ὁ Ἰη-
there, The therefore Mary when came where was the Je-
σοῦς, ἰδουσα αυτον, ἐπέσεν αὐτου εἰς τους
sus, seeing him, she fell of him to the
ποδας, λεγουσα αὐτῷ· Κυριε, εἰ ἦς ὡδε,
feet, saying to him; O lord, if thou hadst been here.
ουκ ἀν ἀπεθανε μου ὁ ἀδελφος. ³³ Ἰησοῦς οὖν
not would have died of me the brother. Jesus therefore
ὡς εἶδεν αὐτην κλαιουσαν, και τους συνελθον-
when he saw her weeping, and those having come
τας αὐτῇ Ἰουδαιοις κλαιοντας, ἐνεβριμησατο τῷ
with her Jews weeping, he was agitated in the
πνευματι, και ἐταραξεν ἑαυτον, ³⁴ και εἶπε·
spirit, and troubled himself, and said;
Που τεθεικατε αυτον; Λεγουσιν αὐτῷ· Κυριε,
Where have you laid him? They say to him; O lord,
ερχου, και ἰδε. ³⁵ Ἐδακρυσεν ὁ Ἰησοῦς.
come, and see. Wept the Jesus.

rise again, in the RESUR-
RECTION, in the LAST day."
²⁵ JESUS said to her, "I
am † the RESURRECTION,
and † the LIFE; HE BE-
LIEVING into me, even
though he die, shall live;
²⁶ and no one LIVING
and believing into me, shall
die to the AGE. Dost thou
believe this?"
²⁷ She says to him, "Yes,
Lord, † I have believed that
thou art the MESSIAH,
THAT SON of GOD coming
into the WORLD."
²⁸ And saying these
things, she went and called
Mary, her SISTER, pri-
vately, saying, "The TEA-
CHER is come, and calls
thee."
²⁹ *And SHE, when she
heard, rose up quickly, and
came to him.
³⁰ Now JESUS had not
yet come into the VIL-
LAGE, but was *still in the
PLACE where Martha met
him.
³¹ THOSE JEWS, there-
fore, who WERE with her
in the HOUSE, and were
consoling her, seeing Ma-
ry, That she rose up sud-
denly and went out, fol-
lowed her, * saying, "She
is going to the TOMB, that
she may weep there."
³² MARY, therefore, when
she came where * Jesus
was, seeing him, fell at his
FEET, saying to him, "Lord,
if thou hadst been here,
My BROTHER would not
have died."
³³ When Jesus, there-
fore, saw her weeping, and
the JEWS having come with
her weeping, he was greatly
agitated in his SPIRIT, and
affected,
³⁴ and said, "Where
have you laid him?" They
say to him, "Lord, come
and see"
³⁵ † Jesus wept.

* VATICAN MANUSCRIPT.—20. And SHE, when she heard, rose up.
31. thinking. 32. Jesus.

30. still in the

† 25. John v. 21: v. 40, 44.
‡ 2: v. 11.

† 25. John i. 4: v. 85: xiv. 6: Col. III. 4: 1 John i.
127. Matt. xvi. 10; John i. 40; iv. 42; v. 14, 60.

† 35. Luke xii. 41.

³⁶ Ελεγον ουν οι Ιουδαιοι· Ἰδε, πως ἐφιλει αὐτον.
Said then the Jews; See, how he loved him.
³⁷ Τινες δε εξ αυτων ειπον· Ουκ ηδυνατο ουτος,
Some but of them said; Not was able this,
ὁ ανοιξας τους οφθαλμους του τυφλου ποιησαι,
he having opened the eyes of the blind to have caused,
ἵνα και ουτος μη αποθηνῃ; ³⁸ Ἰησους ουν παλιν
that even this not should die? Jesus therefore again
εμβριμωμενος εν ἑαυτῳ, ερχεται εἰς το μνη-
being agitated in himself, comes to the tomb.
μειον. Ἦν δε σπηλαιον, και λιθος ἐπεκειτο ἐπ'
It was now a cave, and a stone was lying on
αὐτῳ. ³⁹ Λεγει ὁ Ἰησους· Ἀρατε τον λιθον.
it. Says the Jesus; Take away the stone.
Λεγει αὐτῳ ἡ ἀδελφὴ του τεθνηκοτος, Μαρθα·
Says to him the sister of the having died, Martha;
Κυριε, ἤδη οζει· τεταρταῖος γαρ εστι. ⁴⁰ Λεγει
O Lord, now he smells; fourth day for it is. Says
αὐτῇ ὁ Ἰησους· Ουκ ειπον σοι, ὅτι εαν πιστευ-
to her the Jesus; Not I said to thee, that if thou wouldst:
σης, οψει την δοξαν του θεου; ⁴¹ Ἦραν ουν
believe, thou shalt see the glory of the God? They took away then
τον λιθον. Ὁ δε Ἰησους ηρε τους οφθαλμους
the stone. The but Jesus lifted up the eyes
αὐω, και ειπε· Πατερ, ευχαριστω σοι, ὅτι
above, and said; O father, I give thanks to thee, that
ηκουσας μου. ⁴² Εγω δε ηδειν, ὅτι παντοτε μου
thou didst hear me. I and knew, that always me
ακουεις· αλλα δια τον οχλον τον περιεστωτα
thou hearest; but on account of the crowd that standing-by
ειπον, ἵνα πιστευσωσιν, ὅτι συ με απεστειλας.
I spoke, so that they may believe, that thou me hast sent.
⁴³ Και ταυτα ειπων, φωνη μεγαλη εκραυγασε.
And these things saying, with a voice loud he cried out.
Λαζαρε, δευρο εξω. ⁴⁴ Εξηλθεν ὁ τεθνηκως.
O Lazarus, come out. Came out he having been dead,
δεδεμενος τους ποδας και τας χειρας κειριαῖς,
having been bound the feet and the hands with bandages,
και ἡ οψις αὐτου σουδαριω περιεδεδετο. Λεγει
and the face of him with a napkin bound about. Says
αὐτοῖς ὁ Ἰησους· Λυσατε αὐτον, και αφετε ὑπα-
to them the Jesus; Loose you him, and allow to
γειν. ⁴⁵ Πολλοι ουν εκ των Ιουδαιων, οἱ
go. Many therefore of the Jews, those
ελθοντες προς την Μαρναν, και θεασαμενοι ὁ
having come to the Mary, and having gazed upon what
εποιησεν, ἐπιστευσαν εἰς αὐτον. ⁴⁶ Τινες δε
he did, believed into him. Some but
εξ αυτων απηλθον προς τους Φαρισαίους, και
of them went to the Pharisees, as J
ειπεν αὐτοῖς ὁ ἐποιησεν ὁ Ἰησους.
told them what did the Jesus.

⁴⁷ Συνηγαγον ουν οἱ ἀρχιερεῖς και οἱ Φαρι-
Assembled then the high-priests and the Phar-

³⁶ The Jews, therefore said, "Behold, how he loved him!"

³⁷ But some of them said, "Could not he, who OPENED the EYES of the BLIND man, have even prevented this man's death?"

³⁸ JESUS, therefore, again being agitated within himself, comes to the tomb. Now it was a Cave, and a Stone was lying upon it.

³⁹ JESUS said, "Take away the STONE." Martha, the SISTER of HIM who had died, says to him, "Lord, he smells now; for it is the fourth day."

⁴⁰ JESUS says to her, "Did I not tell thee, That if thou wouldst believe, thou shalt see the GLORY of God?"

⁴¹ Then they took away the STONE. And JESUS lifted his EYES above, and said, "Father, I give thanks to thee That thou didst hear me."

⁴² And I knew That thou hearest Me always; † but on account of THAT CROWD STANDING BY I spoke, so that they may believe That thou didst send Me."

⁴³ And having said these words, he cried out with a loud voice, "Lazarus, come forth!"

⁴⁴ HE who that been DEAD came forth, having his HANDS and FEET bound with Bandages, and his FACE bound about with a Napkin. * JESUS says to them, "Loose him, and let him go."

⁴⁵ MANY, therefore, of the JEWS who came to MARY, † and beheld * that which he had done, believed unto him.

⁴⁶ But some of them went to the PHARISEES, and told them what things JESUS did.

⁴⁷ Then the HIGH-PRIESTS and the PHARI-

* VATICAN MANUSCRIPT.—30. had died, says. had done, believed.

44. Jesus.

45. that when I

† 37 John ix. 6. † 40. ver. 4, 23. † 43 John xii. 30. † 44 John xi. 7.

† 46. John ii. 23; x. 42; xii. 18.

σαισι συνεδριον, και ελεγον· Τι ποιουμεν· οτι
 we a high council, and said; What are we doing? because
 ουτος δ' ανθρωπος πολλα σημεια ποιει. ⁴⁸ Εαν αφ-
 this the man many signs does. If we
 υμεν αυτον ουτω, παντες πιστευσουσιν εις αυτον·
 allow him thus, all will believe into him;
 και ελευσονται οι Ρωμαιοι, και αρουσιν ημων και
 and will come the Romans, and will take away of us both
 τον τοπον και το εθνος. ⁴⁹ Εις δε τις αυτων,
 the place and the nation. One and a certain of them
 Καιαφας, αρχιερευς ων του ενιαυτου εκεινου,
 Caiaphas, high-priest being of the year that,
 ειπεν αυτοις· Τμεις ουκ οιδατε ουδεν. ⁵⁰ Ουδε
 said to them; You not know nothing. Neither
 διαλογιζεσθε, οτι συμφερει ημιν, ινα εις ανθρω-
 do you consider, that it is better for us, that one man
 ποσ αποθανη υπερ του λαου, και μη ολον το
 should die in behalf of the people, and not whole the
 εθνος αποληται. ⁵¹ Τουτο δε αφ' εαυτου ουκ
 nation should perish. This but from himself not
 ειπεν· αλλα αρχιερευς ων του ενιαυτου εκεινου,
 he said, but high-priest being of the year that,
 προφητησεν, οτι εμελλεν Ιησους αποθνησκειν
 he prophesied, that was about Jesus to die
 υπερ του εθνους. ⁵² και ουχ υπερ του εθνους
 in behalf of the nation; and not in behalf of the nation
 μονον, αλλ' ινα και τα τεκνα του θεου τα
 alone, but that also the children of the God these
 διασκορπισμενα συναγαγη εις εν.
 having been scattered he should gather into one.
⁵³ Απ' εκεινης ουν της ημερας συνεβουλευ-
 From that therefore the day they took counsel
 σαντο, ινα αποκτεινωσιν αυτον. ⁵⁴ Ιησους ουν
 together, that they might kill him. Jesus therefore
 ουκετι παρρησια περιεπατει εν τοις Ιουδαιοις,
 no longer publicly walked among the Jews,
 αλλα απηλθεν εκειθεν εις την χωραν εγγυς της
 but went away thence into the country near the
 ερημου, εις Εφραιμ λεγομενην πολιν· κακει
 desert, into Ephraim being called a city; and there
 διετριβε μετα των μαθητων αυτου. ⁵⁵ Ην δε
 remained with the disciples of himself. Was and
 εγγυς το πασχα των Ιουδαιων· και ανεβησαν
 near the passover of the Jews; and went up
 πολλοι εις Ιερουσαλυμα εκ της χωρας προ του
 many into Jerusalem out of the country before the
 πασχα, ινα αγνισωσιν εαυτους. ⁵⁶ Εζητουν ουν
 passover, that they might purify themselves. They sought then

SEES convened the Sanhe-
 drim, and said, † "What
 are we doing? Because
 This MAN performs Many
 Signs.

48 If we suffer him thus,
 all will believe into him,
 and the ROMANS will come
 and take away both our
 PLACE and NATION."

49 And a certain one of
 them, † Caiaphas, † being
 High-priest that YEAR, said
 to them, "You know noth-
 ing;

50 † neither do you con-
 sider That it is expedient
 for us that One Man should
 die in behalf of the PEOP-
 LE, than that the Whole
 NATION should perish."

51 But he said this not
 from himself; but being
 High-priest that YEAR, he
 predicted That Jesus was
 about to die in behalf of
 the NATION;

52 and not only in be-
 half of the NATION, † but
 that he should also assem-
 ble into one, THOSE CHILD-
 REN of GOD who have been
 SCATTERED ABROAD.

53 Therefore from That
 DAY, * they took coun-
 sel that they might kill
 him.

54 * Jesus, † therefore,
 walked no longer publicly
 among the JEWS, but went
 away thence into the
 COUNTRY near the DESERT,
 into a City called † Eph-
 raim, and there * abode
 with the DISCIPLES.

55 † And the PASSOVER
 of the JEWS was near; and
 many went up to Jerusalem
 out of the COUNTRY, before
 the PASSOVER, that they
 might purify themselves.

56 Then they sought for

* VATICAN MANUSCRIPT.—53. they took counsel.
 the DISCIPLES.

54. JESUS.

54. abode with

† 40. By the law of Moses, Exod. xl. 15, the office of high-priest was for life, and the son
 of Aaron's race always succeeded his father. But at this time the high-priesthood was al-
 most annual; the Romans and Herod put down and raised up whom they pleased, and when
 they pleased, without alluding to any other rule than merely that the person put in this
 office should be of the sacerdotal race. Caiaphas held this office eight or nine years.—Clarke.
 † 54. A little village in the neighborhood of Bethel. Eusebius and Jerome say it was about
 twenty miles north of Jerusalem.

† 47. John xii. 10; Acts iv. 16.

† 49. Luke lii. 8; John xviii. 14; Acts iv. 6.

† 50.

John xviii. 14.

† 52. Isa. xlix. 6; John x. 16. Eph. i. 10; ii. 14—17.

† 54. John iv. 1.

8; viii. 1.

† 55. John ii. 18; v. 1; vi. 4.

τον Ἰησοῦν, καὶ ἐλεγον μετ' ἀλλήλων ἐν τῷ
the Jesus, and said with each other in the
ἱερῷ ἐστήκοτες· Τι δοκεῖ ὑμῖν· ὅτι οὐ μὴ
temple standing; What think you? that not
ἐλθῇ εἰς τὴν ἑορτὴν; ⁵ Δεδώκεισαν δὲ
he may come to the feast? Had given now
* [καὶ] οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὴν,
[both] the high-priests and the Pharisees a commandment,
ἵνα εἰάν τις γνῶν πού ἐστι, μὴνύσῃ, ὥπως
that if any one should know where he is, he should show, how
πιάσωσιν αὐτόν.
they might seize him.

ΚΕΦ. ΙΒ'. 12.

1 Ὁ οὖν Ἰησοῦς πρὸ ἑξ ἡμερῶν τοῦ πάσχα
The therefore Jesus before six days the passover
ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λαζάρους * [ὁ τεθ-
came into Bethany, where was Lazarus [he having
νήκως,] ὃν ᾤγειρεν ἐκ νεκρῶν. ² Ἐποίησαν οὖν
been dead,] whom he raised out of dead ones. They made therefore
αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκονεῖ· ὁ δὲ
him a supper there, and the Martha served; the but
Λαζάρους εἰς τὴν τῶν ἀνακείμενων συν αὐτῷ.
Lazarus one was of those reclining with him.
3 Ἡ οὖν Μαρία λαβούσα λίτρον μυροῦ νάρδου
The then Mary having taken a pound of balsam of spikenard
πιστικῆς πολυτίμου, ᾗλειψε τοὺς ποδὰς τοῦ
genuine of great price, anointed the feet of the
Ἰησοῦ, καὶ ἐξεμάζε τὰς θρίξιν αὐτῆς τοὺς ποδὰς
Jesus, and wiped with the hairs of herself the feet
αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς οσμῆς τοῦ
of him; the and house was filled with the odor of the
μυροῦ. ⁴ Λέγει οὖν εἰς ἐκ τῶν μαθητῶν αὐτοῦ,
balsam. Says therefore one of the disciples of him,
Ιούδας Σιμωνος Ἰσκαριώτης, ὁ μελλῶν αὐτὸν
Judas Simonis Iscariot, he being about him
παρεδιδόναι· ⁵ Διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράθη
to deliver up; Why this the balsam not sold
τριακοσίαν δηνάριον, καὶ ἐδόθη πτωχοῖς; ⁶ Εἶπε
three hundred denarii, and given to poor ones? He said
δὲ τοῦτο, οὐχ ὅτι περὶ τῶν πτωχῶν ἐμελεν
now this, not because about the poor it concerned
αὐτὸν, ἀλλ' ὅτι κλεπτὴς ἦν, καὶ τὸ γλωσσοκο-
him, but because a thief he was, and the box
μὸν εἶχε, καὶ τὰ βαλλόμενα ἐβαστάζεν.
he had, and the things being put in he carried off.
7 Εἶπεν οὖν ὁ Ἰησοῦς· Ἀφες αὐτὴν· εἰς τὴν
Said therefore the Jesus; Let alone her, for the
ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτό.
day of the embalming of me she has kept it.
8 Τοὺς πτωχοὺς γὰρ παντοτε εἴχετε μεθ' ἑαυ-
The poor for always you have with your-
των, ἐμε δὲ οὐ παντοτε εἴχετε. ⁹ Ἐγὼ οὖν
selves, me but not always you have. Knew therefore
ὄχλος πολὺς ἐκ τῶν Ἰουδαίων, ὅτι ἐκεῖ ἐστὶ·
a crowd great of the Jews, that there he is,

Jesus, and said to one another, standing in the temple, "What think you? Will he not come to the feast?"

57 Now the HIGH-PRIESTS and the PHARISEES had given * a Commandment, that if any one knew where he was, he should show how they might apprehend him.

CHAPTER XII.

1 Then JESUS Six Days before the PASSOVER came to Bethany, † where THAT Lazarus was whom * JESUS raised from the Dead.

2 † They made him, therefore, a Supper there, and MARTHA served; but LAZARUS was one of THOSE RECLINING with him.

3 Then † MARY having taken a Pound of Balsam of genuine Spikenard, very costly, anointed the FEET of * JESUS, and wiped his FEET with her HAIR; and the HOUSE was filled with the ODOR of the BALSAM.

4 * And one of his DISCIPLES, THAT ISCARIOT who was ABOUT to betray him, says,

5 "Why was not This BALSAM sold for Three hundred Denarii, and given to the Poor?"

6 Now he said this, not Because he cared for the poor; but because he was a Thief, and † had the box, and stole what THINGS were deposited in it.

7 JESUS, therefore, said, * "Suffer her, that she may keep it for the DAY of my EMBALMING.

8 For † the POOR you have always with yourselves; but ME you have not always."

9 A great Crowd of the Jews, therefore, knew That he was there; and they

* VATICAN MANUSCRIPT.—57. Commandments that. 1. he having been dead.—omit. 1. Jesus raised. 3. Jesus. that Iscariot who was about to betray him, says. 7. Suffer her, that she may keep it for the DAY of my EMBALMING.

† 1. John xi. 1, 43. John xiii. 29.

† 2. Matt. xxvi. 6; Mark xiv. 3. 18. Matt. xxvi. 11; Mark xiv. 7.

† 3. John xi. 2.

† 4.

και ηλθονου δια τον Ιησουν μονον, αλλ' ινα
and they came not on account of the Jesus alone, but that
και τον Λαζαρον ιδωσιν, ον ηγειρεν εκ νεκρων.
also the Lazarus they might see, whom he raised out of dead ones.
10 Εβουλευσαντο δε οι αρχιερεις, ινα και τον
Took counsel but the high-priests, that also the
Λαζαρον αποκτεινωσιν· 11 οτι πολλοι δι' αυτον
Lazarus they might kill; because many on account of him
ηπηγον των Ιουδαιων, και επιστευον εις τον Ιη-
went away of the Jews, and believed into the Je-
σουν.
sus.

12 Τη επαυριον οχλος πολυς, ο ελθων εις την
On the morrow a crowd great, who having come to the
εορτην, ακουσαντες, οτι ερχεται Ιησους εις
feast, having heard that was coming Jesus into
Ιερουσαλμ, 13 ελαβον τα βαια των φοινικων,
Jerusalem, they took the branches of the palm-trees,
και εξηλθον εις υπαντησιν αυτω, και εκραζον·
and went out to a meeting with him, and cried out;
'Ωσαννα, ευλογημενος ο ερχομενος εν ονοματι
Hosanna, worthy of blessing he coming in name
κυριου, ο βασιλευς του Ισραηλ. 14 Εύρων δε ο
of Lord, the king of the Israel. Finding and the
Ιησους οναριον, εκαθισεν επ' αυτο, καθως εστι
Jesus a young ass, he sat on it, as it is
γεγραμμενον· 15 "Μη φοβου, θυγατερ Σιων·
having been written: "Not fear, O daughter of Sion;
ιδου, ο βασιλευς σου ερχεται καθήμενος επι
lo, the king of thee comes sitting on
πωλον ονου." 16 Ταυτα δε ουκ εγνωσαν οι
a foal of an ass." These things now not knew the
μαθηται αυτου το πρωτον· αλλ' οτε εδοξασθη
disciples of him the first; but when was glorified
ο Ιησους, τότε εμνησθησαν, οτι ταυτα ην επ'
the Jesus, then they remembered, that these things was about
αυτω γεγραμμενα, και ταυτα εποιησαν αυτω.
him having been written, and these things they did to him
17 Εμαρτυρει ουν ο οχλος, ο ων μετ' αυτου, οτι
Testified then the crowd, that being with him, that
τον Λαζαρον εφωνησεν εκ του μνημειου, και
the Lazarus he called out of the tomb, and
ηγειρεν αυτον εκ νεκρων. 18 Δι' α τουτο και
raised him out of dead ones. On account of this also
ηπηνησεν αυτω ο οχλος, οτι ηκουσαν τουτο
met him the crowd, because they heard this
αυτον πεποιθηκεναι το σημειον. 19 Οι ουν Φαρι-
him to have done the sign. The then Phari-
σαιοι ειπον προς εαυτους· Θεωρειτε οτι ουκ
saw said to themselves; You see that not
ωφελεϊτε ουδεν· ιδε, ο κοσμος οπισω αυτου
you gain nothing; see, the world after him
απηλθεν.
is going away.

20 Ησαν δε τινες Έλληνες εκ των αναβαινον-
Were and some Greeks of those going
των, ινα προσκυνησωσιν εν τη εορτη. 21 Ουτοι
up, that they might worship in the feast. These

came, not on account of
Jesus only, but also that
they might see LAZARUS
whom he raised from the
DEAD.

10 † * And even the
HIGH-PRIESTS took coun-
sel, that they might kill
LAZARUS also;

11 † Because, on account
of him, many of the JEWS
went away, and believed
into JESUS.

12 † THE NEXT DAY, a
great CROWD HAVING COME
to the FEAST, having heard
That JESUS was coming to
Jerusalem,

13 took BRANCHES of
PALM-TREES, and went out
to meet him, and cried out,
† "Hosanna, Blessed is he
who comes in the Name
of Jehovah, the KING of
ISRAEL!"

14 And JESUS having
found a Young ass, sat on
it, as it has been written,

15 † "Fear not, * daugh-
ter of Zion; behold, thy
"KING comes, sitting on
"the Colt of an Ass."

16 Now these things his
DISCIPLES knew not at
FIRST; but when JESUS
was glorified, † then they
remembered That These
things had been written
about him, and they did
these things to him.

17 THEN THAT CROWD
which was with him, testi-
fied that he called LAZARUS
out of the TOMB, and raised
him from the dead.

18 On this account also
the crowd met him. Be-
cause they heard that he
had done THIS SIGN.

19 Therefore the PHARI-
SEES, said among them-
selves, † "You see that you
are gaining nothing; be-
hold, the world is gone
away after him."

20 And there were some
Greeks of THOSE HAVING
GONE UP, that they might
worship during the FEAST.

* VATICAN MANUSCRIPT.—10. But even the HIGH-PRIESTS.

15. DAUGHTER of Zion.

† 10. Luke xvi. 41. † 11. John xi. 45.
ix. 35, &c. † 15. Ps. cxxxviii. 25, 26.
† 10. John xi. 47, 48. † 20. Acts xvii. 4

† 12. Matt. xxi. 8; Mark xi. 8; Luke
† 10. Zech. ix. 9. † 15. John xiv. 24.

οὐν προσήλθον Φίλιππῳ, τῷ ἀπο Βηθσαιδα τῆς
therefore came to Philip, that from Bethsaida of the
Γαλιλαίας, καὶ πρῶτον αὐτον, λεγόντες· Κυρίε,
Galilee, and were asking him, saying; O Sir,

θελομεν τὸν Ἰησοῦν ἰδεῖν. ²² Ἐρχεται Φίλιπ-
we wish the Jesus to see. Comes Philip,

πος, καὶ λέγει τῷ Ἀνδρᾷ· * [καὶ παλιν] Ἀν-
and says to the Andrew; [and again] An-

δρεας καὶ Φίλιππος λεγουσι τῷ Ἰησοῦ. ²³ Ὁ δὲ
draw and Philip say to the Jesus. The but

Ἰησοῦς ἀπεκρίνατο αὐτοῖς, λέγων· Ἐληλυθεν ἡ
Jesus answered them, saying; Has come the

ώρα, ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου. ²⁴ Ἀμην
hour, that may be glorified the son of the man. Indeed

αἶψα λέγω ὑμῖν, εἰ μὴ ὁ κόκκος τοῦ σίτου
indeed I say to you, if not the grain of the wheat

πέσῃ εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει·
falling into the ground should die, he alone abides;

εἰ δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει. ²⁵ Ὁ
if but it may die. much fruit it bears. He

φιλῶν τὴν ψυχὴν αὐτοῦ, ἀπολεσεὶ αὐτήν· καὶ
loving the life of himself, shall lose her; and

ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ,
he hating the life of himself in the world this,

εἰς ζωὴν αἰώνιον φυλάξει αὐτήν.
into life age-lasting shall keep her.

²⁶ Ἐάν ἐμοὶ διακονῇ τις, ἐμοὶ ἀκολουθεῖτω·
If me may serve any one, me let him follow;

καὶ ὅπου εἰμι ἐγώ, ἐκεῖ καὶ ὁ διακονὸς ὁ ἐμός
and where am I, there also the servant the mine

ἐσται· εἰ μὴ ὅτι ἐμοὶ διακονῇ, τιμήσει αὐτὸν ὁ
shall be; if any one me may serve, will serve him the

πατήρ. ²⁷ Νῦν ἡ ψυχὴ μου τεταράκται· καὶ τί
father. Now the soul of me is troubled; and what

εἰπῶ· Πατέρ, σῶσον με ἐκ τῆς ὥρας ταύτης;
shall I say? O father, save me from the hour this?

Ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην.
But on account of this I came to the hour this.

²⁸ Πατέρ, δοξάσον σου τὸ ὄνομα. Ἦλθεν οὖν
O father, glorify of thee the name. Came then

φῶν ἑκ τοῦ οὐρανοῦ· "Καὶ ἐδόξασα, καὶ
a voice out of the heaven: "Both I glorified, and

παλιν δοξάσω." ²⁹ Ὁ * [οὖν] ὄχλος ὁ ἑστὼς
again will glorify." The (therefore) crowd that standing

καὶ ἀκουσας, εἶπε βροντῇ γεγενεμένη. Ἄλλοι
and hearing, said thunder to have been. Others

εἶπον· Ἄγγελος αὐτοῦ λελαλήκεν. ³⁰ Ἀπεκρίθη
said, A messenger to him has spoken. Answered

ὁ Ἰησοῦς καὶ εἶπεν· Οὐ δι' ἐμε αὕτη ἡ φωνή
the Jesus and said, Not on account of me this the voice

γεγονεν, ἀλλὰ δι' ὑμᾶς. ³¹ Νῦν κρίσις ἐστὶ
had come, but on account of you. Now a judgment is

τοῦ κόσμου τούτου· νῦν ὁ ἀρχὼν τοῦ κόσμου
the world this; now the ruler of the world

τοῦτου· νῦν ὁ ἀρχὼν τοῦ κόσμου τούτου ἐκβαλ-
this. now the ruler of the world this will be

21 These, therefore, came to THAT Philip who was of Bethsaida of GALILEE, and asked him, saying, "Sir, we wish to see JESUS."

22 * PHILIP comes and tells ANDREW; Andrew and Philip * come and tell JESUS.

23 And JESUS * answers them, saying, † "The HOUR has come that the SON of MAN may be glorified.

24 Indeed, I assure you, † IF THE GRAIN of WHEAT falling into the GROUND should not die, it remains alone; but if it should die, it bears MUCH Fruit.

25 † HE LOVING his LIFE shall lose it, and HE HATING his LIFE in this WORLD shall preserve it to aionian Life.

26 If any one serve me, let him follow me; and where I am, there also shall MY SERVANT be. If any one serve me, him will the FATHER honor.

27 † Now is my SOUL troubled; and what shall I say? Father, save me from this HOUR? But on this account I came to this HOUR.

28 Father, glorify * Thy NAME." † Then a Voice came from HEAVEN, "I both glorified and will glorify again."

29 THAT CROWD STAND-ING and hearing, said, "It was THUNDER;" others said, "An Angel has spoken to him."

30 * Jesus answered and said, "This VOICE has not come on account of me, but on your account.

31 There is now a Judg-ment of this WORLD; † the RULER of this WORLD shall now be cast out.

* VATICAN MANUSCRIPT.—22. PHILIP. 22. and again—οὐκ. 22. come and tell. 23. answer. 28. My NAME. 20. therefore—οὐκ. 30. Jesus.

† 23. John xiii. 32; xvii. 1. † 24. 1 Cor. xv. 36. † 25. Matt. x. 39; xvi. 25; Mark viii. 25; Luke ix. 24; xvii. 33. † 26. John xiv. 3; xvi. 24; 1 Thess. iv. 17. † 27. Matt. xxvi. 35, 39; Luke xii. 30; John xiii. 21. † 28. Matt. iii. 17. † 31. John xiv. 30; xvi. 11.

θησεται εξω. ³² Καγω εαν ὑψωθω εκ της
 out. And I if I should be lifted up from the
 γης, παντας ἔλκυσω προς εμαυτον. ³³ Τουτο
 earth, all will draw to myself. This
 δε ελεγε, σημαινων ποιω θανατω ημελλον απο-
 but he said, signifying by what death he was about to
 θνησκειν. ³⁴ Απεκριθη αυτω ο οχλος· Ἡμεεις
 die. Answered him the crowd; We
 ηκουσαμεν εκ του νομου, οτι ο Χριστος μενει
 heard out of the law, that the Anointed abides
 εις τον αιωνα· και πως συ λεγεις, οτι δει
 into the age; and how thou sayest, that it behoveth
 ὑψωθηναι τον υιον του ανθρωπου; τις εστιν
 to be lifted up the son of the man? who is
 ουτος ο υιος του ανθρωπου; ³⁵ Ειπεν ουν αυτοις
 this the son of the man? said then to them
 ο Ιησους· Ετι μικρον χρονον το φως εν υμιν
 the Jesus; Yet a little time the light among you
 εστι. Περιπατειτε, εως το φως εχετε, ινα μη
 is. Walk you, while the light you have, that not
 σκοτια υμας καταλαβη· και ο περιπατων εν τη
 darkness you may overtake; and he walking in the
 σκοτια ουκ οιδε που ὑπαγει. ³⁶ Εως το φως
 darkness not knows where he goes. While the light
 εχει· πιστευετε εις το φως, ινα υιοι φωτος
 you have, believe into the light, that sons of light
 γεννησθε. Ταυτα ελαλησεν ο Ιησους, και
 you may become. These things spoke the Jesus, and
 απελθων εκρυβη απ' αυτων.
 going away he was hid from them.

³⁷ Ταυτα δε αυτου σημεια πεποιηκοτος
 So many but of him signs having been done
 εμπροσθεν αυτων ουκ επιστευον εις αυτον· ³⁸ ινα
 in presence of them not they did believe into him; that
 ο λογος Ησαιας του προφητου πληρωθη, ον
 the word of Isaiah the prophet might be fulfilled, which
 ειπε· “Κυριε, τις επιστευσε τη ακοη ημων;
 he said; “O Lord, who believed the report of us?”
 και ο βραχιων κυριου τινα απεκαλυφθη;” ³⁹ Δια
 and the arm of lord to whom was it revealed? On account of
 τουτο ουκ ηδυναντο πιστευειν· οτι παλιν ειπεν
 this not they were able to believe; because again said
 Ἡσαιας· ⁴⁰ “Τετυφλωκεν αυτων τους οφθαλ-
 Isaiah; He has blinded of them the eyes,
 μους, και πεπωρωκεν αυτων την καρδιαν· ινα
 and has hardened of them the heart; so that
 μη ιδωσι τοις οφθαλμοις, και νοησωσι τη
 not they might see with the eyes, and understand with the
 καρδια, και επιστραφωσι, και ιασωμαι αυτους.”
 heart, and should turn back, and I should heal them.”
⁴¹ Ταυτα ειπεν Ἡσαιας, οτι ειδε την δοξαν
 These things said Isaiah, because he saw the glory
 αυτου, και ελαλησε περι αυτου. ⁴² Ὅμως
 of him, and spoke concerning him. Nevertheless

³² And I, if I be raised
 on high from the earth,
 will draw All to myself.”

³³ † Now this he said,
 signifying by What Death
 he was about to die.

³⁴ † Then the CROWD
 answered him, † “We
 heard out of the LAW, That
 the MESSIAH continues to
 the AGE; and how sayest
 thou, ‘That the SON of MAN
 must be raised on high?’
 Who is This SON of MAN?”

³⁵ JESUS, therefore said
 to them, † “Yet a Little
 Time the LIGHT is among
 you. Walk while you have
 the LIGHT, so that Dark-
 ness may not overtake you;
 and † HE who WALKS in
 DARKNESS knows not
 where he is going.

³⁶ While you have the
 LIGHT, believe into the
 LIGHT, that you may be-
 come † the SONS of LIGHT.”
 These things spoke † Jesus,
 and going away he was
 concealed from them.

³⁷ But though he had
 performed so Many Signs
 in their presence, they did
 not believe into him;

³⁸ that the word of
 Isaiah, the PROPHET, might
 be verified, which he said,
 † “Lord, who believed our
 “REPORT? and the ARM of
 “the Lord, to whom was it
 “revealed?”

³⁹ On account of this
 they could not believe, Be-
 cause Isaiah said again,

⁴⁰ † “He has blinded
 “Their EYES, and hardened
 “Their HEART, so that they
 “should not see with the
 “EYES, and understand
 “with the HEART, and
 “should turn, and I should
 “heal them.”

⁴¹ Isaiah said these
 things, because he saw his
 † GLORY, and spoke of him.

⁴² Nevertheless, many

* VATICAN MANUSCRIPT.—34. Then the crowd.

36. Jesus.

† 32. John iii. 14; viii. 28.

† 33. John xviii. 82.

† 34. Psa. lxxviii. 26, 27; ex. 4;

Isa. ix. 7, &c. † 35. John i. 9; viii. 12; ix. 6; ver. 40.

† 35. John xi. 10; 1 John ii. 11.

† 36. Luke xvi. 8; Eph. v. 8; 1 Thess. v. 6; 1 John ii. 9—11.

† 38. Isa. lii. 1; Rom. x. 16

† 40. Isa. vi. 9, 10; Matt. xiii. 14.

† 41. Isa. vi. 1.

μεντοι και εκ των αρχοντων πολλοι επιστευσαν
truly and of the rulers many believed
εις αυτον· αλλα δια τους Φαρισαιους ουχ
into him; but on account of the Pharisees not
ωμολογουν, ινα μη αποσυνωγωγι γενωνται·
did confess, so that not from synagogues they might be;
43 ηγαπησαν γαρ την δοξαν των ανθρωπων
they loved for the glory of the men
μαλλον, ηπερ την δοξαν του θεου.
more, than the glory of the God.

44 Ιησους δε εκραζε και ειπεν· 'Ο πιστευων
Jesus and cried and said; He believing
εις εμε, ου πιστευει εις εμε, αλλ' εις τον πεμ-
into me, not believes into me, but into him havin-
ψαντα με· 45 και ο θεωρων εμε, θεωρει τον πεμ-
sent me; and he seeing me, sees him having
ψαντα με. 46 Εγω φως εις τον κοσμον εληλυ-
sent me. I a light into the world have come,
θα, ινα πας ο πιστευων εις εμε, εν τη σκοτια
that all the believing into me, in the darkness
μη μεινη. 47 Και εαν τις μου ακουση των
not may abide. And if any one of me may hear the
ρηματων, και μη πιστευση, εγω ου κρινω αυτον·
words, and not may believe, I not judge him;
(ου γαρ ηλθον, ινα κρινω τον κοσμον, αλλ' ινα
(not for I came, that I might judge the world, but that
σωσω τον κοσμον·) 48 ο αθετων εμε, και
I might save the world;) he rejecting me, and
μη λαμβανων τα ρηματα μου εχει τον κρινοντα
not receiving the words of me has that judging
αυτον· ο λογος ον ελαλησα, εκεινος κρινει
him; the word which I spoke, that shall judge
αυτον εν τη εσχατη ημερα. 49 'Οτι εγω· εξ
him in the last day. Because I from
εμαυτου ουκ ελαλησα· αλλ' ο πεμφας με πατηρ
myself not spoke; but the having sent me father
αυτος μοι εντολην εδωκε, τι ειπω και τι
he me a commandment gave, what I should say and what
λαλησω· 50 και οίδα, οτι η εντολη αυτου ζωη
I should speak; and I know, that the commandment of him life
αιωνιος εστιν. 'Α ουν λαλω εγω, καθως ειρη-
age-lasting is. What therefore say I, as has spo-
κε μοι ο πατηρ, ούτω λαλω.
kent to me the father, so I speak.

ΚΕΦ. ΙΓ'. 13.

1 Προ δε της εορτης του πασχα, ειδως ο Ιη-
Before and the feast of the passover, knowing the Je-
σους, οτι εληλυθεν αυτου η ωρα, ινα μεταβη
sus, that was come of himself the hour, that he should depart
εκ του κοσμου τουτου προς τον πατερα,
out of the world this to the father,
αγαπησας τους ιδιους τους εν τω κοσμω, εις
having loved the own those in the world, to
τελος ηγαπησεν αυτους. 2 Και δειπνου γενο-
an end beloved them. And supper being

of the RULERS also believed
into him, † but because of
the PHARISEES they did
not confess him, so that
they might not be put out
of the synagogues.

43 † For they loved the
GLORY of MEN more than
the GLORY of GOD.

44 But Jesus cried out
and said, † "HE BELIEVING
into me, believes not into
me, but into HIM WHO SENT
ME;

45 and † HE BEHOLDING
me, beholds HIM WHO SENT
ME.

46 † I have come a Light
into the WORLD, so that
* HE BELIEVING into me
may not abide in DARK-
NESS.

47 And if any one hear,
and * keep not MY WORDS,
I do not judge him; † for
I came not that I might
judge the WORLD, but that
I might save the WORLD.

48 HE REJECTING me,
and receiving not MY
WORDS, has THAT which
JUDGES him; † the WORD
which I spoke, that will
judge him in the LAST Day.

49 Because † I spoke not
from myself; but the FA-
THER who SENT me, he
* has given me a Command-
ment, what I should enjoin,
and what I should speak;

50 and I know That HIS
COMMANDMENT is aionian
Life. What things I speak,
therefore, as the FATHER
has told me, so I speak."

CHAPTER XIII.

I NOW JESUS knowing
before the FEAST of the
PASSOVER, That HIS HOUR
was come, that he should
depart out of this WORLD
to the FATHER, having loved
THOSE his OWN who were
in the WORLD, he loved
them to the End.

2 And as Supper was pre-

* VATICAN MANUSCRIPT.—46. HE BELIEVING.

47. keep not.

49. has given me.

† 42. John vii. 13; ix. 22. † 43. John v. 34. † 44. Mark ix. 37; 1 Pet. i. 21. † 45.
John xiv. 9. † 46. ver. 35, 36; John iii. 19; viii. 12; ix. 5, 8, 9. † 47. John iii. 17.
† 49. Deut. xviii. 19; Mark xvi. 10. † 49. John viii. 33; xiv. 10.

μενου, (του διαβολου ήδη βεβληκοτος εις την
done, (the accuser already having put into the
καρδιαν Ιουδα Σιμωνος Ισκαριωτου, ινα αυτον
heart Judas of Simon Iscariot, that him
παραδω.) ³ ειδως ο Ιησους, οτι παντα δεδωκεν
he might betray,) knowing the Jesus, that all things had given
αυτω ο πατηρ εις τας χειρας, και οτι απο θεου
him the father into the hands, and that from God
εξηλθε, και προς τον θεον υπαγει: ⁴ εγειρεται
he came out, and to the God he goes; rises
εκ του δειπνου, και τιθησι τα ιματια, και λα-
from the supper, and puts off the mantles, and having
βων λεντιον, διεζωσεν εαυτον. ⁵ Ειτα βαλλει
taken a towel, girded himself. Afterward he puts
υδωρ εις τον νιπτηρα, και ηρξατο νιπτειν τους
water into the wash-basin, and began to wash the
ποδας των μαθητων, και εκμασσειν τω λεντιω
feet of the disciples, and to wipe with the towel
ω ην διεζωσμενος. ⁶ Ερχεται ουν προς
with which he was having been girded. He comes then to
Σιμωνα Πητρον· και λεγει αυτω εκεινος· Κυριε,
Simon Peter; and says to him he; O lord,
συ μου νιπτεις τους ποδας; ⁷ Απεκριθη Ιησους
thou of me wapest the feet? Answered Jesus
και ειπεν αυτω· Ο εγω ποιω, συ ουκ οιδας
and said to him. What I do, thou not knowest
αρτι, γνωση δε μετα ταυτα. ⁸ Λεγει αυτω·
now, thou shalt know but after these things. Says to him
Πητρος. Ου μη νιψης τους ποδας μου εις
Peter. Not not thou mayest wash the feet of me into
τον αιωνα. Απ· ριθη αυτω ο Ιησους· Εαν μη
the age. Answered him the Jesus, If not
νιψω σε, ουκ εχεις μερος μετ' εμου. ⁹ Λεγει
I may wash thee, not thou hast a part with me. Says
αυτω Σιμων Πητρος· Κυριε, μη τους ποδας μου
to him Simon Peter; O lord, not the feet of me
μονον, αλλα και τας χειρας, και την κεφαλην.
alone, but also the hands, and the head.
¹⁰ Δεγει αυτω ο Ιησους· Ο λελουμενος ου
Says to him the Jesus; He having been bathed not
χρειαν εχει η τους ποδας νιψασθαι, αλλ' εστι
need has than the feet to wash, but is
καθαρος ολος· και υμεις καθαροι εστε, αλλ'
clean wholly; and you clean are, but
ουχι παντες. ¹¹ Ηδει γαρ τον παραδιδοντα
not all. He knew for the betraying
αυτον· δια τουτο ειπεν· Ουχι παντες καθαροι
him, on account of this he said; Not all clean
ειτε.
you are.

paring, the ENEMY having already put into the HEART of Judas Iscariot, son of Simon, that he should betray him,

³ * he knowing † That the FATHER had given him All things into his HANDS, and That he came out † from God, and was going to God,

⁴ rises from the SUPPER, and puts off his MANTLE, and taking a Towel girded himself.

⁵ † Afterward he puts Water into the WASH-BASIN, and began to wash the FEET of the DISCIPLES, and to wipe them with the TOWEL with which he was girded.

⁶ Then he comes to Simon Peter; * he says to him, "Lord, dost thou wash MY FEET?"

⁷ Jesus answered and said to him, "What I am doing, thou knowest not now, but † after this thou wilt know."

⁸ Simon Peter says to him, "Thou shalt not wash my FEET to the AGE." * He answered him; "Unless I wash thee, thou hast no PART with me."

⁹ Simon Peter says to him, "Lord, not my FEET only, but also my HANDS and my HEAD."

¹⁰ * Jesus says to him, † "He who has been BATHING, has no need unless to wash his FEET, but is wholly clean; and † you are clean, but not all."

¹¹ For † he knew WHO WAS BETRAYING him; on this account he said, "You are not all clean."

* VATICAN MANUSCRIPT.—3. he knowing.
10. Jesus.

6. he says.

8. He answered.

† 5. The washing of the feet in times of primitive simplicity was performed by the host or hostesses to the guest, but afterwards it was committed to the servants, and therefore was accounted a servile employment. When David sent to Abigail, to inform her that he had chosen her for a wife, she arose and said,—“Behold, let thy handmaid be a servant, to wash the feet of the servants of my lord.” 1 Sam. xxv. 41. At the time when our Lord performed this office, it was esteemed the office of the meanest slaves. This act plainly showed the humility and condescension of Jesus, and emphatically taught the same to his disciples. † 10. It was customary for the Jews to bathe themselves (twice, according to some,) before eating the paschal supper.

13. Matt. xl. 27; xviii. 18; John iii. 35; xvii. 2. † 3. John xiii. 42; xvi. 28. 17
ver. 12—17. † 10. John xv. 3. † 11. John vi. 64.

12 Ὅτε οὖν ἐνίψη τοὺς πόδας αὐτῶν, καὶ
When therefore he had washed the feet of them, and
ἐλάβε τὰ μαντήλια αὐτοῦ, ἀναπέσων πάλιν, εἶπεν
taken the mantles of himself, falling down again, he said
αὐτοῖς· Γινώσκετε τι πεποίηκα ὑμῖν; 13 Ὑμεῖς
to them; Know you what I have done to you? You
φωνεῖτε με· Ὁ διδασκαλὸς καὶ ὁ κύριος· καὶ
call me; The teacher and the lord; and
καλῶς λεγέτε· εἰμι γὰρ. 14 Εἰ οὖν ἐγὼ ἐνίψα
well you say; I am for. If then I washed
ὑμῶν τοὺς πόδας, ὁ κύριος καὶ ὁ διδασκαλός,
of you the feet, the lord and the teacher,
καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς
also you are bound of one another to wash the
πόδας. 15 Ὑποδείγμα γὰρ ἐδῶκα ὑμῖν, ἵνα
feet. An example for I gave to you, that
καθὼς ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς ποιήτε.
as I did to you, also you should do.
16 Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἐστὶ δούλος μείζων
Indeed indeed I say to you, not is a slave greater
τοῦ κυρίου αὐτοῦ, οὐδὲ ἀποστολὸς μείζων τοῦ
of the lord of himself, nor a messenger greater of the
πεμψάντος αὐτόν. 17 Εἰ ταῦτα οἰδατέ, μακάριοι
sending him. If these things you know, blessed
ἐστέ, εἰν ποιήτε αὐτά. 18 Οὐ περὶ πάντων
are you, if you should do them. Not about all
ὑμῶν λέγω· ἐγὼ οἶδα οὓς ἐξελέξαμην· ἀλλ',
of you I speak; I know whom I chose; but,
ἵνα ἡ γραφὴ πληρωθῇ· "Ὁ τρώγων μετ' ἐμοῦ
that the writing may be fulfilled; "He eating with me
τὸν ἄρτον, ἐπῆρεν ἐπ' ἐμὲ τὴν πτερνὰν αὐτοῦ."
the loaf, lifted up against me the heel of himself."
19 Ἀπ' ἄρτι λέγω ὑμῖν, πρὸ τοῦ γενέσθαι, ἵνα
From now I say to you, before the so happen, that
ὅταν γένηται, πιστευσήτε, ὅτι ἐγὼ εἰμι.
when it may happen, you may believe, that I am.
20 Ἀμὴν ἀμὴν λέγω ὑμῖν· Ὁ λαμβάνων ἐὰν τίνα
Indeed indeed I say to you; He receiving if any one
πέμψω, ἐμε λαμβάνει· ὁ δὲ ἐμε λαμβάνων,
I may send, me receives; he and me receiving,
λαμβάνει τὸν πέμψαντα με.
receives him having sent me.

21 Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταραχθὲν τῷ πνεύματι·
These things saying the Jesus was troubled in the spirit,
καὶ ἐμαρτυρήσας, καὶ εἶπεν· Ἀμὴν ἀμὴν λέγω
and testified, and said; Indeed indeed I say
ὑμῖν, ὅτι εἰς ἐξ ὑμῶν παραδώσει με. 22 Ἐβλε-
to you, that one of you will betray me. Looked
πόν * [οὖν] εἰς ἀλλήλους οἱ μαθηταί, ἀπορου-
[then] to each other the disciples, doubt-
μενοι περὶ τίνος λέγει. 23 Ἦν δὲ ἀνακείμενος
ing about whom he was speaking. Was now reclining

12 When, therefore, he had washed their FEET, and taken his MANTLE, falling again, he said to them, "Do you know what I have done to you?"

13 † You call me The TEACHER, and The LORD; and you say well; for I am.

14 † If I then, the LORD and the TEACHER, have washed Your FEET, you ought also to wash One another's FEET.

15 For † I have given you an Example, that, as I have done to you, so you should do.

16 Indeed, I assure you, † a Servant is not greater than his LORD, nor an Apostle greater than HE who SENT him.

17 † If you know These things, happy are you if you do them.

18 I am not speaking about all of you; I know * whom I chose; but that the SCRIPTURE may be fulfilled, † "He that EATS * My BREAD, lifted up his * HEEL against me."

19 I tell you now, before it OCCURS, that when it occurs you may believe That I am he.

20 Indeed, I assure you, † HE who RECEIVES one whom I send receives Me; and HE who RECEIVES Me receives HIM who SENT me."

21 Having said these things * Jesus was troubled in his SPIRIT, and testified, and said, "Indeed I assure you, That one of you will deliver me up."

22 The DISCIPLES looked one on another, doubting of whom he spoke.

23 † Now there was re

* VATICAN MANUSCRIPT.—18. same I chose.
22. Then—omit.

18. My BREAD.

21. Jesus

† 23. As two or more lay on one couch, each resting on his left elbow, with his feet sloping away from the table towards the back of the couch, he that turned his back on his neighbor was said to be lying in his bosom. This position made it easy for Jesus to speak to Jesus in a whisper which could not be heard by the other disciples.—S. SARGENT.

† 13. Matt. xxiii. 8, 10; Luke vi. 40; 1 Cor. viii. 6; xii. 3; Phil. ii. 11. † 15. Matt. xi. 20; Phil. ii. 6; 1 Pet. ii. 21; 1 John ii. 5. † 16. Matt. v. 24; Luke vi. 40; John xv. 20. † 17. James i. 25. † 18. Ps. xli. 9, Matt. xxvi. 23. † 20. Matt. x. 40; xiv. 40; Luke x. 16.

εις εκ των μαθητων αυτου εν τῷ κοιλῷ του
one of the disciples of him in the bosom of the
Ιησου, ὃν ἠγάπα ὁ Ἰησους. ²⁴ Νενυθ οὖν τούτῳ
Jesus, whom loved the Jesus. Nods then to him
Σίμων Πέτρος, πυνθεσθαι τις ἀν εἶη περὶ οὗ
Simon Peter, to ask who it might be concerning of whom
λεγει. ²⁵ Ἐπιπεσὼν δὲ ἐκεῖνος ἐπὶ το στήθος
he speaks. Falling and he on the breast
του Ἰησου, λεγει αὐτῷ· Κυριε, τις ἐστιν;
of the Jesus, he says to him; O lord, who is it?
²⁶ Ἀποκρινεται ὁ Ἰησους· Εκεῖνος ἐστιν, ὃς
Answers the Jesus; He It is, to whom
ἐγὼ βάψας το ψῶμιον ἐπιδώσω. Καὶ ἐμβαψας
I having dipped the little piece shall give. And having dipped
το ψῶμιον, δίδωσιν Ἰουδᾷ Σιμωνος Ἰσκαριωτῆ.
the little piece, he gives to Judas of Simon Iscariot.
²⁷ Καὶ μετὰ το ψῶμιον, τότε εἰσηλθεν εἰς ἐκεῖ-
And after the little piece, then entered into him
νον ὁ σατανᾶς. Λεγει οὖν αὐτῷ ὁ Ἰησους· Ὅ
the adversary. Says then to him the Jesus; What
ποιεῖς, ποιήσον ταχίον. ²⁸ Τοῦτο * [δὲ] οὐδεὶς
thou doest, do thou quickly. This [now] no one
ἐγὼ τῶν ἀνακειμένων πρὸς τὴν εἶπει αὐτῷ.
knew of those reclining with why he said to him.
²⁹ Τινες γὰρ ἐδοκουν, ἐπεὶ το γλαστοκομον
Some for thought, seeing that thou box
εἶχεν ὁ Ἰουδᾶς, ὅτι λεγει αὐτῷ ὁ Ἰησους· Ἀγο-
had the Judas, that says to him the Jesus; Buy
ρασον ὧν χρεια ἔχομεν εἰς τὴν ἑορτήν· ἡ τοῖς
what things need we have for the feast; or to the
πτωχοῖς ἵνα τι δῶ. ³⁰ Λαβὼν οὖν το
poor that something he should give having taken then the
ψῶμιον ἐκεῖνος, εὐθὺς ἐξηλθεν· ἦν δὲ νύξ.
little piece; he, immediately went out; it was and night.
³¹ Ὅτε ἐξηλθε, λεγει ὁ Ἰησους· Νυν ἐδοξασθη
When he went out, says the Jesus; Just now was glorified
ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ θεὸς, ἐδοξασθη ἐν
the son of the man, and the God, was glorified in
αὐτῷ. ³² * [Εἰ ὁ θεὸς ἐδοξασθη ἐν αὐτῷ,] καὶ
him. [if the God was glorified in him,] also
ὁ θεὸς δοξάσει αὐτον ἐν ἑαυτῷ, καὶ εὐθὺς
the God will glorify him in himself, and immediately
δοξάσει αὐτον. ³³ Τεκνία, ἐτι μικρὸν μεθ'
will glorify him. O little children, yet a little with
μὲν εἰμι. Ζητήσετε με· καὶ καθὼς εἶπον τοῖς
you I am. You will seek me, and as I said to the
Ἰουδαίοις· Ὅτι ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ
Jews. That where I go, you not

clining on the bosom of
Jesus [one of his disci-
ples, whom * Jesus loved.
²⁴ To him, therefore,
Simon Peter nods, * and
says to him, "Inquire who
it is of whom he is speak-
ing."
²⁵ And he, *leaning back
on the breast of Jesus,
says to him, "Lord, who is
it?"
²⁶ * Then Jesus an-
swers, "He it is, *for whom
I shall dip a LITTLE PIECE
and give it to him." Then
having dipped the LITTLE
PIECE, he took and gave it
to *Judas, the son of Simon
Iscariot.
²⁷ † And after the LIT-
TLE PIECE, then the AD-
VERSARY entered into him.
* Jesus, therefore, says to
him "What thou doest, do
quickly."
²⁸ No one of those RE-
CLINING knew for what he
said this to him.
²⁹ For some thought,
seeing † that *Judas had
the BOX, That *Jesus said
to him, "Buy what things
we need for the FEAST;"
or, that he should give
something to the poor.
³⁰ He, therefore, hav-
ing taken the LITTLE
PIECE, immediately went
out. And it was Night.
³¹ When, therefore, he
went out, *Jesus says,
† "Just now was the SON
of MAN glorified, and †GOD
was glorified by him.
³² * [If GOD be glori-
fied by him,] GOD will also
glorify him by himself, and
he will immediately glorify
him.
³³ My Children, yet a
little while I am with you.
You will seek me, and † as
I said to the Jews, 'That
where I am going, you

* VATICAN MANUSCRIPT.—23 Jesus. 24. and says to him, "Inquire who it is of whom.
25. leaning back on the breast of Jesus. 26. for whom I shall
dip a LITTLE PIECE and give it to him. Then having dipped the LITTLE PIECE, he took and
gave. 27. Jesus. 28. now—omit. 29. Judas. 30. Jesus says to him.
31. Jesus. 32. If God be glorified by him.—omit.

† 23. John xix. 26; xx. 2; xxi. 7. 24. 26. † 27. Luke xxi. 1; John vi. 70. † 29. John
xii. 1. † 31. John xii. 23. † 32. John xiv. 13, 1 Pet. iv. 11. † 33. John xvii.
1. 4-6. 13. John vii. 36; viii. 24, f.

ὑνασθε ελθειν· και ὑμιν λεγω αρτι. ³⁴ Ἐντο-
are able to come; even to you I say now. A com-
λην καινην διδωμι ὑμιν, ἵνα αγαπατε αλλη-
n-ment new I give to you, that you may love each
λους· κωθως ηγαπησα ὑμας, ἵνα και ὑμεις
others; as I loved you, that also you
αγαπατε αλληλους. ³⁵ Ἐν τούτῳ γνωσονται
might love each other. By this will know
παντες, ὅτι ἐμοὶ μαθηται εστέ, εαν αγαπην
all, that to me disciples you are, if love
εχητε εν αλληλοις. ³⁶ Λεγει αὐτῷ Σιμων Πε-
you have in each other. Says to him Simon Pe-
τρος· Κυριε, που ὑπαγεις; Απεκριθη * [αὐτῷ] ὁ
ter; O Lord, where goest thou? Answered [him] the
Ιησους· Ὅπου ὑπαγω, ου δυνασαι μοι νυν ακο-
Jesus; Where I go, not thou art able n- now to
λουθησαι· ὕστερον δε ακολουθησεις * [μοι].
follow; afterwards but thou shalt follow [me].
³⁷ Λεγει αὐτῷ Πετρος· Κυριε, διατι ου δυναμαι
Says to him Peter; O Lord, why not I am able
σοι ακολουθησαι αρτι; την ψυχην μου ὑπερ-
sae to follow now? the life of me in behalf
του θησω. ³⁸ Απεκριθη αὐτῷ ὁ Ιησους· Την
of thee I will lay down. Answered him the Jesus; The
ψυχην σου ὑπερ ἐμου θησεις; Αμην αμην λεγω
life of thee in behalf of me wilt thou lay down? Indeed indeed I say
σοι ου μη αλεκτωρ φωνησει, ἕως ου απαρνηση
to thee not a cock will crow, till not thou wilt deny
με τρις.
me thrice.

ΚΕΦ. 14. 14.

¹ Μη ταρασσεσθω ὑμων ἡ καρδια· πιστευετε
Not let be troubled of you the heart; believe you
εις τον θεον, και εἰς ἐμε πιστευετε. ² Ἐν τη
into the God, and into me believe you. In the
οικια του πατρος μου μοναι πολλαι εισιν· εἰ δε
house of the father of the dwellings many are; if but
μη, ειποι· αν ὑμιν. Πορευομαι ἐτοιμασαι
not, I would have told you. I am going to prepare
τοπον ὑμιν· ³ και εαν πορευθω, και ἐτοιμασω
a place for you; and if I should go, and should prepare
ὑμιν τοπον, πάλιν ερχομαι, και παραληφωμαι
for you a place, again I am coming, and will receive
ὑμας προς ἐμαυτον· ἵνα ὅπου εἰμι ἐγω, και
you to myself; so that where am I, also
ὑμεις ητε. ⁴ Και ὅπου ἐγω ὑπαγω οἰδατε,
you may be. And where I am going you know,
* [και] την ὁδον † οἰδατε· ⁵ Λεγει αὐτῷ Θω-
[and] the way you know. Says to him Tho-
μας· Κυριε, οὐκ οἰδαμεν που ὑπαγεις; * [και]
mas; O Lord, not we know where thou art going? [and]

cannot come, I now also say to you.

³⁴ † A new Commandment I give to you, That you love each other; as I loved you, that you also should love each other.

³⁵ † By this, all will know That you are My Disciples, if you have Love for each other."

³⁶ Simon Peter says to him, "Lord, where art thou going?" * Jesus answered, "Where I am going, thou canst not follow me now; but † thou shalt follow afterwards."

³⁷ Peter says to him, "Lord, why cannot I follow thee now? † I will lay down my LIFE in behalf of thee."

³⁸ * Jesus answers him, "Wilt thou lay down thy LIFE in my behalf? Indeed, I assure thee. † The Cock will not crow till thou wilt disown me three times.

CHAPTER XIV.

¹ † Let not your HEART be troubled; believe into God, and believe into Me.

² In my FATHER'S house are many Dwellings; but if not, I would have told * you; Because I am going to prepare a Place for you.

³ And if I go and prepare a Place for you, † I am coming again, and will receive you to myself, so that † where I am you also may be.

⁴ And where I am going you know the way."

⁵ Thomas says to him, "Lord, we know not where thou art going; * how do we know the way?"

* VATICAN MANUSCRIPT.—30. Jesus. Jesus answers. 2. you; Because I. we know the way.

30. him—omit. 4. and—omit.

30. me—omit. 5. and—omit.

38. 5. how do

† 34. See Note on Matt. xvi. 34.

† 4. Tischendorf omits the second *oἰδατε*, on the authority of several MSS. and versions. The connection seems to indicate that it ought to be excluded from the text.

† 34. John xv. 12, 17; Eph. v. 2; 1 Thess. iv. 9; James ii. 8; 1 Pet. i. 22; 1 John ii. 7, 8; iii. 11, 23; iv. 31. † 35. 1 John ii. 5; iv. 20. † 36. John xxi. 18; 9 Pet. i. 14. † 37. Matt. xxvi. 33—35; Mark xiv. 29—31; Luke xxii. 23, 24. † 1 ver. 27. † 3 ver. 18, 28—3. John xii. 20; xvii. 24; 1 Thess. iv. 17.

πως δυναμεθα την οδον εινδεναι; ⁶ Λεγει αυτω ὁ
 πως are able the way to know? Says to him the
 ἰησους· Εγω εμι ἡ οδός, καὶ ἡ ἀληθεια, καὶ ἡ
 Jesus; I am the way, and the truth, and the
 ζωὴ· οὐδεὶς ἐρχεται πρὸς τὸν πατέρα, εἰ μὴ δι'
 life, no one comes to the father, if not through
 ἐμοῦ. ⁷ Εἰ ἐγνώκετε με, καὶ τὸν πατέρα μου
 me. If you had known me, also the father of me
 ἐγνώκετε αὐτὸν· * [καὶ] ἀπ' αὐτοῦ γινώσκετε
 you could have known; [and] from now you know
 αὐτόν, καὶ ἑώρακατε αὐτόν. ⁸ Λεγει αυτω
 him, and have seen him. Says to him
 Φιλιππος· Κυριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ
 Philip; O Lord, show to us the father, and
 ἄρκει ἡμῖν. ⁹ Λεγει αυτω ὁ ἰησους· Τόσοντον
 is enough for us. Says to him the Jesus; So long
 χρόνον μεθ' ὑμῶν εἰμι, καὶ οὐκ ἐγνώκας με,
 a time with you am I, and not knowest thou me,
 Φιλιππε· Ὁ ἑώρακας ἐμε, ἑώρακε τὸν πατέρα·
 O Philip! He having seen me, has seen the father;
 * [καὶ] πως σὺ λεγεις· Δείξον ἡμῖν τὸν πατέρα;
 [and] how thou sayest; Show to us the father?
¹⁰ Οὐ πιστενεῖς, ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ
 Not believest thou, that I in the father, and the
 πατὴρ ἐν ἐμοὶ ἐστὶ; Τα ῥήματα ἃ ἐγὼ λαλῶ
 father in me is? The words which I speak
 ὑμῖν, ἀπ' ἐμαυτοῦ οὐ λαλῶ· ὁ δὲ πατὴρ, ὁ ἐν
 to you, from myself, the but father, he in
 ἐμοὶ μένων, αὐτὸς ποιεῖ τὰ ἔργα. ¹¹ Πιστενετε
 me abiding, he does the works. You believe
 μοι, ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοί,
 me, because I in the father, and the father in me,
 εἰ δε μὴ, διὰ τὰ ἔργα αὐτὰ πιστενετε μοι.
 If but not, on account of the works themselves believe me.
¹² Ἀμην ἀμην λεγὼ ὑμῖν, ὁ πιστευὼν εἰς ἐμε,
 Indeed indeed I speak to you, he believing into me,
 τὰ ἔργα ἃ ἐγὼ ποιῶ, κακεῖνος ποιήσει, καὶ
 the works which I do, also he shall do, and
 μείζονα τούτων ποιήσει· ὅτι ἐγὼ πρὸς τὸν
 greater of these shall he do; because I to the
 πατέρα μου πορευμαι, ¹³ καὶ ὁ, τί ἀν αἰτησῇ
 father of me am going, and what, anything you may ask
 τε ἐν τῷ ὀνόματι μου, τοῦτο ποιήσω· ἵνα
 in the name of me, this I will do; that
 δοξασθῇ ὁ πατὴρ ἐν τῷ υἱῷ. ¹⁴ Εἰ τι αἰτή-
 may be glorified the father in the son. If anything you
 σῇτε ἐν τῷ ὀνόματι μου, ἐγὼ ποιήσω. ¹⁵ Εἰ
 may ask in the name of me, I will do. If
 ἀγαπάτε με, τὰς ἐντολάς τας ἐμας τηρήσατε·
 you love me, the commandments the mine keep you;
¹⁶ καὶ ἐγὼ ἐρωτήσω τὸν πατέρα, καὶ ἄλλον
 and I will ask the father, and another

ὁ Jesus says to him,
 "I am the way, and
 the truth, and the
 life. No one comes to
 the father, except by
 me."

7 If you had known me,
 you would have known my
 father; and from this
 time you know him, and
 have seen him."

8 Philip says to him,
 "Lord, show us the fa-
 ther, and it is enough for
 us."

9 Jesus says to him,
 "So long a Time am I with
 you, and dost thou not
 know me, Philip? He
 having seen me has seen
 the father; how sayest
 thou, Show us the fa-
 ther?"

10 Dost thou not believe
 That I am in the father,
 and the father is in me?
 The words which I speak
 to you, I speak not from
 myself; and that father
 abiding in me, he does
 the works.

11 Believe me, because
 I am in the father, and
 the father in me; but if
 not, on account of * his
 works believe me.

12 I indeed, I assure
 you, he believing into
 me, the works which I
 do shall he do also; and
 greater than these shall
 he do, because I am
 going to * the father;

13 and whatever you
 may ask in my name, (his
 I will do; so that the fa-
 ther may be glorified in
 the son.

14 If you ask * anything
 in my name, this I will do.

15 I If you love me, * you
 will keep MY COMMAND-
 MENTS;

16 and I will ask the
 father, and he will give

* VATICAN MANUSCRIPT, -7. and -omit.
 his works. 12. the father.
 15. you will keep.

0. and-omit.

10. dwells in me, does

† 0. Heb. ix. 8. † 0. John i. 17; viii. 39. † 0. John i. 4; xi. 25. † 10. John v.
 10; vii. 10; viii. 29; xii. 40. † 1. Matt. xli. 21; Mark xvi. 17; Luke x. 17. † 13. Matt.
 vii. 7; xxi. 22; Mark xii. 24; Luke xli. 9; John xv. 7, 10; xvi. 23, 24; James i. 5; † John iii.
 23; v. 14. † 15. ver. 21, 23; xv. 10, 14; † John v. 8. † 16. John xv. 20; xvi. 7;
 Acts viii. 16. 26.

παράκλητον δώσει ὑμῖν, ἵνα μετὰ ὑμῶν
 helper¹⁷ he will give to you, that he may abide with you
 εἰς τὸν αἰῶνα· ¹⁷ τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ
 into the age; the spirit of the truth, which the
 κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτό,
 world not is able to receive, because not it beholds it,
 οὐδὲ γινώσκει αὐτό· ὑμεῖς ¹⁸ [δέ] γινώσκετε αὐτό,
 nor knows it; you [but] know it,
 ὅτι παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἐστίαι.
 because with you it abides, and in you it will be.
¹⁸ Οὐκ ἀφήσω ὑμᾶς ὀρφανούς· ἐρχομαι πρὸς
 Not I will leave you orphans; I am coming to
 ὑμᾶς. ¹⁹ Ἐτι μικρὸν, καὶ ὁ κόσμος με οὐκέτι
 you. Yet a little, and the world me no more
 θεωρεῖ· ὑμεῖς δὲ θεωρεῖτε με· ὅτι ἐγὼ ζῶ, καὶ
 beholds; you but behold me; because I live, and
 ὑμεῖς ζήσεσθε. ²⁰ Ἐν ἐκείνῃ τῇ ἡμέρᾳ γινώσεσθε
 you shall live. In that the day shall know
 ὑμεῖς, ὅτι ἐγὼ ἐν τῷ πατρὶ μου, καὶ ὑμεῖς ἐν
 you, because I in the father of me, and you in
 ἐμοί, καὶ γὰρ ἐν ὑμῖν. ²¹ Ὁ ἐχὼν τὰς ἐντολάς
 me, and I in you. He having the commandments
 μου, καὶ τηρῶν αὐτάς, ἐκεῖνος ἐστὶν ὁ ἀγαπῶν
 of me, and keeping them, that is he loving
 με· ὃ δὲ ἀγαπῶν με, ἀγαπηθῆσεται ὑπὸ τοῦ
 me; he and loving me, shall be loved by the
 πατρὸς μου· καὶ ἐγὼ ἀγαπήσω αὐτόν, καὶ
 father of me; and I will love him, and
 ἐμφανίσω αὐτῷ ἑμᾶντον.
 will manifest to him myself.

²² Λέγει αὐτῷ Ἰούδας (οὐκ ὁ Ἰσκαριώτης)
 Says to him Judas (not the Iscariot)

Κυρίε, καὶ τί γέγονεν, ὅτι ἡμῖν μέλλεις ἐμφα-
 O Lord, and how has it happened, that to us thou art about to mani-
 νεῖς σεαυτὸν, καὶ οὐχὶ τῷ κόσμῳ; ²² Ἀπεκρίθη
 thyself, and not to the world? Answered

Ἰησοῦς καὶ εἶπεν αὐτῷ· Ἐὰν τις ἀγαπᾷ με,
 Jesus and said to him; If anyone love me,
 τὸν λόγον μου τηρήσει· καὶ ὁ πατὴρ μου
 the word of me he will keep; and the father of me
 ἀγαπήσει αὐτόν, καὶ πρὸς αὐτόν ἐλευσόμεθα,
 will love him, and to him we will come,

καὶ μορὴν παρ' αὐτῷ ποιήσομεν. ²⁴ Ὁ μὴ
 and abiding with him we will make. He not
 ἀγαπῶν με, τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ
 loving me, the words of me not will keep; and the
 λόγος ὃν ἀκούετε, οὐκ ἐστὶν ἐμός, ἀλλὰ τοῦ
 word which you hear, not is mine, but of the
 πέμψαντος με πατρὸς. ²⁵ Ταῦτα λέλαθκα
 sending me father. These things I have spoken

ὑμῖν, παρ' ὑμῖν μένων· ²⁶ ὃ δὲ παράκλητος, τὸ
 to you, with you abiding; the but helper,
 πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατὴρ ἐν τῷ
 spirit the holy, which will send the father in the

you Another Helper, that
 he may¹⁷ be with you to
 the age;

¹⁷ the SPIRIT OF TRUTH,
 † which the world cannot
 receive, Because it beholds
 it not, nor knows it; but
 you know it; Because it
 abides with you, † and¹⁸ will
 be in you.

¹⁸ I will not leave you
 Orphans; I am coming to
 you.

¹⁹ Yet a little while,
 and the world beholds
 me no more; † but you be-
 hold me; † Because I live
 you also shall live.

²⁰ In That day you
 shall know That I am in
 my FATHER, and you in
 me, and I in you.

²¹ † He who has my
 COMMANDMENTS, and ob-
 serves them, that is HE
 who LOVES me; and HE
 who LOVES me shall be
 loved by my FATHER; and
 I will love him, and will
 manifest myself to him²²

²² Judas says to him,
 (not the ISCARIOT,) Lord,
 what has occurred, That
 thou art about to manifest
 thyself to us, and not to
 the world?

²³ Jesus answered and
 said to him, † If any one
 love me, he will observe
 my word; and my FA-
 THER will love him; and
 we will come to him, and
 make an Abode with him.

²⁴ He who LOVES me
 not, observes not my
 words; and † the word
 which you hear is not mine,
 but that of the FATHER
 who sent me.

²⁵ These things I have
 spoken to you, while abid-
 ing with you.

²⁶ But † the HELPER,
 the HOLY SPIRIT, which
 the FATHER will send in
 my NAME, † shall teach

* VATICAN MANUSCRIPT.—16. be with you.

17. but—omit.

17. is in you.

† 17. John xv. 26. xvi. 13; 1 John iv. 6. † 17. 1 Cor. ii. 14. † 10. 1 Cor. xv. 20.
 † 21. ver. 13, 23; 1 John ii. 6; v. 3. † 1 John ii. 24; Rev. iii. 20. † 24. ver. 10;
 John v. 10, 23; vii. 10; viii. 29; xii. 49. † 10. ver. 16; Luke xiv. 40; John xv. 20; xvi. 7.
 † 24. John ii. 22; xii. 10; xvi. 13; 1 John ii. 20, 27.

ονοματι μου, εκεινος υμας διδασκει παντα, και
name of me. that you will teach all things, and
υπηκηνησει υμας παντα α ειπον υμιν.
will remind you all things which I told you.

¶ Ειρηνην αφιημι υμιν, ειρηνην την εμην
Peace I leave to you, peace the mine
διδωμι υμιν· ου καθως ο κοσμος διδωσιν, εγω
I give to you; not as the world gives, I
διδωμι υμιν. Μη ταρασσεσθω υμων η καρδια
give to you. Not let be troubled of you the heart
μηδε δειλιατω. ¶ Ηκουσατε, οτι εγω ειπον
our let it be afraid. You heard, that I said
υμιν· "Τπαγω, και ερχομαι προς υμας. Ει
to you; I am going away, and I am coming to you. If
ηγαπατε με, εχαρτε αν, οτι πορευομαι προς
you loved me, you would rejoice, that I am going to
τον πατερα· οτι ο πατηρ μου μειζων μου εστι.
the father, because the father of me greater of me is.
29 Και νυν ειρηκα υμιν πριν γενεσθαι, ινα οταν
And now I have told you before it happens, so that when
γενηται, πιστευσητε. 30 Ουκετι πολλα λαλησω
it happens, you may believe. No more much I will speak
μεθ' υμων. Ερχεται γαρ ο του κοσμου αρχων,
with you. Is coming for he of the world ruling,
και εν εμοι ουκ εχει ουδεν. 31 ΑΛΛ' ινα γνω
and in me not has nothing. But that may know
ο κοσμος, οτι αγαπω τον πατερα, και καθως
the world, that I love the father, and as
ενετειλατο μοι ο πατηρ, οутω ποιω·
commanded me the father, so I do;

εγειρεσθε, αγωμεν εντευθεν. ΚΕΦ. ιε'. 15.
arise you, let us go from this place.

1 Εγω ειμι η αμπελος η αληθινη, και ο πατηρ μου
I am the vine the true, and the father of me
η γεωργος εστι. 2 Παν κλημα εν εμοι μη
the vine-dresser is. Every branch in me not
φερων καρπον, αιρει αυτο· και παν το καρπον
bearing fruit, he takes away it; and every one the fruit
φερον, καθαيري αυτο, ινα πλειονα καρπον φερη.
bearing, he cleanses it, that more fruit it may bear.
3 Ηδη υμεις καθαροι εστε, δια τον λογον, ον
Already you clean are, through the word, which
λελαληκα υμιν. 4 Μεινατε εν εμοι, καγω εν
I have spoken to you. Abide you in me, and I in
υμιν. Καθως το κλημα ου δυναται καρπον
you. As the branch not is able fruit
φερειν αφ' εαυτου, εαν μη μεινη εν τη αμπελω·
to bear of itself, if not it may abide in the vine,
οутως ουδε υμεις, εαν μη εν εμοι μεινητε.
as neither you, if not in me you abide.
5 Εγω ειμι η αμπελος, υμεις τα κληματα. Ο
I am the vine, you the branches. He

You all things, and remind you of all things which I said to you.

27 Peace * I leave to you; MY Peace I give to you; not as the world gives, do I give to you.

Let not YOUR HEART be troubled, nor let it be afraid.

28 You heard That I said to you, I am going away and I am coming to you. If you loved me, you would rejoice, That I am going to the FATHER; Because I MY FATHER is greater than I.

29 And now I have told you before it occurs, so that when it occurs, you may believe.

30 I will not speak much more with you; † for the RULER of the world is coming, and has nothing in me.

31 But that the world may know That I love the FATHER, and that as ‡ the FATHER commanded me, even so I do; arise, let us go hence.

CHAPTER XV.

I I am the TRUE VINE, and my FATHER is the VINE-DRESSER.

2 Every Branch in me not bearing Fruit, he takes away; and every one bearing FRUIT, he prunes it, that it may bear MORE FRUIT.

3 † You are already clean through the word which I have spoken to you.

4 ‡ Abide in me, and I in you. As the BRANCH cannot bear fruit of itself, if it abide not in the VINE, so neither can you, unless you abide in me.

5 I am the VINE, you are the BRANCHES. He

* VATICAN MANUSCRIPT.—27. I leave.

† 30. Some say the ruler of this world means Satan; some, the Roman government; others, the Jewish hierarchy and magistracy; but Wakefield, in his translation, thinks that Christ here speaks of himself; (as he does in chap. xli. 30, and xvi. 11,) not of what he then was, but of what he shall be, when he comes again. He translates this clause as follows:—"For the ruler of this world is coming; and I have nothing now to do, but to convince the world that I love the Father, and do as he commanded me."

‡ 28. John x. 18; x. 30; Phil. ii. 6. † 30. John xli. 30; xvi. 11. † 31. John x. 18; Phil. ii. 8; Heb. v. 8. ‡ 28. John xlii. 10; xvii. 17; Eph. v. 20; 1 Pet. i. 22. † 4. Col. i. 23; 1 John ii. 6.

μερῶν ἐν ἐμοί, καὶ ἐν αὐτῇ, οὗτος φέρεי καρ-
 πὸν πολὺν ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιῆναι
 οὐδέν. 6 Ἐὰν μὴ τις μένῃ ἐν ἐμοί, ἐβλήθη

ἐξω, ὡς τὰ κλῆμα, καὶ ἐξηρανθῇ· καὶ συναγα-
 γοῦν αὐτὰ, καὶ εἰς πυρὶν βάλλουσι, καὶ καίεται.

7 Ἐὰν μένῃτε ἐν ἐμοί καὶ τὰ ῥήματα μου ἐν
 ὑμῖν μένῃ, ὃ ὅσα θέλητε ᾤαιτησθε, καὶ
 γενήσεται ὑμῖν. 8 Ἐν τούτῳ εδοξασθῇ ὁ πατήρ

μου, ἵνα καρπὸν πολὺν φέρητε, καὶ γενήσεσθε
 ἐμοὶ μαθηταί. 9 Καθὼς ἠγάπησέν με ὁ πατήρ,

καὶ ἡ ἀγάπη αὐτοῦ ἐν ἐμοί, καὶ ἐγὼ ἐν τῇ ἀγάπῃ τῇ
 ἐμῇ. 10 Ἐὰν τὰς ἐντολὰς μου τηρήσητε, μέ-
 νετε ἐν τῇ ἀγάπῃ μου· καθὼς ἐγὼ τὰς ἐντολὰς

τοῦ πατρὸς μου τητήρηκα, καὶ μένω αὐτοῦ ἐν
 τῇ ἀγάπῃ.

11 Ταῦτα λέλαληκα ὑμῖν, ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν
 ὑμῖν μένῃ, καὶ ἡ χαρὰ ὑμῶν πληρωθῇ. 12 Αὐτὴ

ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα ἀγαπάτε ἀλλήλους,
 καθὼς ἠγάπηκα ὑμᾶς. 13 Μείζονα ταύτης

ἀγάπης οὐδεὶς ἐχει, ἵνα τίς τὴν ψυχὴν αὐτοῦ
 ὑπὲρ τῶν φίλων αὐτοῦ. 14 Ὑμεῖς

φίλοι μου ἐστέ, ἐὰν ποίητε ὅσα ἐγὼ ἐντέ-
 λωμαι ὑμῖν. 15 Οὐκετι ὑμᾶς λέγω δούλους·

ὅτι ὁ δούλος οὐκ οἶδε τί ποιεῖ αὐτὸν ὁ κύριος·
 ὑμᾶς δὲ εἰρήκα φίλους, ὅτι πάντα ἃ ἤκουσα

παρὰ τοῦ πατρὸς μου, ἐγνωρίσα ὑμῖν. 16 Οὐχ

ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελέξαμην

who abides in me, and I in him, he bears much
 fruit; Because severed from me you can do nothing.

6 If any one abide not in me, he is cast out like the
 branch, and is withered; and such are gathered, and
 cast into a fire, and are burned.

7 If you abide in me, and my words abide in
 you, ask whatever you wish, and it shall be given you.

8 In this is my FATHER glorified, that you bear
 much fruit, and you shall be My Disciples.

9 As the FATHER loved me, and I loved you, abide
 in MY LOVE.

10 If you observe my COMMANDMENTS, you shall
 abide in MY LOVE; as I have observed the FA-
 THER'S COMMANDMENTS, and abide in His LOVE.

11 These things I have spoken to you, that MY JOY
 may be in you, and YOUR JOY may be completed.

12 This is MY COM-
 MANDMENT, That you love each other, as I loved you.

13 No one has greater Love than this, that one
 should lay down his LIFE in behalf of his FRIENDS.

14 You are my Friends, if you do what things I command you.

15 No more I call you Servants; Because the SER-
 VANT knows not what his MASTER does; but I have called you Friends, Because
 all things which I heard from my FATHER I made known to you.

16 You did not choose Me, but I chose you, and

* VATICAN MANUSCRIPT.—10 the FATHER'S.

11. be in you.

+ 7. Griesbach favors the reading, *aiteremthe* instead of *aitereethe*; which is adopted by Lachmann and Tischendorf.

† 5. Phil. i. 11; iv. 13. † 7. ver. 10; John xiv. 18, 19; xvi. 23. † 8. Matt. v. 16; Phil. i. 11. † 10. John xiv. 33, 34, 35. † 11. John xvi. 24; xvii. 13; John i. 4. † 12. John xiii. 34; 1 Thess. iv. 9; 1 Pet. iv. 8; 1 John iii. 11; iv. 21. † 13. John x. 11, 12; Rom. v. 7, 8; Eph. v. 2; 1 John iii. 10. † 14. John xiv. 14, 23; Matt. xii. 20.

ύμας; και εβηκα ύμας, ίνα ύμεις υπαγήτε και
you, and appolated you, that you might go and
καρπον φερήτε, και ό καρπος ύμων μενη ίνα
fruit might bear, and the fruit of you might abide: so that
ό, τι αν αιτησητε τον πατερα εν τω ονοματι
whatever you may ask the father in the name
μου, δω ύμιν.
of me, he may give to you.

17 Ταυτα εντελλομαι ύμιν, ίνα αγαπατε
These things I command you, that you may love
αλληλους. 18 Ει ό κοσμος ύμας μισει, γενωσ-
each other. If the world you hates, you

κτε, ότι εμε πρωτον ύμων μεμισηκεν. 19 Ει
know, that me before you it has hated. If
εκ του κοσμου ητε, ό κοσμος αν το ιδιον επι-
of the world you were, the world would the own hate.

λει* ότι δε εκ του κοσμου ουκ εστε, αλλ' εγω
because but of the world not you are, but I
εξελεξαμην ύμας εκ του κοσμου, δια τουτο
chose you out of the world, on account of this

μισει ύμας ό κοσμος. 20 Μνημονευετε του
hates you the world. Remember you the
λογου, ού εγω ειπον ύμιν· Ουκ εστι δο-
word, of which I said to you: Not is a slave

μειζων του κυριου αυτου. Ει εμε εδιωξαν, και
greater of the lord of himself. If me they persecuted, also
ύμας διωκουσιν· ει τον λογον μου ετηρησαν,
you they will persecute; if the word of me they kept,

και τον υμετερον τηρησουσιν. 21 Αλλα ταυτα
also the yours they will keep. But these things
παντα ποιησουσιν ύμιν δια το ονομα μου,
all they will do to you on account of the name of me,

ότι ουκ οιδασι τον πεμψαντα με. 22 Ει μη
because not they know him sending me. If not
ηλθον και ελαλησα αυτοις, άμαρτιαν ουκ ειχον·
I had come and spoken to them, sin not they had;

νυν δε προσφιν ουκ εχουσιν περι της άμαρτίας
now but an excuse not they have about the sin
αυτων. 23 'Ο εμε μισων, και τον πατερα μου
of them, He me hating, also the father of me

μισει. 24 Ει τα εργα, μη εποιησα εν αυτοις, ά-
hate. If the works, not I had done among them, which
ουδεις αλλος πεποιηκεν, άμαρτιαν ουκ ειχον·
no one other has done, sin not they had;

νυν δε και εωρακασι, και μεμισηκασι και εμε
now but even they have seen, and have hated both me
και τον πατερα μου. 25 Αλλ', ίνα πληρωθω ό
and that father of me. But, that may be fulfilled the

λογος ό γεγραμμενος εν τω νομω αυτων· "Οτι
word the having been written in the law of them; "That
εμισησαν με δωρεαν."
they hated me without cause."

26 Όταν δε ελθη ό παρακλητος, όν εγω
When but may come the helper, whom I
πεμψω ύμιν παρα του πατρος, (το πνευμα της
will send to you from the father, (the spirit of the

appointed you, that you
may go and bear Fruit, and
that your fruit may abide;
so that whatever * you ask
of the FATHER in my
NAME, he may give you.

17 These things I com-
mand you, so that you may
love each other.

18 † If the WORLD hate
You, you know That it has
hated Me before you.

19 † If you were of the
WORLD, the WORLD would
love its own; but Because
you are not of the WORLD,
but I chose you out of the
WORLD, on this account the
WORLD hates you.

20 Remember the word
which I said to you, † A
Servant is not greater than
his Master.* If they perse-
cuted Me, they will also
persecute You; if they ob-
served my word they will
also observe YOURS.

21 But † all these things
they will do to you, on ac-
count of my NAME, Because
they know not HIM who
SENT me.

22 If I had not come and
spoken to them, they would
not have had Sin; but now
they have no Excuse for
their SIN.

23 He who HATES Me,
hates my FATHER also.

24 If I had not done
among them † the works,
which no other one had
done, they would not have
had Sin; but now they
have even seen them, and
yet have hated both me
and my FATHER.

25 Thus they verify THAT
word which was WRITTEN
in their LAW, † They hated
me without cause."

26 † But when the
HELPER comes, whom I
will send to you from the
FATHER, the SPIRIT of

* VATICAN MANUSCRIPT.—16. you ask.

† 18. 1 John iii. 1, 13.

119. John iv. 5; xvii. 14.

† 20. Matt. x. 21; Luke vi. 40;

John xiii. 16.

† 21. Matt. x. 22; xxiv. 9; John xvi. 8.

† 24. John iii. 2; vii. 31;

xx. 32.

† 25. 1 Jn. xxxv. 10.

† 26. Luke xxi. 49; John xiv. 17, 26; xvi. 7, 13; Acts ii. 33

αληθείας, ὃ παρα τοῦ πατρὸς ἐκπορεύεται,) truth, which from the father shall come out,) ἐκείνος μαρτυρήσει περὶ ἐμοῦ. 27 Καὶ ὑμεῖς δὲ that will testify concerning me. Also you and μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστέ. shall testify, because from a beginning with me you are.

ΚΕΦ. 15. 16. 1 Ταῦτα λελάληκα ὑμῖν, ἵνα μὴ σκανδαλισθῆτε. 2 Ἀποσυναγωγούς ποιήσουσιν you may be ensnared. From synagogues they will put ὑμᾶς· ἀλλ' ἐρχεται ὥρα, ἵνα πᾶς ὁ ἀποκτείνῃς you; but cometh an hour, that every one the killing ὑμᾶς, δοξῇ λατρεῖαν προσφέρειν τῷ θεῷ. you, may think a service to offer to the God.

3 Καὶ ταῦτα ποιήσουσιν, ὅτι οὐκ ἐγνώσαν τὸν πατέρα, οὐδὲ ἐμὲ. 4 Ἀλλὰ ταῦτα λελάληκα father, nor me. But these things I have spoken ὑμῖν, ἵνα ὅταν ἐλθῇ ἡ ὥρα, μνημονεύητε to you, that when may come the hour, you may remember αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν. Ταῦτα δὲ ὑμῖν ἐξ them, that I said to you. These things but to you from ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἦμην. 5 Νῦν a beginning not I said, because with you I was. Now δὲ ὑπάγω πρὸς τὸν πεμφάντα με, καὶ οὐδεὶς ἐξ but I go to him having sent me, and no one of ὑμῶν ἐρωτᾷ με· Ποῦ ὑπάγεις; 6 Ἀλλ' ὅτι you asks me; Where goest thou? But because ταῦτα λελάληκα ὑμῖν, ἡ λύπη πεπληρωκεν these things I have spoken to you, the sorrow has filled ὑμῶν τὴν καρδίαν. 7 Ἀλλ' ἐγὼ τὴν ἀληθειαν of you the heart. But I the truth λεγῶ ὑμῖν· συμφερεῖ ὑμῖν, ἵνα ἐγὼ ἀπελθῶ. say to you; it is better for you, that I should go away.

Εὰν γὰρ μὴ ἀπελθῶ, ὁ παρακλητὸς οὐκ ἐλευ- If for not I should go away, the helper not will σεται πρὸς ὑμᾶς· εἰ δὲ περευθῶ, πεμφψ αὐτὸν come to you; if but I go, I will send him πρὸς ὑμᾶς. 8 Καὶ ἐλθὼν ἐκεῖνος ἐλεγεῖ τὸν to you. And having come he will convict the κόσμον περὶ ἁμαρτίας, καὶ περὶ δικαιοσύνης, world concerning sin, and concerning righteousness, καὶ περὶ κρίσεως. 9 Περὶ ἁμαρτίας μὲν, ὅτι and concerning judgment. Concerning sin indeed, because οὐ πιστεύουσιν εἰς ἐμὲ· 10 περὶ δικαιοσύνης δὲ, not they believe into me; concerning righteousness but, ὅτι πρὸς τὸν πατέρα μου ὑπάγω, καὶ οὐκετι because to the father of me I go away, and no more θεωρεῖτε με· 11 περὶ δὲ κρίσεως, ὅτι ὁ ἀρχὴν you behold me; concerning and judgment, because the ruling

TRUTH which comes forth from the FATHER, he will testify of me.

27 And † you also will testify, Because you are with me from the Beginning.

CHAPTER XVI.

1 These things I have spoken to you, that you may not be ensnared.

2 † They will expel you from the synagogues; but an Hour is coming, when EVERY ONE WHO KILLS YOU will think to offer Service to God.

3 And † these things they will do Because they know not the FATHER, nor me.

4 But These things I have spoken to you, so that when * their HOUR comes you may remember them, That I told you. And these things I said not to you from the Beginning, Because I was with you

5 And now † I am going away TO HIM who SENT me; and no one of you asks me, 'Where art thou going?'

6 But Because I have said These things to you, SORROW has filled Your HEART.

7 But I tell you the TRUTH; It is better for you That I should go away; for if I go not away; † the HELPER will not come to you; but if I go I will send him to you.

8 And having come, he will convict the WORLD concerning Sin, and concerning Righteousness, and concerning Judgment;

9 concerning Sin, indeed, Because they believe not into me;

10 but concerning Righteousness, Because I am going to my FATHER, and you behold me no more;

11 and concerning Judgment.

* VATICAN MANUSCRIPTS.—4. their noun.

† 27. Luke xxiv. 48; Acts i. 6, 21, 23; ii. 32; iii. 15; iv. 20, 33; v. 33; x. 40; xiii. 31; 1 Pet. v. 1; 2 Pet. i. 10. † 2. John ix. 22, 34; xii. 42; viii. 1; ix. 1; xxi. 0-11. † 3. John xv. 21; Rom. x. 2; 1 Cor. ii. 8; 1 Tim. i. 13. † 5. ver. 10, 16; John vii. 33; xiii. 3; xv. 25. † 7. John vii. 39; xiv. 16, 26; xv. 26.

του κόσμου τούτου κερταται. ¹² Ετι πολλά έχω
of the world this has been judged. Yet many things I have
λεγειν ὑμιν, ἀλλ' οὐ δύνασθε βασταζειν ἀρτι.
to say to you, but not you are able to bear now.
¹³ Ὅταν δὲ ἐλθῇ ἐκεῖνος, τὸ πνεῦμα τῆς
When but may come he, the spirit of the
ἀληθείας, ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλη-
truth, he will lead you into all the truth.
θειαν. Οὐ γὰρ ληλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἀν-
Not for he will speak from himself, but whatever
ἀκουσῇ, λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ
he may hear, he will speak, and the things coming he will declare
ὑμῖν. ¹⁴ Ἐκεῖνος ἐμε δαξάσει, ὅτι ἐκ τοῦ ἐμοῦ
to you. He me will glorify, because out of the mine
λήψεται, καὶ ἀναγγελεῖ ὑμῖν. ¹⁵ Πάντα ὅσα
he will take, and will declare to you. All things what
ἔχει ὁ πατήρ, ἐμε ἐστὶ. Διὰ τοῦτο εἶπον, ὅτι
has the father, mine is. On account of this I said, that
ἐκ τοῦ ἐμοῦ λαμβάνει, καὶ ἀναγγελεῖ ὑμῖν.
out of the mine he takes, and declares to you.
¹⁶ Μικρον, καὶ οὐ θεωρεῖτε με· καὶ πάλιν μικρον,
A little while, and not you see me; and again a little while,
καὶ ὀψεσθε με, * [ὅτι ὑπάγω πρὸς τὸν πατέρα.]
and you shall see me, [because I am going to the father.]
¹⁷ Εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς
Said then of the disciples of him to
ἀλλήλους· Τι ἐστὶ τούτο ὃ λέγει ἡμῖν· Μικρον,
each other; What is this which he says to us; A little while,
καὶ οὐ θεωρεῖτε με· καὶ πάλιν μικρον, καὶ
and not you see me; and again a little while, and
ὀψεσθε με· καὶ ὅτι ἐγὼ ὑπάγω πρὸς τὸν
you shall see me; and; Because I am going to the
πατέρα; ¹⁸ Ἐλέγον οὖν· Τούτο τι ἐστὶν ὃ
father? They said therefore; This what is which
λέγει, τὸ μικρον· Οὐκ οἶδαμεν * [τι λαλεῖ.]
he says, the little while? Not we know [what he says.]
¹⁹ Ἔγνω δὲ Ἰησοῦς, ὅτι ᾔθελον αὐτὸν ἐρωτᾶν,
Knew the Jesus, that they wished him to ask,
καὶ εἶπεν αὐτοῖς· Περὶ τούτου (ῥητεῖτε με)
and said to them, Concerning this inquire you with
ἀλλήλων, ὅτι εἶπον· Μικρον, καὶ οὐ θεωρεῖτε
each other, because I said; A little while, and not you see
με· καὶ πάλιν μικρον, καὶ ὀψεσθε με; ²⁰ Ἀμην
me; and again a little while, and you shall see me? Indeed
ἀμην λέγω ὑμῖν, ὅτι κλαυσετε καὶ ὀρνησεται
Indeed I say to you, that will weep and will lament
ὑμεῖς, ὃ δὲ κόσμος χαρηται· ὑμεῖς * [δε]
you, the but world will rejoice; you [and]
λυπηθησέσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν
will be sorrowful, but the sorrow of you into joy
γινησεται. ²¹ Ἡ γυνὴ ὅταν τι κτῆ, λύπην ἐχει,
shall become. The woman when she may bear, sorrow has,

ment, because the ruler of this world has been judged.

¹² I have yet Many things to tell you, but you cannot bear them now.

¹³ But when he may come, the spirit of truth, he will lead you into all the truth; for he will not speak from himself; he will speak whatever he may hear; and declare to you the coming things.

¹⁴ We will glorify Me; Because he will take of mine, and declare to you.

¹⁵ All things that the father has are mine; on account of this I said, that out of mine he takes, and will declare to you.

¹⁶ A little while, and you see me no more, and again a little while, and you will see me."

¹⁷ Then some of his disciples said to each other, "What is this he is saying to us, 'A little while, and you will see me not; and again a little while, and you will see me;' and, 'Because I am going to the father?'"

¹⁸ They said, therefore, "What is this that he is saying, 'A little while?' We know not."

¹⁹ Jesus knew That they wished to ask Him, and said to them, "Do you inquire one with another concerning this, Because I said, 'A little while, and you see me not, and again a little while, and you will see me?'"

²⁰ Indeed, I assure you, That you will weep and lament, but the world will rejoice; now will be sorrowful, but your sorrow shall become Joy.

²¹ The woman when she is in labor has Sorrow,

* VATICAN MANUSCRIPT.—13. all the truth. going to the father—omit. 18. little while. 20. and—omit.

10. no more. 10. Because I am 18. what he says—omit. 19. Jesus.

† 11. See Note on chap. xiv. 30.

† 12. Mark iv. 23; 1 Cor. iii. 2; Heb. v. 12.

† 13. John xiv. 17, 26; xv. 26; 1 John ii.

20, 27. † 15. Math. xl. 27; John iii. 35; xiii. 3; xiv. 10.

† 16. ver. 10; John vii.

20; xl. 13; xiv. 19. † 21. 1st. xvi. 17.

ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννηθῇ
because has come the hour of hers; when but she may have borne
τὸ παιδίον, οὐκέτι ἀνημονεύει τῆς θλίψεως,
the child, no more she remembers of the distress,
διὰ τὴν χαρὰν, ὅτι ἐγεννήθη ἄνθρωπος εἰς
on account of the joy, that was born a man into
τὸν κόσμον. 22 Καὶ ὑμεῖς οὖν λυπῆν μὲν νῦν
the world. And you therefore sorrow indeed now
ἐχετε· πάλιν δὲ ὀφείμι ὑμᾶς, καὶ χαρησεται
have; again but I will see you, and will be rejoiced
ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς
of you the heart, and the joy of you no one
αἶρει ἀπ' ὑμῶν. 23 καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμε
takes from you; and in that the day me
οὐκ ἐρωτήσετε οὐδέν· Ἀμὴν ἀμὴν λέγω ὑμῖν,
not you will ask nothing; Indeed indeed I say to you,
ὅτι ὅσα ἀν αἰτήσῃτε τὸν πατέρα ἐν τῷ ὀνόματι
that whatever you may ask the father in the name
μου, δώσει ὑμῖν. 24 Ἔως ἄρτι οὐκ ᾔτησατε
mine, he will give to you. Till now not you asked
οὐδὲν ἐν τῷ ὀνόματι μου· αἰτεῖτε, καὶ ληψέσθε.
nothing in the name of me; ask you, and you shall receive,
ἵνα ἡ χαρὰ ὑμῶν ἡ πεπληρωμένη.

25 Ταῦτα ἐν παροιμίαις λέλαλῃκα ὑμῖν·
These things in figures I have spoken to you;
ἐρχεται ὥρα, ὅτε οὐκέτι ἐν παροιμίαις λαλήσω
comes an hour, when no more in figures I will speak
ὑμῖν, ἀλλὰ παρῆσια περὶ τοῦ πατρὸς ἀναγ-
to you, but plainly concerning the father I will
γελῶ ὑμῖν. 26 Ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνό-
tell you. In that the day in the name
ματι μου αἰτήσεσθε· καὶ οὐ λέγω ὑμῖν, ὅτι ἐγώ
of me you will ask; and not I say to you, that I
ἐρωτήσω τὸν πατέρα περὶ ὑμῶν. 27 αὐτὸς γὰρ
will entreat the father concerning you; himself for
ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμε πεφίληκατε,
the father loves you, because you me have loved,
καὶ πεπιστεύκατε, ὅτι ἐγὼ παρὰ τοῦ θεοῦ
and have believed, that I from the God
ἐξῆλθον. 28 Εξῆλθον παρὰ τοῦ πατρὸς, καὶ
came out. I came out from the father, and
ἐληλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν
have come into the world; again I leave the
κόσμον, καὶ πορεύομαι πρὸς τὸν πατέρα.

29 Λέγουσιν * [αὐτῷ] οἱ μαθηταὶ αὐτοῦ· Ἰδε,
Say [to him] the disciples of him; Lo,
νῦν παρῆσια λαλεῖς, καὶ παροιμίαν οὐδεμίαν
now plainly thou speakest, and a figure not one
λέγεις. 30 Νῦν οἶδαμεν, ὅτι οἶδας πάντα, καὶ
thou sayest. Now we know, that thou knowest all things, and
οὐ χρεῖαν ἔχεις, ἵνα τις σε ἐρωτᾷ ἐν τούτῳ
no need has, that any one should ask thee; in this
πιστεύομεν, ὅτι ἀπο θεοῦ ἐξῆλθες. 31 Ἀπεκ-
we believe, that from God thou didst come out. An-

Because her time has come; but when she has borne the child, she remembers the distress no more, on account of the joy That a Man was born into world.

22 And now, therefore, now indeed have Sorrow; but I will see you again, and † Your heart shall rejoice; and your joy no one takes from you.

23 And in That day you will ask Me nothing. † Indeed, I assure you, Whatever you may ask the father in my name, he will give you.

24 Till now you asked nothing in my name; ask, and you shall receive, so † that your joy may be completed.

25 These things I have spoken to you in Figures; an Hour is coming, when I will no more speak to you in Figures, but I will tell you plainly about the FATHER.

26 In That day you will ask in my name, and I do not say to you, That I will entreat the FATHER for you;

27 † for the FATHER himself loves you, Because you have loved me, and I have believed that I came out from * God.

28 † I came out from the FATHER, and have come into the world; again I leave the world, and am going to my FATHER."

29 His DISCIPLES said to him, "Behold, now thou art speaking plainly, and without a Figure.

30 Now we know That thou knowest all things, and hast no need that any one should ask Thee; by this we believe That thou didst come out from God."

31 * Jesus answered,

* VATICAN MANUSCRIPT.—27. the FATHER.

29. to him—omit.

31. Jesus.

† 23. Luke xlv. 41, 52; John xx. 20.
John xv. 11. † 27. John xlv. 21, 25.
John xiii. 3.

† 23. Matt. vii. 7; John xiv. 13; xv. 16.
† 27. ver. 30; John iii. 13; xvii. 8.

† 24.
† 25.

ῥιθὴ αὐτοῖς ὁ Ἰησοῦς· Ἀρτί πιστεύετε· ³² ἰδού, ³³ ἔρχεται ὥρα, καὶ νῦν ἐληλυθεν, ἵνα σκορπισθῇτε ἐκαστος εἰς τὰ ἴδια, καὶ ἐμε μόνον ἀφήτε· καὶ οὐκ ἐμὲ μόνος, ὅτι ὁ πατὴρ μετ' ἐμοῦ ἐστίν. ³⁴ Ταῦτα λέλαληκα ὑμῖν, ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. Ἐν τῷ κόσμῳ θλίψις ἔχετε· ἀλλὰ θάρσυνε, ἐγὼ νενίκηκα τὸν κόσμον.

ΚΕΦ. ιζ'. 17.

¹ Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπῆρε τὸν ὀφθαλμὸν αὐτοῦ εἰς τὸν οὐρανόν, καὶ εἶπε· Πατέρ, ἐληλυθεν ἡ ὥρα· δόξασον σου τὸν υἱόν, ἵνα * [καὶ] ὁ υἱός σου δοξασθῇ σε· ² καθὼς ἐδώκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πάντες ὁ δώκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον. ³ Αὕτη δὲ ἐστὶν ἡ αἰώνιος ζωὴ, ἵνα γένωσκουσιν σε τὸν μόνον ἀληθινόν Θεόν, καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν. ⁴ Ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς· τὸ ἔργον ἐτελείωσα, ὃ δέδωκας μοι, ἵνα ποιήσω. ⁵ Καὶ νῦν δόξασον με, σὺ πατέρ, παρὰ σεαυτὴν, τῇ δόξῃ, ἣν εἶχον, πρὸ τοῦ τοῦ κόσμου εἶναι, παρὰ σοί. ⁶ Ἐφάνερωσα σου τὸ ὄνομα τοῖς ἀνθρώποις, οὓς δέδωκας μοι ἐκ τοῦ κόσμου· σοὶ ἦσαν, καὶ ἐμοὶ αὐτοὺς δέδωκας· καὶ τὸν λόγον σου τετήρηκασι. ⁷ Νῦν ἐγνώσκουν, ὅτι πάντα ὅσα δέδωκας μοι, παρὰ σου ἔδωκα, ὅτι ἅπαντα ὅσα ἐδόξασάν σε, ἐγὼ ἐδόξασα.

them, "Do you now believe?" ³² Behold, an Hour is coming, and is come, that you will be scattered every one to his own home, and will leave Me alone; and yet I am not alone, because the FATHER is with me. ³³ These things I have spoken to you, that in me you may have Peace. In the world you have Affliction; but be of good courage; I have conquered the world."

CHAPTER XVII.

¹ Jesus spoke these things, and lifted up his eyes to heaven, and said, "Father, the hour is come; glorify Thy son, that * the son may glorify thee; ² as thou didst give him Authority over All flesh, so that every thing which thou hast given to him, he may give to them, even eternal life. ³ And this is the eternal life, that they may know thee, the ONLY TRUE God, and him whom thou didst send, Jesus Christ. ⁴ I glorified thee on the earth, I * having finished the work which thou hast given me; that I might do it. ⁵ And now, O Father, glorify thou me with thyself, with the glory which I had with thee before the world was. ⁶ I manifested Thy NAME to the MEN whom thou hast given me out of the world; thine they were, and thou hast given them to me; and they have kept thy word. ⁷ Now they know that all things whatever thou hast given me, from thee

* Vatican Manuscript.—1. the son.

1. also—omit.

4. having finished.

† 19. John xv. 10. 21; 2 Tim. iii. 12.
† 4. Matt. xi. 27; xxviii. 18; John iii. 35; v. 27; 1 Cor. xv. 28; 27; Phil. ii. 10.
† 4. John

† 33. Rom. viii. 37; 1 John iv. 4; v. 4.
† 4. John

εἰσιν· ὅτι τα ῥήματα ἃ δέδωκας μοι, δέδωκας
 is; because the words which thou hast given me, I have given
 αὐτοῖς· καὶ αὐτοὶ ἐλάβον, καὶ ἐγνώσαν ἀληθῶς,
 to them; and they received, and knew truly,
 ὅτι παρὰ σου ἐξῆλθον, καὶ ἐπίστευσαν, ὅτι σὺ
 that from thee I came out, and believed that thou
 με ἀπεστείλας. ⁹ Ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ
 do I didst send. I concerning them ask; not
 περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν
 concerning the world I ask, but concerning whom
 δέδωκας μοι, ὅτι σοὶ εἰσὶ· ¹⁰ καὶ τὰ ἐμα πάντα
 thou hast given me, because thine they are; and the mine all
 ἐν ἐστὶ, καὶ τὰ πα ἐμε, καὶ δεδοξασμαι ἐν
 mine is, and the thine mine, and I have been glorified in
 αὐτοῖς. ¹¹ Καὶ οὐκέτι εἰμι ἐν τῷ κόσμῳ, καὶ
 them. And no more I am in the world, and
 οὗτοι ἐν τῷ κόσμῳ εἰσι, καὶ ἐγὼ πρὸς σέ ἐρχο-
 these in the world are, and I to thee am
 μαι. Πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνο-
 coming. O father holy, keep them in the name
 ματι σου, ᾧ δέδωκας μοι· ἵνα ὡσιν ἐν,
 of thee, by which thou hast given to me; that they may be one, as
 καθὼς ἡμεῖς. ¹² Ὅτε ἦμην μετ' αὐτῶν * [ἐν τῷ
 as we. When I was with them, in the
 κόσμῳ,] ἐγὼ ἐτήρησα αὐτοὺς ἐν τῷ ὀνόματι
 world,] I kept them in the name
 σου· οὓς δέδωκας μοι ἐφύλαξα, καὶ οὐδεὶς ἐξ
 of thee, whom thou hast given to me, I guarded, and none of
 αὐτῶν ἀπώλετο, εἰ μὴ ὁ υἱὸς τῆς ἀπολείας, ἵνα
 them was destroyed, if not the son of the deceiver, that
 ἡ γραφή πληρωθῇ. ¹³ Νῦν δὲ πρὸς σέ ἐρχομαι,
 the writing may be fulfilled. Now and to thee I am coming,
 καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ, ἵνα ἔχωσιν τὴν
 and these things I say in the world, that they may have the
 χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς.
 joy the mine fulfilled in them.
¹⁴ Ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου· καὶ ὁ
 I have given to them the word of thee; and the
 κόσμος ἐμισήσεν αὐτοὺς, ὅτι οὐκ εἰσὶν ἐκ τοῦ
 world hated them, because not they are of the
 κόσμου, καθὼς ἐγὼ οὐκ εἰμι ἐκ τοῦ κόσμου.
 world, as I not am of the world.
¹⁵ Οὐκ ἐρωτῶ, ἵνα ἀρῇς αὐτοὺς ἐκ τοῦ κο-
 Not I ask, that thou wouldst take them out of the world,
 μου, ἀλλ' ἵνα τήρησῃς αὐτοὺς ἐκ τοῦ κοιτηροῦ.
 but that thou wouldst keep them from the evil one.
¹⁶ Ἐκ τοῦ κόσμου οὐκ εἰσι, καθὼς ἐγὼ ἐκ τοῦ
 Of the world not they are, as I of the
 κόσμου οὐκ εἰμι. ¹⁷ Ἀγιάσον αὐτοὺς ἐν τῇ
 world not am. Sanctify them in the

8 Because I have given to them the words which I thou hast given to me; and they received and knew truly that I came out from thee, and believed That thou didst send Me

9 I entreat for them, not for the world I entreat, but for those whom thou hast given me; Because they are thine.

10 And all mine are thine, and I think am mine; and I have been glorified in them.

11 And I am no more in the world, but they are in the world, and I am coming to thee. Holy Father, keep them in thy name, by which thou hast given them me, that they may be one, as we also are.

12 When I was with them, I kept them in thy name, by which thou hast given them me; and I guarded them, and no one of them was destroyed, except the son of destruction; that the scriptures might be verified.

13 But now I am coming to thee; and these things I speak in the world, that they may have my joy completed in them.

14 I have given thy word to them; and the world hated them; because they are not of the world, as I am not of the world.

15 I entreat not that thou wouldst take them out of the world, but that thou wouldst keep them from evil.

16 They are not of the world, as I am not of the world.

17 I Sanctify them in

* VATICAN MANUSCRIPT.—11. also. which thou hast given them me; and I guarded them.

12. in the world—omit.

12. name, by

† 8. John viii. 23; xii. 49; xiv. 10.
 † 12. Pra. cix. 8; Acts i. 20.
 † 13. 2 Thess. iii. 3; 1 John v. 18

† 10. John xvi. 15.
 † 14. John xv. 18, 19; 1 John iii. 13.
 † 17. John xv. 3; Acts xv. 9; Eph. v. 26; 1 Pet. i. 29

† 12. John vi. 71; xii. 19.
 † 13. Math. xvi. 17; 1 Pet. i. 29

αληθεια σου· ὁ λογος ὁ σος αληθεια εστι.
truth of thee; the word the thine truth is.
18 **Καθως εμε απεστειλας εις τον κοσμον, καγω**
As me thou didst send into the world, also I
απεστειλα αυτους εις τον κοσμον. 19 **Και υπερ**
sent them into the world. And in behalf
αυτων εγω αγιαζω εμαυτον, ινα και αυτοι ωσιν
of them I sanctify myself, so that also they may be
ιγγιασμενοι εν αληθεια. 20 **Ου περι τωτων δε**
sanctified in truth. Not concerning these and
ερωτω μονον, αλλα και περι των πιστευοντων
I ask alone, but also concerning those believing
δια του λογου αυτων εις εμε. 21 **Ινα παντες**
through the word of them into me. That all
εν ωσι· καθως συ, πατερ, εν εμοι, καγω εν σοι,
one may be; as thou, father, in me, and I in thee,
ινα και αυτοι εν ημιν * [εν] **ωσιν· ινα ὁ κοσ-**
that also they in us [one] may be, that the world
μος πιστευη, ὅτι συ με απεστειλας. 22 **Και**
may believe, that thou me didst send. And
εγω την δοξαν ην δεδωκας μοι, δεδωκα αυτοις·
I the glory which thou hast given to me, have given to them;
ινα ὥσιν ἐν, καθως ημεις ἐν εσμεν. 23 **(εγω εν**
that they may be one, as we one are; (I in
αυτοις, και συ εν εμοι) **ινα ὡσι τετελειωμε-**
them, and thou in me,) that they may be perfected
νοι εις ἐν, * [και] ινα γνωσκη ὁ κοσμος, ὅτι συ
into one, * [and] that may know the world, that thou
με απεστειλας, και ηγαπησας αυτους, καθως
me didst send, and thou didst love them, as
με ηγαπησας. 24 **Πατερ, οὗς δεδωκας μοι,**
me thou didst love. O father, whom thou hast given to me,
θελω, ινα ὅπου εμι εγω, κακεινοι ὡσι μετ'
I wish, that where am I, also they may be with
εμου· ινα θεωρωσι την δξαν την εμην, ην
me; that they may behold the glory the mine, which
εδωκας μοι, ὅτι ηγαπησας με προ καταβολης
thou didst give to me, because thou didst love me before a laying down
κοσμου. 25 **Πατερ δικαιε, και ὁ κοσμος σε ουκ**
of a world. O father righteous, and the world thee not
εγνω· εγω δε σε εγνω, και οὗτοι εγνωσαν ὅτι
knew; I but thee knew, and these knew that
συ με απεστειλας. 26 **Και εγνωρισα αυτοις το**
thou me didst send. And I made known to them the
ονομα σου, και γνωρισω· ινα ἡ αγαπη ην
name of thee, and will make known; that the love which
ηγαπησας με, εν αυτοις ᾗ, καγω εν αυτοις.
thou didst love me, in them may be, and I in them.

* Truth; † THE WORD is the TRUTH.
18 † As thou didst send Me into the WORLD, so † sent them into the WORLD;
19 † and in their behalf † I sanctify myself, so that they also may be sanctified in Truth.
20 Nor do I entreat for these only, but also for THOSE BELIEVING into Me through their WORD;
21 † so that all may be one; as † thou, Father, art in me, and † I in thee, that they also may be in us; so that the WORLD may believe That thou didst send Me.
22 And the GLORY which thou hast given me, † I have given them; † that they may be one, as we are one;
23 † I in them, and thou in me, that they may be perfected into one; so that the WORLD may know That thou didst send me, and didst love them, as thou didst love me.
24 † Father, those whom thou hast given me, I wish that where † I am, they also may be with me; so that they may behold MY GLORY, which thou didst give me, because thou didst love me before the Formation of the World.
25 O righteous Father, the WORLD did not know Thee, but † I knew Thee, and therefore knew That † thou didst send Me.
26 And I made known, and will make known to them thy NAME; so that † the LOVE with which thou didst love me may be in them, and † I in them.

* VATICAN MANUSCRIPT.—17. Truth; THE WORD is the TRUTH. and—omit.

21. one—omit.

1 17. 2 Sam. vii. 28; Psa. cxix. 142, 151; John viii. 40. 1 18. John xx. 31. 1 19.
1 Cor. i. 30; Heb. x. 10. 1 21. ver. 11, 22, 23; John x. 16; Rom. xii. 5; Gal. iii. 28.
1 21. John x. 38; xiv. 11. 1 22. John xiv. 20; 1 John i. 3; iii. 24 1 23. John xiv.
26; xiv. 8; 1 Thess. iv. 17. 1 20. John xv. 9.

ΚΕΦ. ιη'. 18.

1 Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐξῆλθε συν τοῖς
These things saying the Jesus went out with the
μαθηταῖς αὐτοῦ περὶν τοῦ χειμάρρου τοῦ
disciples of himself beyond the brook of the
Κεδρὼν, ὅπου ἦν κήπος, εἰς ὃν εἰσῆλθεν αὐτός
Kedron, where was a garden, into which entered himself
καὶ οἱ μαθηταὶ αὐτοῦ. 2 Ἦδὲ δὲ καὶ Ἰουδᾶς, ὁ
and the disciples of him. Knew and also Judas, he
παραδίδους αὐτοῦ, τὸν τοπὸν ὅτι πολλάκις
delivering up him, the place; because often
συνήχθη ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν
met the Jesus there with the disciples
αὐτοῦ. 3 Ὁ οὖν Ἰουδᾶς λαβὼν τὴν σπειραν,
or himself. The then Judas having taken the band,
καὶ ἐκ τῶν ἀρχιερέων καὶ Φαρισαίων ὑπηρέτας,
and from the high priests and Pharisees officers,
ἐρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ
comes there with torches and lamps and
ὄτλων. 4 Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχο-
men. Jesus therefore knowing all the things com-
μένα ἐπ' αὐτὸν, ἐξελθὼν εἶπεν αὐτοῖς· Τίνα (ῥη-
ting on him, going out said to them; Whom seek
τεῖτε; 5 Ἀπεκρίθησαν αὐτῷ Ἰησοῦν τὸν Να-
you; They answered him; Jesus the Na-
ζαρεθαῖον. Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐγὼ εἰμι.
cena. Says to them the Jesus; I am.
(Ἰστῆκεν δὲ καὶ Ἰουδᾶς, ὁ παραδίδους αὐτοῦ,
Was standing also and Judas, the delivering up him,
μετ' αὐτῶν.) 6 Ὡς οὖν εἶπεν αὐτοῖς· Ὅτι
with them.) When therefore he said to them; That
εγὼ εἰμι· ἀπηλθὼν εἰς τὰ ὀπίσω, καὶ ἐπεσον
I am; they went into the behind, and fell
ναῦται. 7 Πάλιν οὖν αὐτοὺς ἐπηρώτησε· Τίνα
on the ground. Again then them he asked; Whom
(ῥητε; Οἱ δὲ εἶπον· Ἰησοῦν τὸν Ναζαρεθαῖον.
seek you? They said; Jesus the Nazarene.
8 Ἀπεκρίθη Ἰησοῦς· Εἶπον ὑμῖν, ὅτι εγὼ εἰμι.
Answered Jesus; I said to you, that I am;
εἰ οὖν ἐμε ζητεῖτε, ἀφετε τοὺς ὑπάγειν.
if therefore me you seek, suffer them to go.
9 ἵνα πληρωθῇ ὁ λόγος, ὃν εἶπεν· Ὅτι οὗς
So that might be fulfilled the word, which he said, "That whom
δεδώκας μοι, οὐκ ἀπολέσα ἐξ αὐτῶν οὐδένα."
thou hast given to me, not lost of them no one."
10 Σίμων οὖν Πέτρος ἔχων μαχαίραν, εἰλκυσεν
Simon then Peter having a sword, drew
αὐτήν, καὶ ἐκίασε τὸν τοῦ ἀρχιερέως δούλον,
her, and struck the of the high-priest slave,
καὶ ἀπέκοψεν αὐτὸν τὸ ὠτίον τὸ δεξιόν. Ἦν δὲ
and cut off of him the ear the right which
ὀνομαζέτω δούλῳ Μαλῶχος. 11 Εἶπεν οὖν ὁ Ἰη-
named to the slave Malchus. Said therefore the Je-

CHAPTER XVIII.

1 * Jesus, saying These things, went out with his disciples beyond the brook Kedron, where was a Garden, into which he entered, and his disci-
PLES.

2 Now THAT JUDAS also, who DELIVERED him up, knew the place; Because * Jesus often met there with his DISCIPLES.

3 † Then JUDAS, having obtained the BAND and Officers from the HIGH-PRIESTS and * PHARISEES, comes there with Torches, and Lamps, and Weapons.

4 Jesus, therefore, knowing ALL THINGS that were coming upon him, going out, * says to them, "Whom do you seek?"

5 They answered him, "Jesus the NAZARENE." * He says to them, I am JESUS." And THAT JUDAS also, who DELIVERED him up, was standing with them.

6 When therefore, he said to them, "I am he," they went back, and fell on the Ground.

7 Then he asked them again, "Whom do you seek?" And THEY said, "Jesus, the NAZARENE."

8 Jesus answered, "I told you That I am he; if, therefore, you seek Me, permit these to go."

9 That the word might be fulfilled which he said, "Of those whom thou hast given me, I lost no one."

10 † Then Simon Peter having a sword, drew it, and struck the SERVANT of the HIGH-PRIEST, and cut off his right * EAR-TIP. Now the SERVANT'S Name was Malchus.

11 Jesus, therefore,

* VATICAN MANUSCRIPT.—1. Jesus.
5. He says to them, "I am Jesus."

2. JESUS.
10. EAR-TIP.

3. PHARISEES.

4. says

† 1. The name of a small rivulet, and of a valley towards the east of Jerusalem; probably derived from an Hebrew root signifying to be darkened, the valley being shaded with wood. † 1. Gethsemane.

1. 1. Matt. xxvi. 30; Mark xiv. 32; Luke xii. 30.
Luke xii. 47; Acts i. 16. † 9. John xvii. 12.
47; Luke xii. 49, 50.

2. 3. Matt. xxvi. 47; Mark xiv. 48;
10. Matt. xvi. 51; Mark xiv.

σου τῷ Πέτρῳ· Βαλε τὴν μαχαίραν εἰς τὴν
 eis to the Peter; Put up the sword into the
 ἡσκήνη· τὸ ποτηριὸν δὲ δέδωκε μοι ὁ πατήρ, οὐ
 scabbard; † the cup which the FATHER has given me,
 μὴ πῖω αὐτό;
 not should I drink it?

12 Ἡ οὖν σπειρα καὶ οἱ χιλιάρχος καὶ οἱ ὑπη-
 The then band and the centurion and the offi-
 ρεταὶ τῶν Ἰουδαίων συνελθὼν τὸν Ἰησοῦν, καὶ
 ters of the Jews apprehended the Jesus, and
 ἐδήσαν αὐτόν, 13 καὶ ἀπηγάγον αὐτόν πρὸς
 bound him, and led him to
 Ἀννᾶν πρῶτον· ἦν γὰρ πενθερός τοῦ Καϊάφα,
 Annas first, he was for father-in-law of the Caiaphas,
 ὅς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου. 14 Ἦν
 who was high-priest of the year that.
 δὲ Καϊάφας δὲ συμβουλευσας τοῖς Ἰουδαίοις, ὅτι
 now Caiaphas he having advised the Jews, that
 συμφερεῖ ἓνα ἄνθρωπον ἀπολεσθαι ὑπὲρ τοῦ
 it is better one man to be destroyed in behalf of the
 λαοῦ. 15 Ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος,
 people. Followed and the Jesus Simon Peter,

καὶ ὁ ὅλλος μαθητὴς. Ὁ δὲ μαθητὴς ἐκεῖνος
 and the other disciple. The and disciple that
 ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεῖσθλθε τῷ
 was known to the high-priest, and went in with the
 Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως. 16 Ὁ δὲ
 Jesus into the palace of the high-priest. The but

Πέτρος εἰστήκει πρὸς τὴν θύρην ἔξω. Ἐξήλθεν
 Peter stood at the door without. Went out
 οὖν ὁ μαθητὴς ὁ ἄλλος, ὃς ἦν γνωστὸς τῷ
 therefore the disciple the other, who was known to the
 ἀρχιερεῖ, καὶ εἶπε τῇ θυρῶν, καὶ εἰσηγάγετον
 high-priest, and spake to the door-keeper, and brought in the
 Πέτρον. 17 Λέγει οὖν ἡ παιδίσκη ἡ θυρῶν
 Peter. Says then the female-servant the door-keeper

τῷ Πέτρῳ· Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ
 to the Peter; Not also thou of the disciples art the
 ἀνθρώπου τούτου; Λέγει ἐκεῖνος· Οὐκ εἰμι.
 man this? Says he; Not I am.

18 Εἰστήκεισαν δὲ οἱ δούλοι καὶ οἱ ὑπηρεταὶ ἀν-
 Stood and the slaves and the officers
 θρακίαν πεποικηκότες, ὅτι ψυχὸς ἦν, καὶ ἐθερ-
 coat iron having made, because cold it was, and warmed
 μαιναντο· ἦν δὲ μετ' αὐτῶν ὁ Πέτρος ἑστώς
 themselves; was and with them the Peter standing
 καὶ θερμαινόμενος. 19 Ὁ οὖν ἀρχιερεὺς ᾤ-
 and warming himself. The therefore high-priest asked

τῆς τοῦ Ἰησοῦ περὶ τῶν μαθητῶν αὐτοῦ,
 the Jesus concerning the disciples of him,
 καὶ περὶ τῆς διδασκίας αὐτοῦ. 20 Ἀπεκρίθη
 and concerning the teaching of him. Answered
 αὐτῷ ὁ Ἰησοῦς· Ἐγὼ παρρησίᾳ ἐλάλησα τῷ
 him the Jesus; I publicly spoke to the

said to PETER, "Put the
 sword into the scab-
 bard; † the cup which
 the FATHER has given me,
 shall I not drink it?"

12 Then the BAND, and
 the COMMANDER, and the
 OFFICERS of the JEWS ap-
 prehended JESUS, and
 bound him,

13 and led him first to
 Annas, for he was Father-
 in-law of CAIAPHAS, who
 was High-Priest that
 YEAR.

14 † Now Caiaphas was
 the one HAVING ADVISED
 the JEWS, "That it is ex-
 pedient that One Man be
 destroyed in behalf of the
 PEOPLE."

15 † And Simon Peter
 followed JESUS; also the
 OTHER DISCIPLE. And that
 DISCIPLE was known to
 the HIGH-PRIEST, and
 went in with JESUS into
 the PALACE of the HIGH-
 PRIEST;

16 † But PETER stood at
 the door without. There-
 fore, * THAT OTHER DIS-
 CIPLE who was the AC-
 QUAINSTANCE of the HIGH-
 PRIEST, went out, and
 spoke to the DOOR-KEEP-
 ER, and brought in PETER.

17 Then THAT FEMALE
 SERVANT, the DOOR KEEP-
 ER, says to PETER, "Art
 thou also of this MAN'S
 DISCIPLES?" He says, "I
 am not."

18 And the SERVANTS
 and OFFICERS having
 made a Fire of coals, Be-
 cause it was cold, stood
 and warmed themselves.
 And PETER * also was
 standing with them, and
 warming himself.

19 Then the HIGH-
 PRIEST asked JESUS about
 his DISCIPLES, and about
 his TEACHING.

20 JESUS answered him,
 "I * have spoken publicly

* VATICAN MANUSCRIPT.—18. THAT OTHER DISCIPLE who was the acquaintance of the
 high priest, and. 18. also. 20. have spoken.

† 11. Matt. x. 22; xxvii. 32, 42
 Mark xiv. 51. Luke xxi. 51.

† 14. John xi. 50.
 † 10. Matt. xxvi. 59; Mark xiv. 60; Luke xxi. 54.

† 18. Matt. xxvi. 58.

παλιν ἐξῆλθε προς τους Ιουδαιους, και λεγει
again he went out to the Jews, and says
αυτοις· Εγω ουδεμιαν αιτιαν εὑρισκω εν αυτω.
to them; I not one fault find in him.

³⁹ Εστι δε συνηθεια ὑμιν, ινα ενα ὑμιν απολυσω
It is but a custom for you, that one to you I release

εν τῃ πασχα· βουλεσθε ουν, ὑμιν απολυσω
in the passover; are you willing therefore, to you I release

τον βασιλεα των Ιουδαιων; ⁴⁰ Ἐκραυγασαν ουν
the king of the Jews? They cried out then

παλιν * [παντες,] λεγοντες· Μη τουτον, αλλα
again [all,] saying; Not this, but

τον Βαραββα. Ην δε ο Βαραββας ληστης.
the Barabbas. Was now the Barabbas a robber.

ΚΕΦ. ΙΘ'. 19.

¹ Τότε ουν ελαβεν ο Πιλατος τον Ιησουν, και
Then therefore took the Pilate the Jesus, and

μαστιγιωσε. ² Και οι στρατιωται πλεξαντες
scourged. And the soldiers braiding

στεφανον εξ ακανθων, επεθηκαν αυτου τη κεφα-
a crown of thorns, placed of him to the head,

λη, και ιματιον πορφυρου περιεβαλον αυτον,
and a mantle purple threw about him,

³ και ελεγουν· Χαιρε ο βασιλευς των Ιουδαιων·
and said; Hail the king of the Jews;

και εδιδουν αυτω ραπισματα. ⁴ Εξηλθεν παλιν
and they gave him blows. Went again

εξω ο Πιλατος, και λεγει αυτοις· Ιδε, αγω ὑμιν
out the Pilate, and says to them; Lo, I bring to you

αυτον εξω, ινα γνωτε, οτι εν αυτω ουδεμιαν
him out, that you may know, that in him not one

αιτιαν εὑρισκω. ⁵ (Εξηλθεν ουν ο Ιησους εξω,
fault I find. (Came then the Jesus out,

φορων τον ακανθιον στεφανον, και το πορφυ-
wearing the thorny crown, and the purple

ρον ιματιον.) Και λεγει αυτοις· Ιδε, ο ανθρω-
mantle;) And he says to them; See, the man.

πος. ⁶ Οτε ουν ειδον αυτον οι αρχιερεις και οι
When therefore saw him the high-priest and the

υπηρηται, εκραυγασαν λεγοντες· Σταυρωσον,
officers, they cried out saying; Crucify,

σταυρωσον αυτον. Λεγει αυτοις ο Πιλατος·
crucify him. Says to them the Pilate;

Αιβετε αυτον ὑμεις, και σταυρωσατε· εγω γαρ
Take him you, and crucify; I for

ουχ εὑρισκω εν αυτω αιτιαν. ⁷ Απεκριθησαν
not find in him a fault. Answered

αυτω οι Ιουδαιοι· Ἡμεις νομον εχωμεν, και
him the Jews; We a law have, and

κατα τον νομον ἡμων οφειλει αποθανειν,
according to the law of us he ought to die,

οτι ἑαυτον, υιον θεου εποιησεν. ⁸ Οτε ουν
because himself, a son of God he made. When therefore

ηκουσεν ο Πιλατος τουτον τον λογον, μαλλον
heard the Pilate this the word, more

again to the Jews, and says to them, "I find No Fault in him."

³⁹ But it is customary for you that I release to you One during the PASSOVER; are you willing, therefore, that I release to you the KING of the Jews?"

⁴⁰ Then they cried out again, saying, "Not him, but BARABBAS." Now BARABBAS was a Robber.

CHAPTER XIX.

¹ Then PILATE, therefore took and scourged JESUS.

² And the SOLDIERS, wreathing a Crown of Acanthus, placed it on HIS HEAD; and they threw around him a purple Mantle,

³ * and they came to him and said, "Hail, KING of the JEWS!" And they gave him Blows.

⁴ * And PILATE went out again, and says to them, "Behold, I bring him out to you, That you may know that I find † No Fault in him."

⁵ Then * Jesus came out, wearing the ASCANTHINE Crown, and the PURPLE Mantle. And he says to them, "Behold, the MAN!"

⁶ † When, therefore, the HIGH-PRIESTS and the OFFICERS saw him, they cried out, saying, "Crucify, crucify him!" PILATE says to them, "Take him yourselves, and crucify him; for I find no Fault in him."

⁷ The JEWS answered him, † "We have a Law, and by * the LAW he ought to die, because † he made himself a Son of God."

⁸ When PILATE, therefore, heard THIS WORD, he was more afraid,

* VATICAN MANUSCRIPT.—40. all—omit. PILATE went.

3. they came to him and said.

4. And

† 30. Matt. xxvii. 15; Mark. xv. 6; Luke xxiii. 17.

† 40. Acts iii. 14

† 40. Luke

xxiii. 10. † 1. Matt. xx. 19; xxvii. 20; Mark xv. 15; Luke xviii. 33.

† 4. John

xviii. 38; ver. 6.

† 3. Acts iii. 13.

† 7. Lev. xxiv. 16.

† 7. Matt. xxvi.

6; John v. 18; x. 33.

ἰσφοβήθη· ⁹καὶ εἰσῆλθεν εἰς τὸ πραιτωρίον πάλιν, he was afraid; and went into the judgment-hall again, καὶ λέγει τῷ Ἰησοῦ· Ποθεν εἰ σύ; Ὁ δὲ ἰη- and says to the Jesus; Whence art thou? The but Je- σους ἀποκρίσιν οὐκ ἔδωκεν αὐτῷ. ¹⁰Λέγει οὖν an answer not gave to him. Says then

αὐτῷ ὁ Πίλατος· Ἐμοί οὐ λαλεῖς; οὐκ οἶδας, to him the Pilate; To me not thou dost speak? not knowest thou, ὅτι ἐξουσίαν ἔχω σταυρῶσαι σε, καὶ ἐξουσίαν that authority I have to crucify thee, and authority εἶναι ἀπολῦσαι σε. ¹¹Ἀπεκρίθη Ἰησοῦς· Οὐκ I have to release thee? Answered Jesus; Not

εἶχες ἐξουσίαν οὐδεμίαν κατ' ἐμὸν, εἰ μὴ thou couldst have authority not any against me, if not ἦν σοι δεδομένος ἀνωθεν· διὰ τοῦτο δὲ it was to thee having been given from above; on account of this he παραδίδους με σοι, μείζονα ἁμαρτίαν ἔχει. ¹²Ἐκ delivering up me to thee, greater sin has. From τούτου ἐζητεῖ ὁ Πίλατος ἀπολῦσαι αὐτόν. Οἱ this seeks the Pilate to release him. The

δὲ Ἰουδαῖοι ἐκραζόν, λέγοντες· Ἐὰν τούτον but Jews cried out, saying; If this

ἀπολύσῃς, οὐκ εἰ φίλος τοῦ Καίσαρος· πᾶς δὲ thou release, not thou art a friend of the Caesar; every one the βασιλεία ἑαυτὸν ποίων, ἀντιλέγει τῷ Καίσαρι. king himself making, speaks against the Cesar.

¹³ Ὁ οὖν Πίλατος ἀκούσας τούτου τὸν λόγον, Therefore Pilate having heard this the word,

ἤγαγεν ἐξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ brought out the Jesus, and sat down on the βήματος εἰς τόπον λεγόμενον Λιθοστρωτόν, tribunal into a place being called Pavement,

Εβραϊστὶ δὲ Γαββαθα ¹⁴ (ἦν δὲ παρασκευὴ τοῦ in Hebrew but Gabbatha; (it was and a preparation of the

πάσχα, ὥρα δὲ ὥσπερ ἑκτη·) καὶ λέγει τοῖς Ἰου- pasover, hour and about sixth;) and he says to the Jews; δαίοις· Ἦσὺ δὲ βασιλεὺς ὑμῶν. ¹⁵ Οἱ δὲ ἐκραυγα- See the king of you. They but cried out,

σαν· Ἀρον, ἀρον· σταυρῶσον αὐτόν. Λέγει Away, away; crucify him. Says

αὐτοῖς ὁ Πίλατος· Τὸν βασιλεὺς ὑμῶν σταυρῶσω; to them the Pilate; The king of you shall I crucify? Ἀπεκρίθησαν οἱ ἀρχιερεῖς· Οὐκ ἔχομεν βασιλεῖα Answered the high-priests; Not we have a king,

εἰ μὴ Καίσαρα. if not Cesar

¹⁶ Τότε οὖν παρέδωκεν αὐτόν αὐτοῖς, ἵνα Then therefore he delivered up him to them, that

9 and went again into the PRÆTORIUM, and says to JESUS, "Whence art thou?" † But JESUS gave him no answer.

10 PILATE then says to him, "Dost thou not speak to me? Dost thou not know That I have Authority * to release thee, and I have Authority to crucify thee?"

11 * Jesus answered him, † "Thou wouldst have no Authority against me, if it had not been given thee from above. On this account HE who DELIVERED me to thee has a Greater Sin."

12 From this time, PILATE sought to release him; but the JEWS cried out, saying, † "If thou release him, thou art not a Friend of CESAR; † EVERY ONE who MAKES himself a King speaks against CESAR."

13 PILATE, therefore, having heard * these words, brought JESUS out, and sat down on † the * Tribunal, in a Place called † the Pavement, but in Hebrew, Gabbatha.

14 † (Now it was the Preparation of the PASS-OVER, and the Hour was about the † Sixth;) and he says to the JEWS, "Be-hold your KING!"

15 * Then they cried out, "Away, away, crucify him!" PILATE says to them, "Shall I crucify your KING?" The HIGH-PRIESTS answered, † "We have no king, except Cesar."

16 † Then, therefore, he delivered him to them that he might be crucified.

* VATICAN MANUSCRIPT.—10. to release thee, and I have Authority to crucify thee? 11. Jesus answered him, Thou. 13. These words, brought. 13. Tribunal, in a Place. 15. Then they.

† 18. The Tribunal seems to have been placed in the open air, agreeably to what Josephus says of Herod, when he tried his two sons; "He came to the tribunal, and that was placed in the stadium, (the circus, or place for races,) behind which his soldiers kept guard unseen."—P'orce. † 18. A spot paved with stones, enclosed and elevated, where the judge sat in his chair of state. † 14. Six o'clock in the morning. See Note on John I. 89.

† 9. Isa. lili. 7; Matt. xxvii. 12, 14. † 11. Luke xxii. 53; John vii. 80. † 12. Luko xliii. 2. † 12. Acts xvii. 7. † 13. Matt. xxvii. 22. † 13. Gen. xlix 16. † 14. Matt. xxvii. 20, 31; Mark xv. 16; Luke xxiii. 24.

σταυρωθῇ. Παρελαβον δε τον Ιησουν * [και he might be crucified. They took and the Jesus [and ηγαγον.] 17 **Και βαπταζων τον σταυρον αυτου,** led.] And carrying the cross of himself, **εξηλθεν εις τον λεγομενον κρανιου τοπον,** he went out into the being called of a skull a place, which **λεγεται Εβραϊστι Γολγοθα.** 18 **Οπου αυτον** is called in Hebrew Golgotha. Where him **εσταυρωσαν, και μετ' αυτου αλλους δυο, εντευ-** they crucified, and with him others two, hence **θεν και εντευθεν, μεσον δε τον Ιησουν.** 19 **Εγ-** and hence, in middle and the Jesus. Wrote **ραψε δε και τιτλον ο Πιλατος, και εθηκεν επι του** and also a title the Piste, and placed upon the **σταυρον.** **Ην δε γεγραμμενον:** "Ιησους ο Να- cross. It was and having been written: "Jesus the Na- **ζωραιος, ο βασιλευς των Ιουδαιων."** 20 **Τουτον** said, the king o the Jews." This **ουν τον τιτλον πολλοι ανεγνωσαν των Ιου-** therefore the title many read of the Jews." **δαιων, οτι εγγυς ην ο τοπος της πολεις, οπου** because near was the place of the city, where **εσταυρωθῇ ο Ιησους:** και ην γεγραμμενον **Εβ-** was crucified the Jesus; and it was having been written in **ραϊστι Ἑλληνιστι, Ῥωμαιστι.** 21 **Ελεγον ουν** Hebrew in Greek, in Latin. Said therefore **τω Πιλατω οί αρχιερεις των Ιουδαιων** Μη to the Pilate the high-priests of the Jews; Not **γραφει: Ὁ βασιλευς των Ιουδαιων:** **αλλ' οτι** write thou: The king of the Jews; but that **εκεινος ειπε: Βασιλευς εμι των Ιουδαιων.** he said: A king I am of the Jews. **22 Απεκριθη ο Πιλατος: Ὁ γεγραφα, γεγραφα.** Answered the Pilate: What I have written, I have written. **23 Οί ουν στρατιωται, οτε εσταυρωσαν τον** The Jews soldiers, when they crucified the **Ιησουν, ελαβον τα ιματια, αυτου, (και εποιησαν** Jesus, took the mantles o him, (and made **ιαρα μερη, εκαστω στρατιωτη μερος,) και** four parts, to each soldier a part,) and **ον χιτωνα.** **Ην δε ο χιτων αρδافος, εκ των** the coat. Was but the coat without seam, from the **αυθεν υφαντος δι' ολου.** 24 **Ετι ουν προς** top woven throughout whole; they said them to **ολληλους:** Μη σχισωμεν αυτον, αλλα λαχωμεν each other; Not let us tear him, but we may cast lots **περι αυτου, τινος εσται.** **Ἰνα ἡ γραφή πλη-** about him, of whom it shal be. That the writing might **ρωθῇ *** [ἡ λεγουσα.] **Διμερισαντο τα** be fulfilled [that saying.] They divided the **ιματια μου ἐαυτοῖς, και ἐπὶ τον ἱματισμον μου** mantles of mefor themselves, and on the raiment of me **εβαλον κληρον."** they cast a lot.*

Οί μεν ουν στρατιωται ταυτα εποιησαν. The indeed therefore soldiers these things did.

17 †* Then they took JESUS, and putting the cross on him, he went out into WHAT IS CALLED A Place of a Skull, which signifies in Hebrew Golgotha.

18 where they crucified Him, and two others with him, one on each side, and JESUS in the Middle.

19 ‡ And PILATE wrote a Title, and placed it on the cross. Now that having been written was, "JESUS, the NAZARENE, the KING of the JEWS."

20 This TITLE, therefore, many of the JEWS read, because the PLACE was near the CITY, where JESUS was crucified; and it had been written in Hebrew, * Latin, and Greek.

21 Then the HIGH-PRIESTS of the JEWS said to PILATE, "Do not write, THE KING of the JEWS, but That he said, I am King of the JEWS."

22 PILATE answered, "What I have written, I have written."

23 ‡ Then the SOLDIERS, when they had nailed JESUS to the cross, took his GARMENTS, and made Four Parts, and made Each Soldier a Part. But his COAT was without seam, woven from the top through the whole.

24 They said, therefore, to each other, "Let us not tear it, but cast lots for it, whose it shall be;" that the scripture might be verified, ‡ "They divided my GARMENTS among themselves, and upon my RAIMENT they cast a lot." The SOLDIERS, therefore, did these things.

* VATICAN MANUSCRIPT.—10. And led—omit. 17. Then they took JESUS, and putting the cross on him. 20. Latin and Greek. 24. that saying—omit.

1 17. Matt. xxvii. 31-33; Mark xv. 21, 22; Luke xxiii. 20, 33. 1 10. Matt. xxvii. 37; Mark xv. 26; Luke xxiii. 33. 1 23. Matt. xxvii. 35; Mark xv. 24; Luke xxiii. 34. 1 24. Isa. xlii. 13.

²⁵ Είστηκεισαν δε παρα τῷ σταυρῷ τοῦ Ἰησοῦ ἡ
stood then by the cross of the Jesus the
μητὴρ αὐτοῦ, καὶ ἡ ἀδελφὴ τῆς μητρός αὐτοῦ,
mother of him, and the sister of the mother of him,
Μαρία ἡ τοῦ Κλωπα, καὶ Μαρία ἡ Μαγδαληνῇ.
Mary that of the Clopas, and Mary the Magdalene.

²⁶ Ἰησοῦς οὖν ἰδὼν τὴν μητέρα, καὶ τὸν μαθη-
Jesus therefore seeing the mother, and the disci-
πλὴν παρεστῶτα, ὃν ἠγάπα, λέγει τῇ μητρί
ple standing by, whom he loved, he says to the mother
αὐτοῦ· Γυναί, ἰδε, ὁ υἱός σου. Ἔπειτα λέγει τῷ
of himself, Woman, lo, the son of thee. Then he says to the
μαθητῇ· Ἰδοὺ ἡ μητὴρ σου. Καὶ ἀπ' ἐκείνης
disciple. Lo the mother of thee. And from that
τῆς ὥρας ἐλάβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἰδία.
the hour took the disciple her into the own.

²⁸ Μετὰ τούτου εἰδὼς ὁ Ἰησοῦς, ὅτι πάντα ἤδη
After this knowing the Jesus, that all things already
τετελεσται ἵνα τελειωθῇ ἡ γράφη, λέγει·
had been finished that might be finished the writing, says,
Δίψω. ²⁹ Σκευὸς * [οὖν] ἐκεῖτο οἴξους μεστόν·
I thirst. A vessel [therefore] stood of vinegar full,
οἱ δὲ πλησαντες σπογγὸν οἴξους, καὶ ὑσσω-
they and filling a sponge of vinegar, and to a hyssop stalk
πῶ περιέντες, προσήνεγκαν αὐτοῦ τὴν πομάτι.
putting round, brought of him to the mouth.

³⁰ Ὅτε οὖν ἐλάβε τὸ οἶξος ὁ Ἰησοῦς, εἶπε·
When therefore took the vinegar the Jesus, he said,
Τετελεσται· καὶ κλινὰς τὴν κεφαλὴν, παρε-
It has been finished, and having reclined the head, he gave
δωκε τὸ πνεῦμα.
up the spirit.

³¹ Οἱ οὖν Ἰουδαῖοι (ἵνα μὴ μείνῃ ἐπὶ τοῦ
The then Jews (that not might remain on the
σταυροῦ τὰ σώματα ἐν τῷ σαββατῷ· ἐπεὶ
cross the bodies in the sabbath, since
παρσκευεῖν ἦν· ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκεῖνου
a preparation it was, was for great the day that
τοῦ σαββατοῦ) πῶτησαν τὸν Πίλατον, ἵνα
of the sabbath) asked the Pilate, that
καταγῶσιν αὐτῶν τὰ σκέλη, καὶ ἄρθω-
might be broken of them the legs, and they might be broken
σιν. ³² Ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν
away. Came therefore the soldiers, and of the one
πρώτου, κατέαξαν τὰ σκέλη, καὶ τοῦ ἄλλου
first, they broke the legs, and of the other
τοῦ συσταυρωθέντος αὐτῷ. ³³ Ἐπὶ δὲ τὸν Ἰη-
that having been crucified with him. To but the Je-

²⁵ † And there were
standing by the cross of
Jesus his mother, and
his mother's sister,
† Mary, the mother of
† Clopas, and Mary of
MAGDALA.

²⁶ Jesus, therefore, see-
ing his mother, and † the
disciple whom he loved
standing near, says to his
mother, "Woman, behold
thy son!"

²⁷ He then says to the
disciple. "Behold thy
mother!" And from that
hour the disciple took
her to his own [house.]

²⁸ After this, * Jesus
knowing That all things
had already been finished,
† that the SCRIPTURE
might be fully accom-
plished, says, "I thirst."

²⁹ A Vessel was placed
full of Vinegar; † then a
Sponge full of the VINE-
GAR, having been attached
to a Hyssop-stalk, they
brought to his mouth.

³⁰ When therefore, * Je-
sus took the VINEGAR, he
said "It has been fin-
ished!" And inclining his
HEAD, he expired.

³¹ Then the JEWS,
(† that the BODIES might
not remain upon the cross
during the SABBATH, since
it was the Preparation; for
the DAY of THAT SABBATH
was a great one:) asked
PILATE that their LEGS
might be broken, and they
might be taken away.

³² The SOLDIERS there-
fore came, and did, in-
deed, break the LEGS of the
FIRST, and of THAT OTHER
who was CRUCIFIED with
him;

³³ but having come to

* VATICAN MANUSCRIPT.—28. Jesus,
of the vinegar having been attached to a Hyssop-stalk, they brought to his mouth.
30. Jesus

29. Then—omit.

29. then a Sponge full
of the vinegar having been attached to a Hyssop-stalk, they brought to his mouth.

† 25. The Greek does not state the relationship between Mary and Clopas, and we must simply fill by conjecture. In other gospels she is called James's Mary, and Mary the mother of James; and Clopas was probably another name for James, being a Greek translation of the Hebrew Jacob or James, a *chief*. Paul tells us that the Savior after his resurrection was seen by James (1 Cor. xv. 7,) which is not mentioned in the gospels or Acts, unless we suppose that Clopas, who walked with him to Emmaus, was James. See Luke xxiv. 18.—*Harpe*

25. Matt. xxviii. 56; Mark xv. 40; Luke xxiii. 49.

26. John xiii. 23. v. 7; xxi. 7, 20, 24.

Matt. xxviii. 48.

† 31. Deut. xxi. 22.

1. 28. Gen. ix. 21.

1. 3A

† 26.

σουν ελθοντες, ὡς εἶδον αὐτον ἤδη τεθνηκοτα,
me having come, when they saw him already having died,
οὐ κατεσχαν αὐτου τα σκελη· ³⁴ ἀλλ' εἰς των
not they broke of him the legs; but one of the
στρατιωτων λογχη αὐτου την πλευραν ἐνυξε,
soldiers with a spear of him the side pierced,
καὶ ἐνθυσ ἐξηλθεν αἷμα καὶ ὕδωρ. ³⁵ Καὶ
and immediately came out blood and water. And
ὁ ἑώρακως μεμαρτυρηκε, καὶ ἀληθινη αὐτου
he having seen has testified, and true of him
ἐστιν ἡ μαρτυρία· κακεῖνος οἶδεν, ὅτι ἀληθῆ
is the testimony; and he knows, that true things
λεγει, ἵνα καὶ ὑμεῖς πιστεύσητε. ³⁶ Ἐγένετο
he says, so that also you may believe. Occurred

γὰρ ταῦτα, ἵνα ἡ γραφή πληρωθῇ· “Ὅστων
for these things, that the writing might be fulfilled; “A bone
οὐ συντριβήσεται αὐτοῦ.” ³⁷ Καὶ πάλιν ἕτερα
not shall be broken of him.” And again another
γραφή λεγει· “Ὅψονται εἰς ὃν ἐξεκέντησαν.”
writing says; “They shall look into whom they pierced.”

³⁸ Μετὰ δὲ ταῦτα ᾤρωτησε τὸν Πιλάτον ὁ
After and these things asked the Pilate the
Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, (ὡν μαθητὴς τοῦ Ἰη-
Joseph that from Arimathea, (being a disciple of the Je-
σου, κεκρυμμένος δὲ διὰ τοῦ φόβου τῶν Ἰου-
sus, having been hid but through the fear of the Jews.)
δαίων,) ἵνα ἀρῇ τὸ σῶμα τοῦ Ἰησοῦ,
that he might take away the body of the Jesus;

καὶ ἐπέτρεψεν ὁ Πιλάτος. Ἦλθεν οὖν καὶ
and permitted the Pilate. He came therefore and
ᾤρε τὸ σῶμα τοῦ Ἰησοῦ. ³⁹ Ἦλθε δὲ καὶ
took away the body of the Jesus. Came and also

Νικοδήμους, (ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν νυκτός
Nicodemus, (having come to the Jesus by night
τοῦ πρώτου,) φέρων μύγμα σμύρνης καὶ ἀλὼς
the first,) bringing a mixture of myrrh and aloes
ἑς λίτρας ἑκατόν. ⁴⁰ Ἐλάβον οὖν τὸ σῶμα
about pounds a hundred. They took therefore the body

τοῦ Ἰησοῦ, καὶ ἐδήσαν αὐτὸ ὀθονίοις μετὰ τῶν
of the Jesus, and bound it with linen cloths with the
ἀρωματῶν, καθὼς ἐθος ἐστὶ τοῖς Ἰουδαίοις ἐντα-
spices, as customary it is with the Jews to

φιαίνειν. ⁴¹ Ἦν δὲ ἐν τῷ τόπῳ, ὅπου ἐσταυρώθη,
embalm. Was and in the place, where he was crucified,

κήπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινόν, ἐν ᾧ
garden, and in the garden a tomb new, in which
οὐδεὶς οὐδεὶς ἐτεθεῖ. ⁴² Ἐκεῖ οὖν διὰ τῆς
not yet no one was laid. There therefore on account of the

παρασκευῆν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ
preparation of the Jews, because near was the
μνημεῖον, ἐθήκαν τὸν Ἰησοῦν.
tomb, they laid the Jesus.

JESUS, when they saw that he had already died, they did not break His legs,

³⁴ but one of the soldiers pierced His side with a Spear, and immediately there came out Blood and Water.

³⁵ And HE HAVING TESTIFIED, and His TESTIMONY is true; and he knows That he is saying true things, so that you also may believe.

³⁶ For these things occurred, that the SCRIPTURE might be verified, † “A Bone of him shall not be broken.”

³⁷ And again Another SCRIPTURE says, † “They shall look on him whom they pierced.”

³⁸ † And after these things, * Joseph, from Arimathea, (being a Disciple of * Jesus, but a concealed one through FEAR of the Jews,) asked Pilate, that he might take away the BODY of JESUS; and PILATE permitted him. He came therefore, and took away * his Body.

³⁹ And † Nicodemus came also, (he having come to * him by Night at the FIRST,) bringing a Mixture of Myrrh and Aloes, about a hundred Pounds.

⁴⁰ Then they took the BODY of JESUS, and † bound it with Linen cloths, with the AROMATICS, as it is a Custom with the Jews to embalm.

⁴¹ And there was in the PLACE where he was crucified a Garden, and in the GARDEN a new TOMB, in which no one was yet laid.

⁴² There, therefore, on account of the PREPARATION of the Jews. Because the TOMB was near, they laid JESUS.

* VATICAN MANUSCRIPT.—36. Joseph.

38. Jesus.

38. his body.

39. his

† 33. Exod. xii. 46; Num. ix. 12; Psa. xxxiv. 20.
Rev. i. 7. † 38. Matt. xxvii. 57; Mark xv. 42; Luke xxiii. 54.
2; vii. 50. 39. Acts 9.

† 37. Psa. xxii. 16; Zech. xii. 6.
† 39. John iii. 2.

ΚΕΦ. κ'. 20.

1 Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδα-
The and first of the week Mary the Magda-
ληνῇ ἐρχεται πρῶτι, σκοτίας ἐτι οὐσῆς, εἰς τὸ
she comes early, dark yet being, into the
μνημεῖον· καὶ βλέπει τὸν λίθον ῥημειον
tomb; and sees the stone having been taken away
ἐκ τοῦ μνημείου, 2 τρέχει οὖν καὶ ἐρχεται
out of the tomb, she runs therefore and comes
πρὸς Σίμωνα Πέτρον, καὶ πρὸς τὸν ἄλλον μαθη-
to Simon Peter, and to the other disci-
την, ὃν ἐφιείλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς·
ple, whom loved the Jesus, and says to them:
Ἦσαν τὸν κυρίον ἐκ τοῦ μνημείου, καὶ οὐκ
they took away the lord out of the tomb, and not
οἶδαν, πού ἐθηκαν αὐτόν. 3 Ἐξῆλθεν οὖν ὁ
we know, where they laid him. Went out then the
Πέτρος καὶ ὁ ἄλλος μαθητής, καὶ πρὸντο εἰς
Peter and the other disciple, and they came into
τὸ μνημεῖον. 4 Τρέχον δὲ οἱ δύο ὁμῶν· καὶ ὁ
the tomb. Ran and they two together; and the
ἄλλος μαθητής προέδραμε ταχίον τοῦ Πέτρον,
other disciple ran before more quickly of the Peter,
καὶ ἦλθε πρῶτος εἰς τὸ μνημεῖον· 5 καὶ παρακυ-
and came first into the tomb; and stooping
ψας βλέπει κείμενα τὰ ὀθονία· οὐ μόντοι εἰσηλ-
down he sees lying the linen cloths; not however he went
θεν. 6 Ἐρχεται οὖν Σίμων Πέτρος ἀκολουθῶν
in. Comes then Simon Peter following
αὐτῷ, καὶ εἰσηλθὼν εἰς τὸ μνημεῖον, καὶ θεωρεῖ
him, and entered into the tomb, and sees
τὰ ὀθονία καίμενα, 7 καὶ τὸ σουδαρίον ὃ ἦν ἐπὶ
the linen cloths lying, and the napkin which was on
τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κει-
the head of him, not with the linen cloths ly-
μενο·, ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἓνα
ing, but apart having been folded up into one
τοκον. 8 Τότε οὖν εἰσηλθε καὶ ὁ ἄλλος μαθη-
place. Then therefore went in also the other disci-
της, ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ
ple, he coming first into the tomb, and
εἶδε, καὶ ἐπίστευσεν. 9 Οὐδέπω γὰρ ᾔδεισαν
saw, and believed. Not yet for they knew
τὴν γραφὴν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀνασ-
the writing, that it behooves him out of dead ones to have
τῆναι. 10 Ἀπῆλθον οὖν καὶ πρὸς ἑαυτοὺς οἱ
been raised. Went they again to themselves the
μαθηταί.
disciples.

CHAPTER XX.

1 † And on the FIRST of the WEEK, Mary of MAGDALA comes early, it being yet dark, † into the TOMB, and sees the STONE, having been removed out of the TOMB.

2 She runs, therefore, and comes to SIMON Peter, and to the † OTHER Disciple whom JESUS loved, and says to them, "They have taken away the LORD out of the TOMB and we know not where they have laid him."

3 † PETER then went out, and the OTHER Disciple; and they came into the TOMB.

4 And the TWO ran together; and the OTHER Disciple outran PETER, and came first into the TOMB.

5 And stooping down, he sees † the LINEN CLOTHS lying; however, he went not in.

6 Then Simon Peter * also comes following him, and entered into the TOMB, and beheld the LINEN CLOTHS lying.

7 and † the NAKKIN, which was on his HEAD, not lying with the LINEN CLOTHS, but having been folded up in a separate Place.

8 Then, therefore, † that OTHER Disciple, who CAME first into the TOMB, also went in, and he saw, and believed [Hic.]

9 For they did not yet know † the SCRIPTURE, That he must rise from the Dead.

10 Then the DISCIPLES went away by themselves.

* VATICAN MANUSCRIPT.—6. also Simon Peter.

† 1. The very definite manner in which John expresses himself in this narrative, with reference to going (eis) into and coming (ek) out of the tomb, makes it very probable that this tomb had two chambers, an outer and inner one. The body was placed in the inner one, to the door of which the stone was placed. Hence when they entered the first apartment they were said to go into the tomb, though they might not enter or see what was in the inner chamber. Such tombs are not uncommon in the East. That which is now called the "Holy Sepulchre" is one of this class.

† 1. Matt. xxviii. 1; Mark xvi. 1; Luke xlv. 1; 24. † 2. Luke xxiv. 12. † 3. John x' 40. † 4. John x' 40. † 5. John x' 40. † 6. John x' 40. † 7. John x' 40. † 8. John x' 40. † 9. John x' 40. † 10. John x' 40.

11 Μαρια δε εστηκε προς τῷ μνημειῷ κλαί-
Mary bet stands by the tomb weep-
 ασα ἐξω. **12** Ὡς οὖν εκκλαίει, παρεκύβηεν εἰς τὸ
ing outside. As therefore she wept, she stooped down into the
 μνημεῖον, **13** καὶ θεωρεῖ δυο ἀγγέλους· ἐν λεικοῖς
tomb, and sees two messengers in white
 καθέζομενους, ἓνα πρὸς τὴ κεφαλῇ, καὶ ἓνα
sitting, one at the head, and one
 πρὸς τοῖς ποσίν, ὅπου ἐκεῖτο τὸ σῶμα τοῦ Ἰη-
at the feet, where was laid the body of the Je-
 σου. **14** Καὶ λεγουσιν αὐτῇ ἐκεῖνοι· Γυναῖ, τί
sus. And say to her they: O woman, why
 κλαίεις; Λέγει αὐτῇ· Ὅτι ᾔρανον τὸν
weepst thou? She says to them: Because the, too, away the
 κυρίον μου, καὶ οὐκ οἶδα πού εθηκαν αὐτον.
lord of me, and not know where they laid him.
15 Ταῦτα εἰπουσα, ἐπέστρεψε καὶ ὀπίσω, καὶ
These things having said, she turned to the behind, and
 θεωρεῖ τὸν Ἰησοῦν ἑστῶτα καὶ οὐκ οἶδε, ὅτι
saw the Jesus standing: and not knew, that
 Ἰησοῦς ἐστι. **16** Λέγει αὐτῇ ὁ Ἰησοῦς· Γυναῖ, τί
Jesus is. Says to her the Jesus: O woman, why
 κλαίεις; τίνα ζητεῖς; Ἐκείνη, δοκίμωσα ὅτι ὁ
weepst thou? what seekest thou? She, supposing that the
 κηπουρὸς ἐστίν· ἐγὼ αὐτῷ· Κυρίε, εἰ συ βρα-
gardener it is, says to him, Sir, if thou didst
 τασας αὐτον, εἰπε μοι ποῦ εθηκες αὐτον, καὶ
carry off him, tell me where thou didst lay him, and I
 αὐτον ἀρῶ. **17** Λέγει αὐτῇ ὁ Ἰησοῦς· Μαρια,
him will take away. Says to her the Jesus: Mary.
 Στρεφείσα ἐκείνη λέγει αὐτῷ· Ῥαββουνι, ὁ
Turning round she say to him; Rabbouni, which
 λεγεται, διδασκαλε. **18** Λέγει αὐτῇ ὁ Ἰησοῦς·
lucan, O teacher. Says to her the Jesus.
 Μὴ μου ἅπτου· οὐπω γὰρ ἀναβεβηκα πρὸς τὸν
Not me touch; not yet for I have gone up to the
 πατέρα μου· πορεύου δε πρὸς τοὺς ἀδελφούς
father of me; go but to the brethren
 μου, καὶ εἰπε αὐτοῖς· Ἀναβαίνω πρὸς τὸν πα-
to me, and say to them; I go up to the father
 ῥα μου καὶ πατέρα ὑμῶν, καὶ θεὸν μου καὶ θεὸν
of me and father of you, even God of me and God
 ὑμῶν. **19** Ἐρχεται· Μαρια ἡ Μαγδαληνὴ ἀπα-
of you. Comes Mary the Magdalene tel-
 γελλουσα τοῖς μαθηταῖς, ὅτι ἑώρακε τὸν κυρίον,
ling the disciple, that she had seen the lord,
 καὶ ταῦτα εἶπεν αὐτῇ.
and these things he said to her.

11 But Mary was stand-
 ing near the tomb outside,
 weeping. As she was weep-
 ing, therefore, she stooped
 down into the tomb,

12 and sees Two Angels
 in white sitting, one at the
 head, and one at the feet,
 where the body of Jesus
 had been laid.

13 And then say to her,
 "Woman, why dost thou
 weep?" And she says to
 them, "Because they took
 away my Lord, and I know
 not where they laid him."

14 Having said these
 things, she turned back-
 ward, and beholds Jesus
 standing, and knew not
 that it was Jesus.

15 Jesus says to her,
 "Woman, why dost thou
 weep? Whom dost thou
 seek?" She, supposing
 that he was the GARDENER,
 says to him, "Sir, if thou
 didst carry him off, tell me
 where thou didst lay him,
 and I will take him away."

16 Jesus says to her,
 "Mary!" She, having
 turned, says to him "in
 Hebrew, "Rabboni!"
 which signifies, Teacher.

17 Jesus says to her,
 "Touch me not; for I have
 not yet ascended to my
 FATHER; but go to my
 BROTHERS, and tell them,
 I ascend to my FATHER,
 and your Father; even my
 God, and your God."

18 Mary of MAGDALA
 comes, telling the DISCIP-
 LES That she had seen the
 LORD, and he said These
 things to her.

19 Then being Evening
 of that day, the FIRST of
 the Week, and the doors
 having been closed where
 the DISCIPLES were,
 through FEAR of the Jews,
 Jesus came into the MIDST,

* VATICAN MANUSCRIPT.—13. And she says. 15. Jesus. 16. Jesus. 18. in
 Hebrew, Rabboni. 17. Jesus. 19. having been assembled.—omit.

† 14. Matt. xxviii. 9; Mark xvi. 9. † 14. Luke xxiv. 10, 31; John xxi. 4. † 17. Psa.
 xlii. 23; Matt. xxviii. 10; Rom. viii. 29; Heb. ii. 11. † 18. Matt. xxviii. 10; Luke xxi.
 30. † 19. Mark xvi. 14; Luke xxiv. 30; 1 Cor. xv. 5.

Εἰς τὸ μέσον, καὶ λέγει αὐτοῖς· Εἰρήνη ὑμῖν.
 into the midst, and says to them, Peace to you.
 20 Καὶ τοῦτο εἰπὼν, ἐδείξεν αὐτοῖς τὰς χεῖρας
 And this having said, he showed to them the hands
 καὶ τὴν πλευρὰν αὐτοῦ. Ἐχάρησαν οὖν οἱ
 and the side of himself. Were glad therefore the
 μαθηταί, ἰδόντες τὸν κύριον. 21 Εἶπεν οὖν
 disciples, seeing the lord. Said then
 αὐτοῖς ὁ Ἰησοῦς παλιν· Εἰρήνη ὑμῖν· καθὼς
 to them the Jesus again; Peace to you, as
 ἀπέσταλκε με ὁ πατήρ, καὶ γὰρ πέμπω ὑμᾶς.
 sent me the father, also I send you.
 22 Καὶ τοῦτο εἰπὼν, ἐνεφύσησεν, καὶ λέγει
 And this having said, he breathed on, and says
 αὐτοῖς· Λαβετε πνεῦμα ἅγιον. 23 Ἀν τινῶν
 to them, Receive you a spirit holy. If of whom
 ἀφῆτε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς· ἀν
 you may forgive the sins, they are forgiven them; if
 τινῶν κρατῆτε, κεκρατηνταί.
 of whom you may retain, they have been retained.
 24 Θωμᾶς δέ, εἰς ἐκ τῶν διδωκᾶ, ὁ λεγόμενος
 Thomas but, one of the twelve, he being called
 Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν ὁ Ἰη-
 a twin, not was with them when came the Je-
 σους. 25 Ἐλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί·
 said then to him the other disciples;
 Ἐώρακαμεν τὸν κύριον. Ὁ δὲ εἶπεν αὐτοῖς·
 We have seen the lord. He but said to them;
 Εὰν μὴ ἰδῶ ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον
 If not I see in the hands of him the mark
 τῶν ἡλῶν, καὶ βαλῶ τὸν δακτύλον μου εἰς τὸν
 of the nails, and may put the finger of me into the
 τύπον τῶν ἡλῶν, καὶ βαλῶ τὴν χεῖρα μου εἰς
 mark of the nails, and may put the hand of me into
 τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω.
 the side of him, not not I will believe.
 26 Καὶ μεθ' ἡμέρας οκτὰ παλιν ἦσαν ἐσὼ οἱ
 And after days eight again were within the
 μαθηταὶ αὐτοῦ, καὶ Θωμᾶς μετ' αὐτῶν. Ἐρχε-
 disciples of him, and Thomas with them. Comes
 ται ὁ Ἰησοῦς, τῶν θυρῶν κεκλεισμένων, καὶ
 the Jesus, the doors having been shut, and
 ἐστὶ εἰς τὸ μέσον, καὶ εἶπεν· Εἰρήνη ὑμῖν.
 stood into the midst, and said; Peace to you.
 27 Ἐἰτα λέγει τῷ Θωμᾷ· Φέρε τὸν δακτύλον σου
 Afterwards he says to the Thomas; Bring the finger of thee
 ὧδε, καὶ ἰδε τὰς χεῖρας μου, καὶ φέρε τὴν
 here, and see the hands of me, and bring the
 χεῖρα σου, καὶ βάλε εἰς τὴν πλευρὰν μου· καὶ
 hand of thee, and put into the side of me; and
 μὴ γίνου ἀπιστος, ἀλλὰ πιστος. 28 Ἀπεκριθὼν
 not be thou unbelieving, but believing. Answered
 Θωμᾶς καὶ εἶπεν αὐτῷ· Ὁ κύριός μου καὶ ὁ θεός
 Thomas and said to him; The lord of me and the God
 μου. 29 Λέγει αὐτῷ ὁ Ἰησοῦς· Ὅτι ἑώρακα με,
 of me. Says to him the Jesus; Because thou hast seen me,

and stood, and says to them, "Peace be with you!"

20 And having said this, he showed them * his HANDS and his SIDE. The DISCIPLES, therefore, rejoiced, seeing the LORD.

21 Then JESUS said to them again, "Peace be with you; for the FATHER has sent me, & also send you."

22 And having said this, he breathed on and says to them, "Receive the Holy Spirit."

23 † If the SINS * of any one you may forgive, they are forgiven them; if those * of any you may retain they have been retained."

24 But THOMAS, THAT one of the TWELVE, BEING CALLED Didymus, was not with them, when * Jesus came.

25 The OTHER DISCIPLES, therefore, said to him, "We have seen the LORD." But he said to them, "If I do not see in his HANDS the IMPRESSION of the NAILS, and put my FINGER into the IMPRESSION of the NAILS, and put * My HAND into his SIDE, I will by no means believe."

26 And after eight DAYS his DISCIPLES were again within, and THOMAS with them. The DOORS having been closed, JESUS comes into the MIDST, and stood, and said, "Peace be with you!"

27 Afterwards he says to THOMAS, "Reach here thy FINGER, and behold my HANDS, and teach here thy HAND, and put it into my SIDE; and be not unbelieving, but believing."

28 THOMAS answered and said to him, "My LORD and my GOD!"

29 JESUS says to him, "Because thou hast seen:

* VATICAN MANUSCRIPT.—20. both the HANDS and the SIDE.
 21. JESUS. 25. My HAND.

23. of any one.

† 20. John xvi. 23. † 21. Matt xxviii. 18; John xvii. 17—19.
 xviii. 18. † 24. John x. 10. † 27. † John i. 1.

† 28. Matt. x. 10;

πεπιστευκας· μακαριοι οι μη ιδοντες, και πισ-
 thou hast believed; blessed they not having seen, and having
 γευσαντες. ³⁰ Πολλα μεν ουν και αλλα σημεια
 believed. Many indeed then are other signs
 εποιησεν ο Ιησους ενωπιον των μαθητων αυτου,
 did the Jesus in presence of the disciples of him,
 α ουκ εστι γεγραμμενα εν τη βιβλιω τωτη·
 which not it is having been written in the book this.
³¹ Ταυτα δε γεγραπται, ινα πιστευσητε, οτι
 These things but have been written, that you may believe, that
 Ιησους εστιν ο Χριστος, ο υιος του θεου, και
 Jesus is the Anointed, the son of the God, and
 ινα πιστευοντες (ων η εχητε εν τη ονηματι
 that believing life you may have in the name
 αυτου.
 of him.

ΚΕΦ. ΚΑ'. 21.

¹ Μετα ταυτα εφανερωσεν εαυτον παλιν ο
 After these things manifested himself again the
 Ιησους τοις μαθηταις επι της θαλασσης της
 Jesus to the disciples on the sea of the
 Τιβεριανος. Εφανηρωσε δε ουτως. ² Ησαν
 Tiberias. He manifested and thus. Were
 ομοι Σιμων Πετρος, και Θωμας ο λεγουμενος
 together Simon Peter, and Thomas he being called
 Διδυμος, και Ναθαναηλ ο απο Κανα της Γαλι-
 a twin, and Nathanael he from Cana of the Gali-
 λαιας, και οι του Ζεβεδαιου, και αλλοι εκ των
 lee, and they of the Zebedee, and others of the
 μαθητων αυτου δυο. ³ Λεγει αυτοις Σιμων Πε-
 disciples of him two. Says to them Simon Pe-
 τρος· Ὑπαγω αλιευειν. Λεγουσιν αὐτῷ· Ὁ-
 ter; I am going to fish. They say to him; Are
 χομεθα και ημεις συν σοι. Εξηλθον, και ενε-
 going also we with thee. They went out, and entered
 βησαν εις το πλοιον * [εὐθὺς,] και εν εκείνη
 tered into the ship [immediately,] and in that
 τη νυκτι επιασαν ουδεν. ⁴ Πρωιας δε ηδη
 the night they caught nothing. Morning but now
 γενομενης, εστι ο Ιησους εις τον αιγιαλον· ου
 being come, stood the Jesus on the shore; not
 μεντοι ρδειςαν οι μαθηται, οτι Ιησους εστι.
 however knew the disciples, that Jesus it is.
⁵ Λεγει ὁν αυτοις ο Ιησους· Παιδια, μη τι
 therefore to them the Jesus; Children, not any
 πρὸς ωγιον ἔχετε. Απεκριθησαν αὐτῷ· Ου.
 food have you? They answered him; No.
⁶ Ο δε ειπεν αυτοις· Βαλετε εις τα δεξια μερη
 he and said to them; Cast you into the right parts
 του πλοιου το δικτυον, και εῤρησετε. Εβαλον
 of the ship the net, and you will find. They cast
 ουν, και ουκετ αυτο ελκυσαι ισχυσαν απο του
 then, and no longer it to draw were able from the
 πληθος των ιχθυων. ⁷ Λεγει ουν ο μαθητης
 multitude of the fishes. Says therefore the disciple
 εκεινος ον ηγαπα ο Ιησους, τῷ Πέτρῳ· Ὁ
 that whom loved the Jesus, to the Peter; The

me, thou hast believed; † happy those who see not
 and believe!"

³⁰ † Then, indeed, many
 Other Signs Jesus per-
 formed in the presence of
 * the disciples, which
 have not been written in
 this BOOK.

³¹ † But these have been
 written, that you may be-
 lieve That Jesus is the
 MESSIAH, the SON OF GOD;
 and that, believing you may
 have Life in his NAME.

CHAPTER XXI

¹ After these things
 * Jesus manifested himself
 again to the DISCIPLES, at
 the LAKE of TIBERIAS;
 and in this manner he ap-
 peared.

² Simon Peter, and
 THAT Thomas CALLED
 Didymus, and † THAT Na-
 thanael of CANA in GALI-
 LEE, and † the SONS of
 Zebedee, and two others of
 his DISCIPLES, were to-
 gether.

³ Simon Peter says to
 them, "I am going a fish-
 ing." They say to him,
 "We also go with thee."
 They went out, and entered
 into the BOAT, and during
 THAT NIGHT they caught
 nothing.

⁴ But now Morning be-
 ing come, * Jesus stood on
 the SHORE. The DISCI-
 PLES, however, † knew not
 That it was Jesus.

⁵ Then † * Jesus says to
 them, "Children, have you
 any food?" They answered
 him, "No."

⁶ And he said to them,
 † "Throw the NET on the
 RIGHT side of the BOAT,
 and you will find." Then
 they threw it, and were no
 longer able to draw it, from
 the MULTITUDE of FISHES.

⁷ † That DISCIPLE there-
 fore, whom Jesus loved,
 says to PETER, "It is the

VATICAN MANUSCRIPT.—30. the DISCIPLES.
 6. Jesus. b. JESUS.

† 23. 2 Cor. v. 7; 1 Pet. i. 8.
 † 13. 10; v. 23; 1 Pet. i. 4.
 † 13. Luke xxiv. 31.

† 30. John xxi. 23.
 † 2. John i. 45.
 † 6. Luke v. 4 & 6, 7.

1. Jesus.

† St. Luke i. 4.
 † St. John
 13. Matt. iv. 21.
 † 7. John xxi. 23; xx. 2.

3. immediately—on 4.

† St. John
 13. 14

κύριος ἐστὶ Σίμων ὃν Πέτρος, ἀκούσας ὅτι ὁ
lord it is, Simon then Peter, having heard that the
κύριος ἐστὶ, τὸν ἀπενδυτὴν διεζώσατο ἢ γὰρ
lord it is, the upper garment he girded, he was for
ζωμένος· καὶ ἐβαλεν ἑαυτὸν εἰς τὴν θάλασσαν
clothed; and threw himself into the sea.

¶ Οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον (οὐ
The but other disciples by the little ship came (not
γὰρ ἦσαν μακριν ἀπο τῆς γῆς, ἀλλ' ὡς ἀπο
for they were far from the land, but about from
πεντήκων διακονῶν,) συροντες τὸ δίκτυον τῶν
about five hundred,) dragging the net of the
ἰχθύων. ¶ Ὡς οὖν ἀπεβῆσαν εἰς τὴν γῆν, βλε-
fishes. ¶ When therefore they went up to the land, they

πουσιν ὀνύρακιαν κειμένην, καὶ ὄψαριον ἐπικει-
ere a fire of coals lying, and a fish lying
μενον, καὶ ἄρτον. 10 Λέγει αὐτοῖς ὁ Ἰησοῦς·
on, and bread. 10 Says to them the Jesus;

Ἐνεγκότε ἀπο τῶν ὀψαριῶν, ὧν ἐπιάσατε νῦν.
Bring you from the fishes, which you caught just now.

11 Ἀνέβη Σίμων Πέτρος, καὶ εἰλκυσε τὸ δίκτυον
Went up Simon Peter, and drew the net
ἐπὶ τῆς γῆς, μέσον ἰχθύων μεγάλων ἑκατόν
to the land, full of fishes great a hundred
πεντήκοντατριῶν· καὶ τσούτων ὄντων, οὐκ
fifty-three; and so many being, not

ἐσχίσθη τὸ δίκτυον. 12 Λέγει αὐτοῖς ὁ Ἰησοῦς·
was torn the net. 12 Says to them the Jesus;

Ἐυτε, ἀριστήσατε. Οὐδεὶς * [δε] ἐτολμα
Come, breakfast you. No one [and] presumed
τῶν μαθητῶν ἐξετάσαι αὐτὸν· Σὺ τίς εἶ·
of the disciples to ask him; Thou who art?

εἰδότες, ὅτι ὁ κύριος ἐστίν. 13 Ἐρχεται ὁ Ἰη-
knowing, that the Lord it is. 13 Comes the Je-
σοῦς, καὶ λαμβάνει τὸν ἄρτον, καὶ δίδωσιν
sus, and takes the bread, and gives
αὐτοῖς, καὶ τὸ ὄψαριον ὁμοίως. 14 Τοῦτο ἦδη
to them, and the fish in like manner. This already
τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ,
third was manifested the Jesus to the disciples of himself,

ἐγερθεὶς ἐκ νεκρῶν.
having been raised out of dead ones.

15 Ὅτε οὖν ᾤρισθησαν, λέγει τῷ Σίμωνι
When therefore they had breakfasted, says to the Simon

Πέτρῳ ὁ Ἰησοῦς· Σίμων Ἰωάν, ἀγαπᾷς με πλείον
Peter the Jesus; Simon of Jonas, lovest thou me more

τούτων· Λέγει αὐτῷ· Ναι, κύριε, σὺ οἶδας, ὅτι
of these? He says to him; Yes, O Lord, thou knowest, that

φιλῶ σε. Λέγει αὐτῷ· Βόσκει τὰ ἀρνία μου.
I dearly love thee. He says to him; Feed the lambs of me.

16 Λέγει αὐτῷ παλιν δευτέρῳ· Σίμων Ἰωάν,
He says to him again a second time; Simon of Jonas,

ἀγαπᾷς με· Λέγει αὐτῷ· Ναι, κύριε, σὺ οἶδας,
lovest thou me? He says to him; Yes, O Lord, thou knowest,

ὅτι φιλῶ σε· Λέγει αὐτῷ· Ποιμαίνε τὰ πρό-
that I dearly love thee; He says to him; Tend thou the sheep

τῶν.

8 But the other disci-
ples came by the boat;
(for they were not far from
the land, but about two
hundred cubits off,) drag-
ging the net with the
fishes.

8 When, therefore, they
went out to the land, they
saw a fire of coals lying,
and a fish lying on it, and
bread.

10 * Jesus says to them,
"Bring of the fishes which
you just now caught."

11 * Simon Peter went
on board and drew the net
to the land, full of great
fishes, a hundred and fifty-
three; and though there
were so many, the net was
not torn.

13 * Jesus says to them,
"Come and breakfast."
No one of the disciples
presumed to ask him, "Who
art thou?"

13 * Jesus comes, and
takes the bread, and gives
to them, and the fish in
like manner.

14 This third time now
was * Jesus manifested to
the disciples, having
been raised from the dead.

15 When, therefore, they
had breakfasted, Jesus
says to Simon Peter, "Sim-
on, son of Jonas, lovest
thou me more than these?"
He says to him, "Yes,
Lord; thou knowest That
I affectionately love thee."
He says to him, "Feed
thy lambs."

16 He says to him again,
a second time, "Simon, son
of Jonas, lovest thou me?"
He says to him, "Yes,
Lord; thou knowest That
I affectionately love thee."

* VATICAN MANUSCRIPT.—10. Jesus. 11. Then Simon Peter. 12. Jesus,
13. and—until. 18. Jesus. 14. The disciples.
† 7. So the Jews called those who were clothed in their under garments only.—Newcome.
1. Acts x. 41. 14. See John x. 10, 20.

μου. ¹⁷ Λέγει αὐτῷ τὸ τρίτον Σίμων
of me. He says to him the third, Simon
Ἰωάν, φίλεις με; Ἐλυπήθη ὁ Πέτρος, ὅτι
of Jonas, dearly lovest thou me? Was grieved the Peter, because
εἶπεν αὐτῷ τὸ τρίτον, φίλεις με; καὶ εἶπεν
he said to him the third, Dearly lovest thou me? and he said

*[αὐτῷ.] Κυριε, σὺ πάντα οἶδας· σὺ γινώσκεις,
[to him:] O lord, thou all things knowest; thou knowest,

ὅτι φιλῶ σε· Λέγει αὐτῷ ὁ Ἰησοῦς· Βόσκει
that I dearly love thee; Says to him the Jesus; Feed
τὰ πρόβατα μου. ¹⁸ Ἀμὴν ἀμὴν λέγω σοί, ὅτε
the sheep of me. Indeed I tell thee, I say to thee, when

ἦς νεώτερος, ἐξώνυνες σεαυτὸν, καὶ περιεπατεῖς
thou wast younger, thou didst gird thyself, and didst walk

ὅπου ᾔθελες· ὅταν δὲ γηραῖς, ἐκτενεῖς
where thou didst wish; when but thou art old, thou wilt stretch out

τὰς χεῖρας σου, καὶ ἄλλος σε ζώσει, καὶ
the hands of thee, and another thee will gird, and

οἶπαι ὅπου οὐ θέλεις. ¹⁹ Τοῦτου δὲ εἶπε, σή-
will carry where thou wilt wish. This now he said, sig-

μαίνων, ποίῳ θανάτῳ δοῦναι τὸν ζῶντα. Καὶ
nifying, by what death he will glorify the living. And

τοῦτο εἰπὼν, λέγει αὐτῷ· ὁ οὐρανός ἐστι
this having said, he says to him; The heaven is

²⁰ ἐπιστραφεὶς * [δε] ὁ Πέτρος βλέπει
flipping turned about [and] the Peter see

μαθητὴν, ὃν ἠγάπα ὁ Ἰησοῦς, ἀκολουθοῦντα
disciple, whom loved the Jesus, following,

(ὃς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στήθος
(who also reclined at the supper on the breast

αὐτοῦ, καὶ εἶπε· Κυριε, τίς ἐστὶν ὁ παραδίδους
of him, and said; O lord, who is he betraying

σε; ²¹ Τοῦτον ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ·
thee?) Him seeing the Peter says to the Jesus:

Κυριε, οὗτος δὲ τίς; ²² Λέγει αὐτῷ ὁ Ἰησοῦς·
O lord, this and what? Says to him the Jesus;

Εάν αὐτὸν θελῶ μένειν ἕως ἐρχομαι, τί πρὸς
If him I wish to abide till I come, what to

σε; σὺ ἀκολουθεῖ μοι. ²³ Εἰξήλθεν οὖν ὁ λόγος
thee? thou follow me. Went out therefore the word

οὗτος εἰς τοὺς ἀδελφούς, ὅτι ὁ μαθητὴς ἐκεῖνος
this among the brethren, that the disciple that

οὐκ ἀποθνήσκει. Καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς,
not dies. And not said to him the Jesus,

ὅτι οὐκ ἀποθνήσκει· ἀλλ'· Εάν αὐτὸν θελῶ
that not he dies; but; If him I wish

μένειν ἕως ἐρχομαι, τί πρὸς σε; ²⁴ Οὗτος ἐστὶν
to abide till I come, what to thee? This is

He says to him, † "Tend in
SHEEP.

¹⁷ He says to him the
THIRD time, "Simon, son of
Jonas, dost thou affection-
ately love me?" Peter was
grieved, because he said to
him the THIRD time, "Dost
thou knowest All things-
† thou knowest That I af-
fectionately love thee."

* Jesus says to him, "Feed
my SHEEP.

¹⁸ † Indeed, I truly say
to thee, When thou wast
younger, thou didst gird
thyself, and walk where
thou didst wish; but when,
thou art old, † thou wilt
extend the HANDS, and an-
other will gird thee, and
carry thee where thou dost
not wish.

¹⁹ Now this he said, im-
aginating † by † What Death
he would glorify God. And
having said this, he says to
him, "Follow me."

²⁰ Peter, having turned
about sees the DISCIPLE, fol-
lowing, † whom Jesus loved
(who also reclined at the sup-
per table on his BREAST, and
said, "Lord, who is he be-
traying thee?")

²¹ * EFTER, therefore,
seeing him, says to Jesus,
"Lord, and what of this
man?"

²² Jesus says to him
"If I wish him to abide
† till I come, what is it to
thee? follow thou me."

²³ * THIS REPORT, there-
fore, went out among the
BROTHERN, That that DIS-
CIPLE would not die;
* but Jesus did not say to
him, "That he shall not
die;" but, "If I wish him
to abide till I come, what
is it to thee?"

* VATICAN MANUSCRIPT.—17. to him—omit. 17. Jesus.

therefore. 23. This. 23. but.

† 18. Wetstein observes, that it was a custom in Rome, to put the necks of those who were to be crucified, into a yoke, and to stretch out their hands, and fasten them to the end of it, and having thus led them through the city, they were carried out to be crucified.—Clarke, † 19. Many ancient writers say that Peter was crucified with his head downwards, a short time before the destruction of Jerusalem.

† 16. Acts xx. 23; Heb. xiii. 20; 1 Pet. ii. 25; v. 3. 4.

† 18. John xiii. 30; Acts xii. 8. 4.

† 19. 2 Pet. i. 14.

† 20. Matt. xvi. 27, 28; xxv. 31; 1 Cor. iv. 9; xi. 26; Rev. ii. 23; iii. 11; xvi. 7, 20.

† 17. John ii. 24, 25; xvi. 30.

† 20. John xiii. 23, 25; xx. 9.

† 21. 11; xvi. 7, 20.

ὁ μαθητής, ὁ μαρτυρῶν περὶ τούτων, καὶ
the disciple, he testifying concerning these things, and
γραφᾶς ταῦτα· καὶ οἶδαμεν, ὅτι ἀληθὴς
having written these things; and we know, that true
ἐστὶν ἡ μαρτυρία αὐτοῦ. ²⁵ Ἔστι δὲ καὶ ἄλλα
is the testimony of him. is and also other
πολλὰ ὅσα ἐποίησεν ὁ Ἰησοῦς, ἅτινα εἰάν γρα-
many things did the Jesus, which if they should
φῆται καθ' ἓν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον
be written every one, not even him I suppose the world
χωρῆσαι τὰ γραφομένα βιβλία.
to contain the being written books.

24 This is THAT DISCIPLE, who *both TESTIFIES of these things and WROTE these things; and †we know That THIS TESTIMONY is true.

25 †And there are many other things which Jesus performed, which, if they should be written, every one, †I suppose that not even the WORLD itself would contain the WRITTEN BOOKS. -

* ACCORDING TO JOHN.

VATICAN MANUSCRIPT.—22 both.
JOHN.

24 Ills.

Subscription.—ACCORDING TO

† 25. This is a very strong eastern expression, to represent the great number of miracles which Jesus wrought. But however strong and strange this expression may seem to us in the western world, we find sacred and other authors using hyperboles of the like kind and signification; some instances of which it may be proper to lay before the reader. In Num. xiii. 33, the spies, who returned from the search of the land of Canaan, say they saw giants there of such a prodigious size, that they were "in their own sight as grasshoppers." In Deut. i. 28, cities with high walls round about them are said to be "walled up to heaven." In Dan. iv. 11, mention is made of a tree, whereof "the height reached unto the heaven," and the sight thereof unto the end of all the earth; and the author of Ecclesiasticus, in chap. xlviii. 15, speaking of Solomon's wisdom, says, "Thy soul covered the whole earth: and thou filledst it with parables;" as the world is there said to be filled with Solomon's parables, so here, by one degree more of hyperbole, it is said that the world would not contain all the books which should be written concerning Jesus' miracles, if the particular account of every one of them were given.—Pearce.

† 24. John xix. 35; 3 John 12.

μου. ¹⁷ Λέγει αὐτῷ τὸ τρίτον Σίμων
of me. He says to him the third; Simon
Ἰωάννα, φίλεις με; Ἐλυπηθῇ ὁ Πέτρος, ὅτι
of John, dearly lovest thou me? Was grieved the Peter, because
εἶπεν αὐτῷ τὸ τρίτον, φίλεις με; καὶ εἶπεν
he said to him the third, Dearly lovest thou me? and he said

*[αὐτῷ.] Κυριε, σὺ πάντα οἶδας· συγινώσκεις,
[to him;] O lord, thou all things knowest; thou knowest,

ὅτι φίλῳ σε· Λέγει αὐτῷ ὁ Ἰησοῦς· Βόσκει
that I dearly love thee; Says to him the Jesus, Feed
τα πρόβατα μου. ¹⁸ Ἀμὴν ἀμὴν λέγω σοί, ὅτε
the sheep of me. Indeed indeed I say to thee, when

ἦς νεώτερος, ἐξώνυνες σεαυτὸν, καὶ περιεπατεῖς
thou wast younger, thou didst gird thyself, and didst walk

ὅπου ᾔθελες· ὅταν δὲ γηραῖος, ἐκτενεῖς
where thou didst wish; when but thou art old, thou wilt stretch out

τὰς χεῖρας σου, καὶ ἄλλος σε ὥσκει, καὶ
the hands of thee, and another thee will gird, and

οἰκεῖ ὅπου σὺ θελεῖς. ¹⁹ Τοῦτο δὲ εἶπε, στή-
will carry where thou wilt wish. This now he said, sig-

μαινων, ποῖα θάνατῳ δοῦναι τὸν ζῶν. Καὶ
nifying, by what death he will glorify the living. And

τοῦτο εἰπὼν, λέγει αὐτῷ· ὁλοῦ· ²⁰
this having said, he says to him; I do

²⁰ Ἐπιστράφεις * [δὲ] ὁ Πέτρος βλέπεις
having turned about [and] the Peter see

μαθητὴν, ὃν ἠγάπα ὁ Ἰησοῦς, ἀκολουθοῦντα
disciple, whom loved the Jesus, following,

(ὃς καὶ ἀνεπέσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στήθος
(who also reclined at the supper on the breast

αὐτοῦ, καὶ εἶπε· Κυριε, τίς ἐστὶν ὁ παραδίδους
of him, and said; O lord, who is he betraying

σε; ²¹ Τοῦτον ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ·
thee?) Him seeing the Peter says to the Jesus:

Κυριε, οὗτος δὲ τί; ²² Λέγει αὐτῷ ὁ Ἰησοῦς·
O lord, this and what? Says to him the Jesus;

Εἰαν αὐτὸν θέλω μένειν ἕως ἐρχομαι, τί πρὸς
If him I wish to abide till I come, what to

σε; σὺ ἀκολουθεῖ μοι. ²³ Εἰξῆλθεν οὖν ὁ λόγος
thee? thou follow me. Went out therefore the word

οὗτος εἰς τοὺς ἀδελφούς, ὅτι ὁ μαθητὴς ἐκεῖνος
this among the brethren, that the disciple that

οὐκ ἀποθνήσκει. Καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς,
not dies. And not said to him the Jesus,

ὅτι οὐκ ἀποθνήσκει· ἀλλ'· Εἰαν αὐτὸν θέλω
that not he dies; but, If him I wish

μένειν ἕως ἐρχομαι, τί πρὸς σε; ²⁴ Οὗτος ἐστὶν
to abide till I come, what to thee? This is

He says to him, † "Tend me my SHEEP.

¹⁷ He says to him the third time, "Simon, son of Jonas, dost thou affectionately love me?" Peter was grieved, because he said to him the third time, "Dost thou affectionately love me?" And he said, "Lord, thou knowest All things; † thou knowest That I affectionately love thee."

* Jesus says to him, "Feed my SHEEP.

¹⁸ † Indeed, I truly say to thee, When thou wast younger, thou didst gird thyself, and walk where thou didst wish; but when, thou art old, † thou wilt extend thy hands, and another will gird thee, and carry thee where thou dost not wish.

¹⁹ Now this he said, intimating † by † What Death he would glorify God. And having said this, he says to him, "Follow me."

²⁰ Peter, having turned about sees the DISCIPLE, following, † whom Jesus loved (who also reclined at the supper table on his breast, and said, "Lord, who his he betraying thee?")

²¹ * PETER, therefore, seeing him, says to Jesus, "Lord, and what of this man?"

²² Jesus says to him, "If I wish him to abide † till I come, what is it to thee? follow thou me."

²³ * This REPORT, therefore, went out among the BROTHERS, That that DISCIPLE would not die; * but Jesus did not say to him, "That he shall not die;" but, "If I wish him to abide till I come, what is it to thee?"

* VATICAN MANUSCRIPT.—17. to him—omit. 17. Jesus. 20. and—omit. 21. PETER therefore.

23. This.

23. but.

† 13. Wetstein observes, that it was a custom in Rome, to put the necks of those who were to be crucified, into a yoke, and to stretch out their hands, and fasten them to the end of it, and having thus led them 'through the city, they were carried out to be crucified.—Clarke. † 19. Many ancient writers say that Peter was crucified with his head downwards, a short time before the destruction of Jerusalem.

† 10. Acts xx. 23; Heb. xiii. 20; 1 Pet. ii. 25; v. 3, 4. 1 John xiii. 33; Acts xii. 8, 4. 1 Th. 3:1, 1, 14. (23). Matt. xvi. 27, 28; xxv. 31; 1 Cor. iv. 6; xl. 20; Rev. ii. 23; ii. 11; v. 7, 24.

† 17. John ii. 24, 25; xvi. 50.

† 20. John xiii. 23, 25; xx. 2.

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 the disciple, he testifying concerning these things, and
 γραφὰς ταῦτα· καὶ οἶδαμεν, ὅτι ἀληθὴς
 having written these things; and we know, that true
 ἐστὶν ἡ μαρτυρία αὐτοῦ. ²⁵ Ἐστὶ δὲ καὶ ἀλλὰ
 is the testimony of him. is and also other
 πολλὰ ὅσα ἐποίησεν ὁ Ἰησοῦς, ἅτινα εἰαν γρα-
 many things did the Jesus, which if they should
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† 24. John xii. 36; 3 John 12.

* ACTS OF APOSTLES.

ΚΕΦ. α'. 1.

¹ ΤΟΥ ΜΕΝ ΠΡΩΤΟΥ ΛΟΓΟΥ ΕΠΟΙΗΣΑΜΕΝ ΠΕΡΙ
The indeed first account I made unto thee,
ΠΑΝΤΩΝ, Ω ΘΕΟΦΙΛΕ, ὃν ᾤΡΞΑΤΟ ὁ ἸΗΣΟΥΣ
all things, O Theophilus, which began the Jesus
ΠΟΙΕΙΝ ΤΕ ΚΑΙ ΔΙΔΑΣΚΕΙΝ, ἄρχι ἧς ἡμέρας, ἕως
to do and also to teach, even to which day, con-
ΤΕΙΛΑΜΕΝΟΙΣ ΤΟΙΣ ΑΠΟΣΤΟΛΟΙΣ, ΔΙΑ ΠΝΕΥΜΑΤΟΣ
hag given charge to the apostles, through spirit
ἁγίου οὗς ἐξελεξάτο, ἀνελήφθη. ³ Οἷς καὶ
holy whom he chose, he was taken up. To whom also
ΠΑΡΕΣΤΗΣΕΝ ἑαυτὸν ζῶντα μετὰ τοῦ παθεῖν
he presented himself living after the to suffer
αὐτὸν, ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσ-
him, in many clear proofs, through days forty
ΣΑΡΑΚΟΝΤΑ, ΟΠΤΑΝΟΜΕΝΟΙΣ ΑὐΤΟΙΣ, ΚΑΙ ΛΕΓΩΝ ΤΑ
being seen by them, and saying the things
ΠΕΡΙ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΤΟΥ ΘΕΟΥ. ⁴ ΚΑΙ ΣΥΝΑΛ-
concerning the kingdom of the God. And Assem-
ΒΛΗΘΕΝΤΕΣ ΠΑΡΗΓΓΕΙΛΕΝ ΑὐΤΟΙΣ, ΑΠΟ ἹΕΡΟΣΟΛΥΜΩΝ
bling them he commanded them from Jerusalem
ΜΗ ΧΩΡΙΖΕΣΘΑΙ, ΑΛΛΑ ΠΕΡΙΜΕΝΕΙΝ ΤΗΝ ΕΠΑΓΓΕΛΙΑΝ
not to depart, but to wait for the promise
ΤΟΥ ΠΑΤΡΟΣ, ἣν ἤκουσατε μου. ⁵ ὅτι Ἰωάννης
of the father, which you heard from me; that John
ΜΕΝ ΕΒΑΠΤΙΣΕΝ ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε
indeed dipped in water, you but shall be dipped
ἐν πνεύματι ἁγίῳ, οὐ μετὰ πολλὰς ἡμέρας.
in spirit holy, not after many these days.
⁶ Οἱ μὲν οὖν συνελθόντες ἐπῆρωτῶν
They indeed therefore having come together, asked
αὐτὸν λέγοντες· Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ
him; saying, O lord, if in the time this
ΕΠΟΚΑΘΙΣΤΑΝΕΙΣ ΤΗΝ ΒΑΣΙΛΕΙΑΝ Τῷ Ἰσραὴλ;
thou restorest the kingdom to the Israel?
⁷ Εἶπε δὲ πρὸς αὐτοὺς· Οὐχ ὑμῶν ἐστὶ γινῶναι
He said and to them; Not for you it is to know
ΧΡΟΝΟΥΣ ἢ ΚΑΙΡΟΥΣ, οὓς ὁ ΠΑΤΗΡ ἔθετο ἐν τῇ
times or seasons, which the father placed in the
ἰδίᾳ ΕΞΟΥΣΙΑ. ⁸ ΑΛΛΑ ΛΗΨΕΣΘΕ ΔΥΝΑΜΪΝ ἐπελ-
own authority. But you shall receive power hav-
ΘΟΝΤΕΣ ΤΟῦ ἁγίου ΠΝΕΥΜΑΤΟΣ ἐφ' ὑμᾶς· καὶ
ing upon the holy spirit upon you; and
ΕΣΕΣΘΕ ΜΟΙ ΜΑΡΤΥΡΕΣ ἐν τῇ Ἱερουσαλὴμ, καὶ
you shall be to me witnesses in both Jerusalem, and
ἐν πατρὶ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ, καὶ ἕως ἐσχά-
in all the Judea and in Samaria, and even to the last

CHAPTER I.

¹ THE FORMER HISTORY compiled, ² O Theophilus, concerning all things which Jesus began both to do and to teach,

² I even to the Day in which, I having given commandment, through the holy Spirit, to the APOSTLES whom he had chosen, he was taken up;

³ I to whom also he presented himself living, after his SUFFERING, by Many Infallible proofs; being seen of them forty Days, and speaking the THINGS concerning the KINGDOM of God.

⁴ And assembling them, he charged them "not to depart from Jerusalem, but to wait for the PROMISE of the FATHER, which you heard from me;

⁵ I that John, indeed, immersed in Water, but you will be immersed in holy Spirit, after a few Days."

⁶ THEY, therefore, having come together, asked him, saying, "Lord, wilt thou, at this TIME, restore the KINGDOM to ISRAEL?"

⁷ *Then he said to them, "It is not for you to know the Times or Seasons, which the FATHER appointed by his OWN Authority."

⁸ But you shall receive Power by the HOLY Spirit coming upon you; and you shall be My Witnesses both in Jerusalem, and in ALL JUDEA, and in Samaria, and even to the

* VATICAN MANUSCRIPT.—Title—ACTS OF APOSTLES.

1. Jesus.

7. Then he

† 1. Luke i. 31. † 2. Mark xvi. 19; Luke xxiv. 51; ver. 9; 1 Tim. iii. 10. † 3. Mark xvi. 14; Luke xxiv. 39; John xx. 19, 20; xxi. i. 14; 1 Cor. xv. 5. † 4. Luke xxiv. 43, 49. † 5. Matt. iii. 11; Acts i. 10; xix. 4. † 6. Isa. i. 26; Amos ix. 11; Micah iv. 9; Acts iii. 21. † 7. Luke xxiv. 48; John xv. 27; Acts ii. 32.

του της γης. ⁹ Καὶ ταῦτα εἰπὼν, βλέποντων
out of the land. And these things having said, beholding
αὐτὸν ἐπὶ ἡλίου· καὶ νεφέλῃ ὑπελαβὼν αὐτὸν ἀπο-
of them he was lifted up; and a cloud withrew him from
τῶν ὀφθαλμῶν αὐτῶν. ¹⁰ Καὶ ὡς ἀτεινίζοντες
the eyes of them. And as steadily gazing
ἦσαν εἰς τὸν οὐρανὸν, πορεύομεν αὐτοῦ, καὶ
they were into the heaven, going away of him, and
ἰδοὺ, ἄνδρες δύο παριστῆκεσαν αὐτοῖς ἐν εἰσῷ
lo, men two were standing by them in
τι λευκῇ, ¹¹ οἳ καὶ εἶπον· Ἄνδρες Γαλιλαῖοι, τί
meal white, they and said; Men of Galilee, why
ἐστήκατε ἐμβλέποντες εἰς τὸν οὐρανόν; ὁππὸς
stand you looking into the heaven? this
ὁ Ἰησοῦς, ὁ ἀναληφθεὶς ἀφ' ὑμῶν εἰς τὸν οὐρα-
the Jesus, he being taken up from you into the heaven,
νον, οὕτως ἐλεύσεται, ὃν τρόπον ἐβείσασθε
thus will come, which manner you saw
αὐτὸν πορεύομεν εἰς τὸν οὐρανόν. ¹² Τότε
him going into the heaven. Then
ὑπεστρέψαν εἰς Ἱερουσαλὴμ ἀπο ὀρους τοῦ
they returned into Jerusalem from a mountain that
καλουμένου Ἐλαιῶνος, ὃ ἐστὶν ἐγγὺς Ἱερουσα-
being called of olives trees, which is near Jerusalem,
λῆμ, σαββατὸν ἔχον ὁδόν. ¹³ Καὶ ὅτε εἰσηλ-
a sabbath being distant journey. And when they came
θον, ἀνεβησαν εἰς τὸ ὑπερῶν, οὗ ἦσαν κατα-
into, they went up into the upper room, where were re-
μενοντες, ὁ, τε Πέτρος καὶ Ἰακώβος, καὶ Ἰωάν-
maining, the, both Peter and James, and John
νης καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς,
and Andrew, Philip and Thomas,
Βαρθολομαῖος καὶ Ματθαῖος, Ἰακώβου Ἀλφαι-
Bartholomew and Matthew, James of Alpha-
ου καὶ Σίμων ὁ ζηλωτῆς καὶ Ἰουδᾶς Ἰακώβου.
us also Simon the zealot and Judas of James.
¹⁴ Οὗτοι πάντες ἦσαν προσκαρτεροῦντες ὁμοθυ-
These all were being constantly engaged with one
μαδόν τῇ προσευχῇ, σὺν γυναίξιν, καὶ Μαρίᾳ τῇ
minded in the prayer, with women, and Mary the
μητρὶ τοῦ Ἰησοῦ, καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ.
mother of the Jesus, and with the brother of him.
¹⁵ Καὶ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς Πέ-
And in the days these having stood up Pe-
τρος ἐν μέσῳ τῶν μαθητῶν, εἶπεν· (ἦν τε
ter in middle of the disciples, he said; (was and
ὁχλὸς ὀνομάτων, ἐπὶ τὸ αὐτὸ ὡς ἑκατὸν εἰκοσίν·)
a crowd of names, in the name about a hundred (twenty;)
¹⁶ Ἄνδρες ἀδελφοί, εἶδει πληρωθῆναι τὴν
Men brethren, it was necessary to be fulfilled the
γραφὴν ταύτην, ἣν προεῖπε τὸ πνεῦμα τὸ ἅγιον
writing this, which spoke before the spirit the holy
διὰ στόματος Δαυὶδ, περὶ Ἰουδᾶ τοῦ γενομένου
through mouth of David, about Judas that having become

remotest parts of the earth."
⁹ And having said These things, as they were looking on he was lifted up; and a Cloud carried him away from their sight.
¹⁰ And while they were fixedly gazing towards the heavens, as he was going up, behold, two Men were standing by them in white Raiment;
¹¹ who also said, "Men of Galilee, why do you stand looking towards the heavens? This Jesus, who is taken up from you into the heavens, shall so come in the manner in which you saw him go into the heavens."
¹² † Then they returned to Jerusalem, from THAT Mountain CALLED the Mount of Olives, which is near Jerusalem, being distant a Sabbath-day's Journey.
¹³ And when they came into the city, they went up into the upper room, where were remaining both PETER and * John, and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon the zealot, and Judas the brother of James.
¹⁴ All these were constantly engaged with one mind in PRAYER, with the Women, and with MARY the mother of * Jesus, and with his BROTHERS.
¹⁵ And in these DAYS, Peter standing up in the midst of the * BRETHREN, (the Number of Persons assembled were about a hundred and twenty,) said,
¹⁶ "Brethren, it was necessary for * the scripture to be fulfilled, † which the HOLY SPIRIT, through the mouth of David, foretold concerning THAT Judas † who BECAME a Guide

* VATICAN MANUSCRIPT.—13. John, and James and Andrew. 16. THE SCRIPTURE.

14. Jesus. 15.

† 11. Dan. vii. 13; Matt. xxiv. 80; Mark xiii. 26; Luke xxi. 27; John xiv. 5; 1 Thess. i. 10; iv. 10; 2 Thess. i. 10; Rev. i. 7. † 12. Luke xxiv. 62. † 16. Psal. xli. 9; John xiii. 18.

ὁδηγοῦ τοῖς συλλαβουσι τὸν Ἰησοῦν· 17 ὅτι
a guide to those having seized the Jesus; because
κατηριθμημένος ἦν ἐν ἡμῖν, καὶ εἰλαχε τὸν
having been numbered he was among us, and obtained the
κληρὸν τῆς κιακονίας ταυτῆς. 18 Οὗτος μὲν
lot of the service this. Thus indeed

οὖν ἐκτηματο χωρίον ἐκ μισθοῦ τῆς ἀδικίας·
therefore bought a field out of a reward of the wickedness,
καὶ πρῆντης γενομένος, ἐλακῆσε μέσος, καὶ ἐξε-
and head-for most having fallen, he burst in middle, and were
χυθῆ πάντα τὰ σπλαγχνὰ αὐτοῦ. 19 καὶ γινώσ-
poured out all the bowels of him; and known
τὸν ἐγένετο πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ,
became to all those dwelling in Jerusalem,

ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο τῇ ἰδίᾳ δια-
so as to be called the field that in the own lan-
λεκτῶ αὐτῶν, Ακελδαμα, τοῦτ' ἐστὶ, χωρίον
guage of them, Aeldama, this is, a field
αἱματος. 20 Γεγραπται γὰρ ἐν βιβλῷ ψαλμῶν
of blood. It is written for in book of Psalms:

ὣσθητω ἡ ἐπαυλις αὐτοῦ ἐρημος, καὶ μὴ ἐστὼ
Let be the dwelling of him desolate, and not let be
κατοικῶν ἐν αὐτῇ· καὶ τὴν ἐπισκοπὴν αὐτοῦ
he dwelling in her; and: The charge of him

λαβὼι ἕτερος. 21 Δεῖ οὖν τῶν συνελθόν-
take another. It is necessary therefore of those having associ-
ατῶν ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ, ἐν ᾧ εἰσ-
ated with us men in all time, in which went
ἦλθ. καὶ ἐξῆλθεν ἐφ' ἡμᾶς ὁ κυριος Ἰησοῦς,
and went out among us the lord Jesus,

22 ἀρξαμενος ἀπο τοῦ βαπτισματος Ἰωάννου ἕως
beginning from the dipping of John to
τῆς ἡμέρας τῆς ἀνεληφθῆ ἀφ' ἡμῶν, μαρτυρε τῆς
the day which he was taken up from us, a witness of the
ἀναστάσεως αὐτοῦ γενεσθαι συν ἡμῖν ἓνα του-
resurrection of him to become with us one of

τῶν. 23 Καὶ ἐστήσαν δυο, Ἰωσήφ τὸν καλου-
these. And they set forth two, Joseph that being
μενον Βαρσαβαν, ὃς ἐπεκληθῆ Ἰουστὸς, καὶ
called Barsabbas, who was surnamed Justus, and
Ματθίαν. 24 Καὶ προσευχόμενοι εἶπον· Σὺ,
Matthias. And praying they said; Thou,

κρίε, καρδιογνώστα πάντων, ἀναδείξον ὃν ἐξε-
ord, heart-knower of all, show which thou
ξεῶ ἐκ τούτων τῶν δυο ἓνα, 25 λαβεῖν τὸν
shalt select out of these the two one, to take the

κληρὸν τῆς διακονίας ταυτῆς καὶ ἀποστολῆς,
lot of the service this and apostleship,
ἐξ ἧς παρέβη Ἰουδᾶς, πορευθῆναι εἰς τὸν τόπον
from which stepped aside Judas, to go into the place

τον ἰδίον. 26 Καὶ ἐδωκαν κληροῦς αὐτῶν· καὶ
the own. And they gave lots to them; and

τ. THOSE WHO APPER
HENDED * JESUS.

17 For †he was num-
bered among us, and ob-
tained the LOT of this
SERVICE."

18 (†This man, there-
fore, purchased a field
with the WAGES of the
WICKEDNESS, and falling
head foremost, he burst in
the middle, and All his
BOWELS were poured out;

19 and it was known to
all those DWELLING at
Jerusalem; so that that
FIELD is called in their
OWN Language, *Aeldama-
mach, which is, a field of
Blood.)

20 "For it is written in
the Book of Psalms, †Let
his DWELLING be deso-
late, and let no one
DWELL in it; and †Let
another take his or-
FICE."

21 It is necessary, there-
fore, that from those MEN
HAVING ASSOCIATED with
us all the Time in which
the LORD Jesus went in
and out among us,

22 †beginning from the
IMMERSION of John, to
the DAY on which he was
taken up from us, one of
these BECOME with us a
Witness of his RESURREC-
TION."

23 And they set forth
two, THAT Joseph, CALLED
†Barsabbas, who was surnamed
Justus, and Mat-
thias.

24 And praying, they
said, "Thou, Lord, †who
knowest the hearts of all,
show which one of These
two thou didst select

25 to take *the PLACE
of this SERVICE and Apostleship,
from which Judas
stepped aside, to go into
his OWN PLACE."

26 And they gave *the
Lots to them; and the Lot

VATICAN MANUSCRIPT.—16. Jesus. 10. Aeldamach. 23. Barsabbas. 25.
me PLACE of this. 20. the Lots to them; and.

† 17. Matt. x. 4; Luke vi. 10. † 18. Matt. xxvii. 5, 7, 8. † 20. Psa. lxi. 25.
-20. Psa. cix. 8. † 21. John xv. 27; ver. 8; Acts iv. 37. † 23. Acts xv. 22. † 24.
1 Sam. xvi. 7; 1 Chron. xxi. 9; 2 Sam. xvi. 7. † 25. Acts xv. 22; Rev. ii. 23.

ἔπεσαν ὁ κληρος ἐπὶ Μαθθίαν, καὶ συγκατεψή-
fell / the lot on Matthias, and he was counted
φισθὲ μετὰ τῶν ἑνδεκα ἀποστόλων.
with the eleven apostles.

ΚΕΦ. Β'. 2.

Ἰ Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς
And in the to be fully come the day of the
πεντηκοστῆς, ἦσαν ἅπαντες ὁμοθυμαδὸν ἐπὶ τῷ
Pentecost, were all with one mind in the

αὐτοῖς. ² Καὶ ἐγενετο ἀφ' οὐρανόθεν ἡ φωνὴ ὡς περὶ
sudden as of a rushing wind violent, and it
ἤσαν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι·
filled whole the house, where they were sitting;

³ καὶ ὡφθίσαν αὐτοὶ διαμεριζόμενοι γλώσσαις
and they saw with them being divided tongues
ὡς πυρός· ἐκάθισεν ἑκάστη ἐφ' ἑνὸς ἑκάστου αὐτῶν,
like fire; sat and on one each one of them,

⁴ καὶ ἐπλήσθησαν ἅπαντες πνεύματος ἁγίου,
and they were filled all spirit holy,

καὶ ἤρξαντο λαλεῖν ἑτέραις γλώσσαις, καθὼς
and they began to speak with other tongues, as
τὸ πνεῦμα ἐδίδου αὐτοῖς ἀποφθεγγέσθαι. ⁵ Ἦσαν
the spirit gave to them to speak. Were
δὲ ἐν Ἱερουσαλὴμ κατοικοῦντες Ἰουδαῖοι, ἄνδρες
now in Jerusalem dwelling Jews, men
εὐλαβεῖς, ἀπο παντὸς ἐθνους τῶν ὑπο τοῦ οὐρανοῦ.
pious, from every nation of those under the heaven.

⁶ Γενομένη δὲ τῆς φωνῆς ταύτης, συντλαθε τὸ
Having happened and the sound this, came together the
πλῆθος, καὶ συνεχύθη· ὅτι ἤκουον εἰς ἕκαστος
multitude, and were perplexed, because heard one each
τῇ ἰδίᾳ διαλεκτῇ λαλοῦντων αὐτῶν. ⁷ Ἐξίσ-
in the own language speaking of them. Were as-
ταντο δὲ * [πάντες] καὶ ἐθαύμαζον, λέγοντες
tonished and * [all] and wondered, saying

* [πρὸς ἀλλήλους·] Οὐκ ἴδου πάντες οὗτο.
[to each other:] No: lo all these

εἰσιν οἱ λαλοῦντες Γαλιλαῖοι; ⁸ Καὶ πῶς ἡμεῖς
are who are speaking Galileans? And how we
ἀκούομεν ἕκαστος τῇ ἰδίᾳ διαλεκτῇ ἡμῶν, ἐν ᾗ
hear each one in the own language of us, in which
ἐγεννήθημεν, ⁹ Παρθοὶ καὶ Μηδοὶ καὶ Ἑλαμίται,
we were born, Parthians and Medes and Elamites,

καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν,
and those dwelling the Mesopotamia, Judea,

τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν,
both and Cappadocia, Pontus and the Asia,

¹⁰ Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ
Phrygia both and Pamphylia, Egypt and the

μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ
parts of the Libya that upon Cyrene, and those

fell on Matthias, and he was counted with the ELEVEN Apostles.

CHAPTER II.

1 And when the 1 DAY of PENTECOST was FULLY come, [they were all with one mind in the same place.

2 And suddenly there came a Sound from HEAVEN, like a violent Wind rushing; and it filled the Whole house where they were sitting.

3 And Divided Tongues appeared to them, like Fire, and one rested on each one of them.

4 And they were [all filled with holy Spirit and began to speak [in Other Languages, as the Spirit gave them utterance.

5 Now there were MEN journeying in Jerusalem, Jews, pious Men, from Every Nation under HEAVEN.

6 And [this REPORT having been circulated, the MULTITUDE came together, and were perplexed, Because every one heard them speaking in his own Language.

7 And they were astonished and wondered, saying, "Behold, are not all THESE, who are SPEAKING, [Galileans?

8 And how do we hear each one in our own Language, in which we were born:—

9 Parthians and Medes and those DWELLING in MESOPOTAMIA, both in Judea and Cappadocia, in Pontus and ASIA,

10 both in Phrygia and Pamphylia, in Egypt and the PARTS of THAT Lybia about Cyrene, and the

* VATICAN MANUSCRIPT.—7. all—omit.

7. to each other—omit.

† 6. It is difficult to determine whether it was the voice of those speaking in foreign languages; the report or rumor of the transaction; or the supernatural "rushing sound," which is indicated here. † 9. Pearce renders Judea as an adjective, thus: "DWELLERS in Jewish Mesopotamia." Bloomfield thinks there may have been a corruption of the text changing Ιουδαίαν, Idumea, to Ιουδαίαν, Judea.

† 1. Lev. xlii. 15; Deut. xvi. 9; Acts ix. 16.
† 4. Mark xvi. 17; Acts x. 46; xii. 6; 1 Cor. xii. 10, 28, 30; xlii. 1; xiv. 2.

† 1. Acts i. 14.
† 4. Acts i. 4.
† 7. Acts i. 11.

ἐπιδημούντες Ῥωμαῖοι, Ἰουδαῖοι τε καὶ προση-
sojourning Romans, Jews both and proselytes,
 λυτοὶ, ¹¹ Κρήτες καὶ Ἀραβες, ἀκούομεν λαλουν-
lytes, Cretans and Arabians, we hear speaking
 τῶν αὐτῶν ταῖς ἡμετέροις γλώσσαις τὰ μέγα-
them in the our tongues the great
 λεία τοῦ θεοῦ; ¹² Ἐξίσταντο δὲ πάντες καὶ διη-
things of the God? Were astonished and all and per-
 ποροῦν, ἄλλος πρὸς ἄλλον λεγόντες· Τί ἀν-
plexed, one to another saying What
 θελοῖ τοῦτο εἶναι; ¹³ Ἄλλοι δὲ διαχλευάζοντες
will this to be? Others but deriding
 ἐλέγον· Ὅτι γλευκὸς μεμεστωμένος εἰσι.

¹⁴ Στάθεις δὲ Πέτρος σὺν τοῖς ἑνδεκά, ἐπῆρε
Standing up but Peter with the eleven, lifted up
 τὴν φωνὴν αὐτοῦ, καὶ ἀπεφθέγγετο αὐτοῖς.
the voice of himself, and said to them.
 Ἄνδρες Ἰουδαῖοι, καὶ οἱ κατοικοῦντες Ἱερουσα-
Men Jews, and those dwelling in Jerusa-
 λημ ἅπαντες, τοῦτο ὑμῖν γνωστον ἐστίν, καὶ
lem all this to you known let be, and
 ἐνωτίσασθε τὰ ῥήματα μου. ¹⁵ Οὐ γὰρ, ὡς
listen you the words of me. Not for, as
 ὑμεῖς ὑπολαμβάνετε, οὗτοι μεθυνοσὶν· ἐστὶ γὰρ
you suppose, these are drunk; it is for
 ὥρα τρίτη τῆς ἡμέρας. ¹⁶ ἀλλὰ τοῦτο ἐστὶ το-
hour third of the day; but this is that
 εἰρημένον δια τοῦ προφήτου Ἰωηλ· ¹ καὶ
having been spoken through the prophet Joel; and
 ἐστίαι ἐν ταῖς ἐσχάταις ταῖς ἡμέραις, λέγει ὁ
it shall be in the last the days, says the
 θεός, ἐκχέω ἀπὸ τοῦ πνεύματος μου ἐπὶ πᾶσαν
God, I will pour out from of the spirit of me upon all
 σὰρκα· καὶ προφητεύουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ
flesh; and shall prophecy the sons of you and the
 θυγατέρες ὑμῶν, καὶ οἱ νεανίσκοι ὑμῶν ὄρασις
daughters of you, and the young men of you visions
 οἰσονται, καὶ οἱ πρεσβύτεροι ὑμῶν ἐνυπνίου
shall see, and the old men of you dreams
 ἐνυπνισθήσονται. ¹⁸ καὶ γὰρ ἐπὶ τοὺς δούλους μου
shall dream; and even on the male-slaves of me
 καὶ ἐπὶ τὰς δούλας μου ἐν ταῖς ἡμέραις ἐκεῖναις
and on the female-slaves of me in the days those
 ἐκχέω ἀπὸ τοῦ πνεύματος μου, καὶ προφη-
I will pour out from of the spirit of me, and they
 τεύσουσι. ¹⁹ Καὶ δώσω τεράτα ἐν τῷ οὐρανῷ
shall prophecy. And I will give prodigies in the heaven
 ἄνω, καὶ σημεῖα ἐπὶ τῆς γῆς κατω, αἷμα καὶ
above, and signs on the earth below, blood and
 πυρ καὶ ἀτμίδα καπνῶν· ²⁰ ὁ ἥλιος μεταστραφῇ-
fire and a cloud of smoke; the sun shall be turned
 σεται εἰς σκοτὸς, καὶ ἡ σελήνη εἰς αἷμα, πρὶν
into darkness, and the moon into blood, sooner
 ἢ ελθεῖν τὴν ἡμέραν κυρίου τὴν μεγάλην καὶ
than to come the day of lord the great and
 ἐπιφανή. ²¹ Καὶ ἐστίαι, πᾶς ὃς ἀν ἐπικαλεσθῇ
illustrious. And it shall be, every one who may call upon
 τὰ τοῦ ὀνόματος κυρίου, σωθήσεται.
the name of lord, shall be saved.

Roman STRANGERS, both
 Jews and Proselytes,
 11 Cretans and Arabi-
 ans; we hear them speak-
 ing in OUR Tongues the
 GREAT THINGS of God." 12 And they were all
 astonished and perplexed,
 saying one to another,
 "What can this be?" 13 But others scoffing,
 said, "They are full of
 Sweet wine." 14 But Peter standing
 with the ELEVEN, lifted
 up his voice, and said to
 them, "Jews! and all who
 are SOJOURNING in Jeru-
 salem! let this be known
 to you, and listen to my
 WORDS. 15 For these are not
 drunk as you suppose, for
 it is the third Hour of the
 DAY; 16 but this is WHAT WAS
 SPOKEN through the PRO-
 PHET Joel; 17 'And it shall be *in
 the LAST Days, says God,
 'I will pour out of my
 'Spirit upon All Flesh;
 'and your SONS and your
 'DAUGHTERS shall pro-
 phesy; and your YOUNG
 'MEN shall see Visions,
 'and your OLD MEN shall
 'dream Dreams. 18 'And indeed on my
 'MEN-SERVANTS and on
 'my WOMEN-SERVANTS in
 'those DAYS I will pour
 'out of my SPIRIT, and
 'they shall prophesy. 19 'And I will give Pro-
 'digies in the HEAVEN-
 'above, and Signs on the
 'EARTH below; Blood, and
 'Fire, and a Cloud of
 'Smoke. 20 'The SUN shall be
 'turned into Darkness, and
 'the MOON into Blood, be-
 'fore THAT great and illus-
 'trious Day of the Lord
 'come. 21 'And it shall be, every
 'one who may invoke
 'the NAME of the Lord,
 'shall be saved.'

* VATICAN MANUSCRIPT.—17. after these things, says God.

† 15. 1 Thess. v. 7. † 17. Joel ii. 28, 29. † 18. Acts xxi. 4, 9, 10; 1 Cor. xii. 14
 23; xvi. 1. † 20. Matt. xxiv. 29; Mark xiii. 24; Luke xxi. 25. † 21. Rom. x. 13.

²² Ἄνδρες Ἰσραηλίται, ἀκούσατε τοὺς λόγους
Men Israelites, hear you the words
 τούτους· Ἰησοῦν τὸν Ναζαρεῖον, ἀνδρα ἀπο τοῦ
these; Jesus the Nazarene, a man from the
 θεοῦ ἀποδεδειγμένον εἰς ὑμᾶς δυνάμεσι καὶ
God having been pointed out to you by mighty works and
 τερασι καὶ σημείοις, (οἷς ἐποίησε δι' αὐτοῦ ὁ
prodigies and signs, (which did through him the
 θεὸς ἐν μέσῳ ὑμῶν, καθὼς * [καὶ] αὐτοὶ οἰδατέ,)
God is midst of you. as [also] yourselves you know,)

²³ τούτων τῇ ὀρίσμενῃ βουλῇ καὶ προγνώσει
this by the having been fixed purpose and foreknowledge
 τοῦ θεοῦ ἐκδοτὸν λιβόντες, διὰ χειρῶν ἀνο-
of the God given up having been taken, by hands of law-
 μων προσήξαντες ἀνείλατε. ²⁴ Ὁν ὁ θεὸς
less ones having adjoined to you killed. Whom the God
 ἀνέστησε· λύσας τὰς ὠδύνας τοῦ θανάτου,
raised up; having loosed the pains of the death,
 καθότι οὐκ ἦν δυνατόν κρατεῖσθαι αὐτὸν ὑπ'
inasmuch as not was possible to be held him under
 αὐτοῦ.
it.

²⁵ Δαυὶδ γὰρ λέγει εἰς αὐτὸν Προφωρμῶν
David for says concerning him; I saw
 τὸν κυρίον ἐνώπιόν μου διαπαντός, ὅτι ἐκ δεξιῶν
the Lord in presence of me always, because at right hand
 μου ἐστίν, ἵνα ἡ σάλευθω. ²⁶ Διὰ τούτου
of me be, so that not I may be shaken. Through this
 εὐφρανθῇ ἡ καρδία μου, καὶ ἠγαλλίασάτο ἡ
rejoiced the heart of me, and exulted the
 γλῶσσα μου· ἐτι δὲ καὶ ἡ σὰρξ μου κατασκη-
 tongue of me; moreover and also the flesh of me will repose
 νῶσις ἐπ' ἐλπίδι. ²⁷ ὅτι οὐκ ἐγκαταλείψει
in hope; because not thou wilt abandon
 τὴν ψυχὴν μου εἰς ἄδου, οὐδὲ δώσεις
life of me to invisibility, nor thou wilt abandon
 ὅςον σου ἰδεῖν διαφθορὰν. ²⁸ Ἐγνωρίσας
thou dost make known
 μοι ὁδὸν ζωῆς· πληρώσεις με εὐφροσύνης μετὰ
to me way- of life; thou wilt fill me of joy with
 τοῦ προσώπου σου.
face of thee.

²⁹ Ἄνδρες ἀδελφοί, ἐξὸν εἶπεν μετὰ παρρη-
Men brethren, it is lawful to speak with freedom
 σίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου Δαυὶδ,
to you concerning the patriarch David,
 ὅτι καὶ ἐτελεύτησε καὶ ἐταφῆ, καὶ τὸ μνημα
that both he died and was buried, and the tomb
 αὐτοῦ ἐστὶν ἐν ἡμῖν ἀχρι τῆς ἡμέρας ταύτης.
of him is among us till of the day this.
³⁰ Προφῆτης οὖν ὑπαρχών, καὶ εἰδὼς ὅτι ὀρκω
A prophet therefore being, and knowing (that with an oath
 ἠμόσεν αὐτῷ ὁ θεός, ἐκ καρποῦ τῆς σφύρας
swore to him the God, out of fruit of the loins
 αὐτοῦ καθίται ἐπὶ τοῦ θρόνου αὐτοῦ. ³¹ Προ-
of him to cause to sit on the throne of him. forecon-

²² Israelites hear these words. Jesus, the NAZARENE, a Man from GOD, celebrated among you † by Miracles, and Prodiges, and Signs, which GOD wrought through him in the midst of you, as you yourselves know;

²³ him, † given up by the FIXED Counsel and Foreknowledge of GOD, * by the Hand of Lawless ones, † you nailed to the cross, and killed;

²⁴ † whom GOD raised up, having loosed the PAINS OF DEATH; as it was impossible to hold him under it.

²⁵ For David says concerning him, † 'I saw the LORD always before me, * Because he is at my Right hand, so that I may not be moved.

²⁶ 'On account of this * My heart rejoiced, and * my tongue exulted; and moreover, my FLESH also * exulted in hope;

²⁷ 'because thou wilt not abandon my soul in Hades, nor give up thine HOLY ONE to see Corrup- tion.

²⁸ 'Thou didst make known to me the Ways of Life; thou wilt make me full of Joy with thy 'COUNTENANCE.'

²⁹ Brethren! I may speak to you, with freedom, concerning the PATRIARCH David, that he both died and was buried, and his TOMB is among us to this day.

³⁰ Being, therefore, a Prophet, † and knowing That GOD swore to him with an Oath, that of the Fruit of his LOINS he would cause one to sit upon his THRONE;

* VATICAN MANUSCRIPT.—22. also—omit.
 nailed to the cross and killed.

26. MY HEART.

† 22. John iii. 2; xiv. 10, 11; Acts x. 38.

‡ 22. John iii. 2; iv. 28.

‡ 22. John iii. 2; iv. 28.

‡ 22. John iii. 2; iv. 28.

‡ 22. John iii. 2; iv. 28.

‡ 22. John iii. 2; iv. 28.

‡ 22. John iii. 2; iv. 28.

‡ 22. John iii. 2; iv. 28.

† 23. Acts v. 30.

† 23. Acts v. 30.

† 23. Acts v. 30.

† 23. Acts v. 30.

† 23. Acts v. 30.

† 23. Acts v. 30.

† 23. Acts v. 30.

23. by the Hand of Lawless ones, †

26. MY HEART.

† 23. Matt. xxvi. 24; Luke xxii. 22; xvii

† 23. Matt. xxvi. 24; Luke xxii. 22; xvii

† 23. Matt. xxvi. 24; Luke xxii. 22; xvii

† 23. Matt. xxvi. 24; Luke xxii. 22; xvii

† 23. Matt. xxvi. 24; Luke xxii. 22; xvii

† 23. Matt. xxvi. 24; Luke xxii. 22; xvii

† 23. Matt. xxvi. 24; Luke xxii. 22; xvii

† 23. Matt. xxvi. 24; Luke xxii. 22; xvii

ὃν ἐλάλησε περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ, ὅτι οὐ κατελείφθη εἰς ἄβου, οὐδὲ ἡ σὰρξ αὐτοῦ εἶδε διαφθοράν. ³² Τούτων τὸν Ἰησοῦν

ἀνέστησεν ὁ θεός, οὐ πάντες ἡμεῖς ἐσμεν μαρτυρες. ³³ Τῇ δεξιᾷ οὖν τοῦ θεοῦ ὕψω-

θεῖς, τῇ τε ἐπαγγελίᾳ τοῦ ἁγίου πνεύματος ἔλαβον παρὰ τοῦ πατρὸς, ἐξέχεε τούτο, ὃ

ἡμεῖς βλέπετε καὶ ἀκούετε. ³⁴ Οὐ γὰρ Δαυὶδ ἀνέβη εἰς τοὺς οὐρανοὺς· λέγει δὲ αὐτός· Εἶπεν

ὁ κυρίῳ τῷ κυρίῳ μου· Καθὼν ἐκ δεξιῶν μου, ὁ

ἕως ἀνθ' τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. ³⁶ Ἀσφαλῶς οὖν γινώσκετω πᾶς

οἶκος Ἰσραὴλ, ὅτι καὶ κυρίον αὐτὸν καὶ Χριστὸν ὁ θεὸς ἐποίησε, τούτων τὸν Ἰησοῦν, ὃν ἡμεῖς

ἐσταυρώσατε. ἤ Ἀκουσάντες δὲ κατενύγησαν τῇ καρδίᾳ, εἶπον τε πρὸς τὸν Πέτρον καὶ τοὺς

λοιποὺς ἀποστόλους· Τί ποιήσομεν, ἄνδρες ἀδελφοί; ³⁸ Πέτρος δὲ * [εἶπεν] πρὸς αὐτούς·

Μετανοήσατε, καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ, εἰς ἀφεσὶν ἁμαρτιῶν, καὶ λήψεσθε τὴν δωρεάν τοῦ ἁγίου πνεύ-

ματος. ³⁹ Τμὴν γὰρ ἐστὶν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν, καὶ πᾶσι τοῖς εἰς μακράν, ὅσους ἀν προσκαλεσθήται κύριος ὁ θεὸς ἡμῶν.

⁴⁰ Ἐτέροις τε λόγοις πλείοσι διεμαρτύρετο, καὶ παρεκάλει, λέγων· Σῶθητε ἀπο τῆς γενεᾶς τῆς σκολιᾶς ταύτης. ⁴¹ Οἱ μὲν οὖν * [ἀσμενῶς] τῆς σκολιᾶς ταύτης.

⁴² Ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ, εἰς ἀφεσὶν ἁμαρτιῶν, καὶ λήψεσθε τὴν δωρεάν τοῦ ἁγίου πνεύματος. ⁴³ Τμὴν γὰρ ἐστὶν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν, καὶ πᾶσι τοῖς εἰς μακράν, ὅσους ἀν προσκαλεσθήται κύριος ὁ θεὸς ἡμῶν.

⁴⁴ Ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ, εἰς ἀφεσὶν ἁμαρτιῶν, καὶ λήψεσθε τὴν δωρεάν τοῦ ἁγίου πνεύματος. ⁴⁵ Τμὴν γὰρ ἐστὶν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν, καὶ πᾶσι τοῖς εἰς μακράν, ὅσους ἀν προσκαλεσθήται κύριος ὁ θεὸς ἡμῶν.

⁴⁶ Ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ, εἰς ἀφεσὶν ἁμαρτιῶν, καὶ λήψεσθε τὴν δωρεάν τοῦ ἁγίου πνεύματος. ⁴⁷ Τμὴν γὰρ ἐστὶν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν, καὶ πᾶσι τοῖς εἰς μακράν, ὅσους ἀν προσκαλεσθήται κύριος ὁ θεὸς ἡμῶν.

⁴⁸ Ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ, εἰς ἀφεσὶν ἁμαρτιῶν, καὶ λήψεσθε τὴν δωρεάν τοῦ ἁγίου πνεύματος. ⁴⁹ Τμὴν γὰρ ἐστὶν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν, καὶ πᾶσι τοῖς εἰς μακράν, ὅσους ἀν προσκαλεσθήται κύριος ὁ θεὸς ἡμῶν.

⁵⁰ Ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ, εἰς ἀφεσὶν ἁμαρτιῶν, καὶ λήψεσθε τὴν δωρεάν τοῦ ἁγίου πνεύματος. ⁵¹ Τμὴν γὰρ ἐστὶν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν, καὶ πᾶσι τοῖς εἰς μακράν, ὅσους ἀν προσκαλεσθήται κύριος ὁ θεὸς ἡμῶν.

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⁵⁸ Ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ, εἰς ἀφεσὶν ἁμαρτιῶν, καὶ λήψεσθε τὴν δωρεάν τοῦ ἁγίου πνεύματος. ⁵⁹ Τμὴν γὰρ ἐστὶν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν, καὶ πᾶσι τοῖς εἰς μακράν, ὅσους ἀν προσκαλεσθήται κύριος ὁ θεὸς ἡμῶν.

⁶⁰ Ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ, εἰς ἀφεσὶν ἁμαρτιῶν, καὶ λήψεσθε τὴν δωρεάν τοῦ ἁγίου πνεύματος. ⁶¹ Τμὴν γὰρ ἐστὶν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν, καὶ πᾶσι τοῖς εἰς μακράν, ὅσους ἀν προσκαλεσθήται κύριος ὁ θεὸς ἡμῶν.

31 foreseeing he spoke concerning the RESURRECTION of the MESSIAH, 'that he was not left in 'Hades, nor did his FLESH 'see Corruption.'

32 God raised up this JESUS, ‡ of which we all are Witnesses.

33 Having been, therefore, exalted to the RIGHT HAND of God, ‡ and having received from the FATHER the PROMISE of the * HOLY SPIRIT, ‡ he poured out this which you * both see and hear.

34 For David ascended not to HEAVEN, but he says himself, ‡ 'Jehovah 'said to my LORD, Sit thou 'at my Right hand,

35 'till I put thine ENEMIES underneath thy 'FEET.'

36 Therefore, let all the House of Israel certainly know, that This JESUS, whom you crucified, ‡ God made him both Lord and Messiah."

37 And having heard this, they were pierced to the HEART, and said to PETER and the OTHER Apostles, "Brethren! what shall we do?"

38 And Peter said to them; ‡ "Reform, and let each of you be immersed in the NAME of Jesus Christ, for the Forgiveness * of your sins; and you will receive the GIFT of the HOLY SPIRIT.

39 For the PROMISE is to you and ‡ to your CHILDREN, and ‡ to ALL who are far off, as many as are the Lord our God may call."

40 And with many Other Words he testified and * exhorted them, saying, "Be you saved from this PERVERSE GENERATION."

41 Then THOSE who RE-

VATICAN MANUSCRIPT.—33. HOLY SPIRIT. 38. of the sins. 40. exhorted them, saying. 33. both see. 33. said—omit.

‡ 32. Acts i. 8. ‡ 33. Acts v. 31; Phil. ii. 9; Heb. x. 12. ‡ 33. John xiv. 26; xv. 26; xvi. 7, 13; Acts i. 4. ‡ 34. Ps. cx. 1; Matt. xxii. 24; 1 Cor. xv. 25; Eph. i. 20—22; Heb. i. 13; x. 12, 13. ‡ 36. Acts v. 31. ‡ 38. Luke xxiv. 47; Acts iiii. 19. ‡ 39. Acts iii. 25. ‡ 39. Acts x. 43; xi. 15, 18; xiv. 2; xv. 3, 8, 14; Eph. ii. 13, 17.

αποδεξαμενοι του λογον αυτου, βαπτισθησαν
having received the word of him, were baptized;
και προσετεθησαν τη ημερα κεινη ψυχαι ωσει
and were added the day that souls about
τρισχιλιαι. 42 Ησαν δε προσκαρτερουντες τη
three thousand. Were and constantly attending to the
διδαχη των αποστολων, και τη κοινωνια, * [και]
teaching of the apostles, and to the distribution, [and]
τη κλασει του αρτου, και ταις προσευχαις.
to the breaking of the loaf, and to the prayers.
42 Εγενετο δε ταση ψυχη φοβος, πολλα τε
Came and to every soul fear, many and
τερατα και σημεια δια των αποστολων εγε-
prodigies and signs through the apostles were
νετο. 46 Παντες δε οι πιστευοντες ησαν επι
done. All and those believing were in
το αυτο, και ειχον απαντα κοινα, 45 και τα
the same, and had all things common, and the
κτηματα και τας υπαρξεις επιπρασκον, και διε-
possessions and the goods they were selling, and they
μεριζον αυτα πασι, καθοτι αν τις χρεIAN ειχε.
were dividing them to all, as any one need had.
46 Καθ' ημεραν τε προσκαρτερουντες δημοθυμαδον
Every day and constantly attending with one mind
εν τω ιερω, κλωντες τε κατ' οικον αρτου, μετε-
in the temple, breaking and at home bread, they
λαμβάνον τροφης εν αγαλλιασει και αφελότητι
were partaking of food in gladness and singleness
καρδιας, 47 αινουντες τον θεον, και εχοντες
of heart, praising the God, and having
χαριν προς ολον τον λαον. Ο δε κυριος προσε-
favor with whole the people. The and lord was
τιθει τους σωζομενους καθ' ημεραν * [τη εκκλη-
adding those being saved every day [to the congre-
gation.]
gation.]

ΚΕΦ. γ. 3.

1 Επi το αυτο δε Πeτρος και Ιωαννης ανεβαι-
in the same now Peter and John were going
νον εις το ιερον επι την ωραν της προσευχης
up into the temple at the hour of the prayer
την εννατην. 2 Και τις ανηρ χωλος εκ κοι-
the ninth. And a certain man lame from womb
λιας μητρος αυτου υπαρχων, εβασταζετο· ον
of mother of himself being, was being carried, whom
ετιθουν κατ' ημεραν προς την θυραν του ιερου
they placed every day at the door of the temple
την λεγομενην ωραιαν, τον αιτειν ελεημοσυνην
that being called beautiful, the to ask alms
παρε των εισπορευομενων εις το ιερον. 3 Ος
from these entering into the temple. Who

CRIVED his WORDS were
immersed; and on that
DAY about three thousand
Souls were added.

42 † And they were con-
stantly attending to the
TEACHING of the APO-
STLES, and to the † CON-
TRIBUTION, and to the
BREAKING of the LOAF,
and to the PRAYERS.

43 And Fear came upon
Every Soul; and † Many
Prodigies and Signs were
done through the APO-
STLES.

44 And ALL the RE-
LIEVERS † * had all things
common together;

45 and sold their POS-
SESSIONS and GOODS, and
divided them to all, as any
one had Need.

46 And constantly at-
tending with one mind in
the TEMPLE every day,
and breaking Bread at
Home, they partook of
Food in Joyfulness and
Simplicity of Heart;

47 praising God, and
having Favor with all the
PEOPLE. And † the LORD
daily added THOSE BEING
SAVED to the CONGREGA-
TION.

CHAPTER III.

1 Now Peter and John
were going up TOGETHER
into the TEMPLE, at the
HOUR of PRAYER, being
about the NINTH hour.

2 And a Certain Man,
lame from his Birth, was
being carried, whom they
placed daily at † THAT
GATE of the TEMPLE which
is CALLED Beautiful, to
ASK ALMS of THOSE EN-
TERING into the TEMPLE;

* VATICAN MANUSCRIPT.—42, and—omit,
and sold. 47, to the congregation—omit.

† 42. See the following passage where the same original word is used:—Rom. xv. 26;
2 Cor. viii. 4; 1x. 13; Phil. 1, 5; Heb. xiii. 16. Also Appendix. † 2. This gate is said
to have led from the court of the Gentiles into the court of the Israelites on the eastern
side of the temple. It was built by Herod the Great, almost or quite wholly of Corinthian
brass. The folts of this gate were fifty cubits high and forty broad, and covered with
plates of gold and silver.

† 42. Heb. x. 25.

† 43. Mark xvi. 17; Acts iv. 33, v. 12.

† 44. Acts iv. 32.

† 40. Luke xxiv. 53; Acts v. 42.

† 47. Acts v. 14; xi. 24.

44. had all things common together;

ιδων Πέτρον και Ιωαννην μελλοντας εισιεναι
seeing Peter and John being about to go
εις το ιερον, πρωτα ελεημοσυνην λαβειν. ⁴ Απε-
into the temple, asked alms to receive. Looking
νισας δε Πέτρος εις αυτον συν τω Ιωαννη, ειπε·
steadily and Peter on him with the John, said;
βλεψον εις ημας. ⁵ Ο δε επειχεν αυτοις, προσ-
Look on us. He and gave heed to them, ex-
δοκων τι παρ' αυτων λαβειν. ⁶ Ειπε δε Πε-
pecting something from them to receive. Said and Pe-
τρος· Αργυριον και χρυσιον ουχ υπαρχει μοι·
ter, Silver and gold not are possessed by me;
ο δε εχω, τουτο σοι διδωμι· Εν τω ονοματι
whatbut I have, this to thee I give; In the name
Ιησου Χριστου του Ναζωραιου * [εγειραι και]
of Jesus Anointed the Nazarene [do thou arise and]
περιπατει. ⁷ Και πιασας αυτον της δεξιας
walk. And having taken him the right
χειρος ηγειρε· παραχημα δε εστερεωθησαν
hand he rose up, immediately and were strengthened
αυτου αι βασεις και τα σφυρα. ⁸ Και εξαλλο-
of him the feet and the ankle-bones. And leap-
μενος, εστη, και περιπατει· και εισηλθε συν
up, he stood, and walked; and entered with
αυτοις εις το ιερον, περιπατων και αλλομενος,
them into the temple, walking and leaping,
και αιων τον θεον. ⁹ Και ειδεν αυτον πας ο
and praising the God. And saw him all the
λαος περιπατουντα και αινουντα τον θεον·
people walking and praising the God;
¹⁰ επεγινωσκον τε αυτον, οτι ουτος ην ο προς
they knew and him, that he was who for
την ελεημοσυνην καθήμενος επι τη ωραια πυλη
the alms sitting at the beautiful gate
του ιερου· και επλησθησαν θαμβους και εκτα-
of the temple; and they were filled with wonder and stam-
σεως επι τω συμβεβηκοτι αυτω. ¹¹ Κρατουτος
ment at that having happened to him. Holding fast
δε αυτου τον Πέτρον και Ιωαννην, συνεδραμε
and of him the Peter and John, ran together
pros αυτους πας ο λαος επι τη στοα τη καλου-
to them all the people to the porch that being
μενη Σολομωνος, εκθαμβοι. ¹² Ιδων δε Πέτρος
called of Solomon, awe-struck. Seeing and Peter
απεκρινατο προς τον λαον· Ανδρες Ισραηλιται,
answered to the people; Men Israelites,
τι θαυμαζετε επι τουτω; η ημιν τι ατενιζετε,
why do you wonder at this? or to us why look you earnestly,
ως ιδια δυναμει η ευσεβεια πεποιηκοσι του
as by own power or piety having been made of us
περιπατειν αυτον; ¹³ Ο θεος Αβρααμ και Ισαακ
to walk him? The God of Abraham and Isaac
και Ιακωβ, ο θεος των πατερων ημων, εδοξασε
and Jacob, the God of the fathers of us, glorified
τον παιδα αυτον Ιησουν, ον υμεις μεν παρεδω-
the servant of himself Jesus, whom you indeed delivered

3 who seeing Peter and John being about to go into the TEMPLE, asked Alms.

4 And Peter, with John, having earnestly fixed his eyes on him, said, "Look on us."

5 And HE gave heed to them, expecting to receive Something from them.

6 But Peter said, "Silver and Gold I have not; but what I have, This I give thee; in the NAME of Jesus Christ, the NAZARENE, walk."

7 And having taken him by the RIGHT Hand he raised *him up; and immediately *his FEET and ANKLES were strengthened;

8 and leaping up, he stood, and walked about, and entered with them into the TEMPLE, walking, and leaping, and praising God.

9 † And ALL the PEOPLE saw him walking and praising God;

10 and they knew him, That HE was the ONE who SAT for ALMS at the BEAUTIFUL Gate of the TEMPLE; and they were filled with Wonder and Amazement at WHAT had HAPPENED to him.

11 And while he held fast to PETER and JOHN, All the PEOPLE ran together to them, into THAT PORTICO † which is CALLED Solomon's, greatly astonished.

12 And *PETER seeing it, answered the PEOPLE, "Israelites! why do you wonder at this? or why do you look intently at US, as though by OUR Power or Piety we had caused him to walk."

13 † The God of Abraham, and of Isaac, and of Jacob, the God of our FATHERS, glorified his SERVANT JESUS, whom you

VATICAN MANUSCRIPT.—d. rise up and—omit. PETER.

7. him.

7. his FEET.

13.

1 & Acts iv. 10. Acts v. 30.

† 9. Acts iv. 10, 21.

† 11. John x. 23; Acts v. 12.

† 13.

κατε, και ηρησασθε * [αυτον] κατα προσωπον
 and denied (him) in face
 Πιλάτου, κριναντος εκεινον απολευειν. 14 ¶ Τῷ
 of Pilate, having judged he to release. You
 δε τον ἅγιον και δίκαιον ηρησασθε, και ρη-
 but the holy and righteous denied, and asked
 σασθε ἄνδρα φονεα καθισθῆναι ὑμιν, 15 τον δε
 a man murderer to be granted to you, the and
 αρχηγον της ζωης απεκτεινατε· ὃν ὁ θεος ηγει-
 prince of the life you killed; whom the God raised
 ρεν εκ νεκρων, οὗ ἡμεῖς μαρτυρες εσμεν·
 out of dead ones, of whom we witnesses are;
 16 και ἐπὶ τῇ πίστει του ὀνοματος αυτου, τουτου
 and by the faith of the name of him, this
 ὃν θεωρεῖτε και γινάσκετε, ἐστερωσε το ὄνομα
 whom you behold and know, strengthened the name
 αυτου· και ἡ πίστις ἡ δι' αυτου ἔδωκεν αὐτῷ
 of him; and the faith that through him gave to him
 την δλοκληριαν ταυτην ἀπεναντι παντ ὧ ὑμῶν.
 the perfect soundness this in presence of all of you.
 17 Καὶ νυν, ἀδελφοί, ἰδὲ ὅτι κατὰ ἀννοίαν
 And now, brethren, I know that in ignorance
 ἐπραξάτε, ὥσπερ και οἱ ἀρχοντες ὑμῶν. 18 Ὁ
 you did, as also the rulers of you. The
 δε θεος ἃ προκατηγγείλε δια στοματος παντων
 but God what he foretold through mouth of all
 των προφητων αυτου, παθεῖν τον Χριστον,
 of the prophets of himself, to suffer the Anointed,
 ἐπληρωσεν οὕτω. 19 Μετανοήσατε οὖν και
 be fulfilled thus. Reform you therefore and
 ἐπιστρέψατε, εἰς το ἐξαλειφθῆναι ὑμῶν τας
 turn you, in order that the to be wiped out of you the
 ἁμαρτίας, ὅπως ἀνέλθωσι καιροὶ ἀναψύξεως ἀπο
 sins, that may come seasons of refreshing from
 προσωπου του κυριου, 20 και ἀποστείλῃ τον
 face of the lord, and he may send him
 προκεχειρισμενον ὑμῖν Ἰησουν Χριστον· 21 ὃν
 having been before destined for you Jesus Anointed, whom
 δεῖ οὐρανὸν μεν δεξασθαι ἀχρι χρόνων ἀποκα-
 must heaven indeed to receive till times of restora-
 ταστάσεως παντων, ὧν ἐλάλησεν ὁ θεος δια
 tion of all things, which spoke the God through
 στοματος των ἁγίων αυτου προφητων ἀπ' αἰ-
 mouth of the holy of himself, prophesies from an
 νος. 22 Μωυσεῖ μεν * [προς τους πατερας]
 age. Moses indeed (to the fathers)
 εἶπεν· Ὅτι πρόφητον ὑμῖν ἀναστήσει κυριος ὁ
 said; That a prophet to you shall raise up lord the
 θεος ὑμῶν, ἐκ των ἀδελφῶν ὑμῶν· ὥς ἐμε·
 God of you, from of the brethren of you; like me;
 αυτου ἀκουσεσθε κατὰ πάντα, ὅσα ἀν λαλήσῃ
 of him you shall hear in all things, which he may speak
 προς ὑμᾶς. 23 Ἔσται δε, τὰς ψυχὴς ἧτις ἀν μὴ
 to you. It shall be and, every soul whatever not
 ἀκουσῇ τον προφήτην εκεινον, ἐξολοθρευθήσε-
 may hear the prophet that, shall be destroyed

indeed delivered up, and
 † rejected in the Presence
 of Pilate, when he resolved
 to release him:

14 But you rejected the
 HOLY and Righteous one,
 and asked a Murderer to
 be given you,

15 and killed the PRINCE
 of LIFE; whom GOD raised
 from the Dead, of which
 we are Witnesses.

16 And by the FAITH
 of his NAME, this NAME
 strengthened This Man,
 whom you behold and
 know; and THAT FAITH,
 through him, gave him
 this PERFECT SOUNDNESS
 in the presence of you all.

17 And now, Brethren,
 I know That in igno-
 rance you did it, as also
 your RULERS.

18 But GOD thus fulfil-
 led † what he † foretold by
 the Mouth of All * the
 PROPHETS, † that his AN-
 OINTED should suffer.

19 † Reform, therefore,
 and turn, that Your SINS
 may be BLOTTED OUT; so
 that Seasons of Refresh-
 ment may come from the
 Presence of the LORD.

20 and he may send him
 HAVING BEEN BEFORE
 DESTINED for you, Jesus
 Christ;

21 whom, indeed, Hea-
 ven must retain till the
 Times of Restoration of all
 things which GOD spoke
 by the Mouth of his HOLY
 Prophets, from of Old.

22 Moses indeed said,
 † 'The Lord your God shall
 † raise up to you, from your
 BRETHREN, a Prophet,
 † like me; Him you shall
 † hear in all things which
 † he may speak to you;

23 † and it shall be, Ev-
 'ery Soul which may not
 † hear that PROPHET, shall
 † be DESTROYED from among
 † the PEOPLE.

* VATICAN MANUSCRIPT.—13. him—omit.
 of his HOLY. 23. to the FATHERS—omit.

18. the PROPHETS his ANOINTED.

21.

† 13. Matt. xxvii. 20; Mark xv. 11; Luke xxiii. 18, 20, 21; John xviii. 40; xix. 15; Acts
 xiii. 28. † 16. Acts iv. 10. † 17. Luke xxiii. 34; John xvi. 3; Acts xiii. 27; 1 Cor.
 xli. 8; 1 Tim. i. 13. † 18. Luke xxi. 44; Acts xvi. 23. † 19. Isa. xlii. 1; Isa. liii. 1;
 Dan. ix. 20; 1 Pet. i. 10, 11. † 22. Deut. xviii. 15, 18, 19; Acts
 vii. 37.

ταί κ του λαου. ²⁴ Και παντες δε οι προφη-
out of the people. Also all and the propheta-
ται απο Σαμουηλ και των καθεξης όσοι ελαλη-
from Samuel and those succeeding as many as spoke,
σαν και καταγγειλαν τας ημερας ταυτας.
also told of the days these.
²⁵ "Μεις εστε οι υιοι των προφητων, και της
You are the sons of the propheta, and of the
δι. θηκης, ης διεθετο ο θεος προς τους πατερας
covenant, which ratified the God to the fathers
ημων, λεγων προς Αβρααμ. Και εν τω σπερματι
of us, saying to Abraham; And in the seed
σου ενευλογηθησονται πασαι αι πατριαι της
of thee shall be blessed all the families of the
γης. ²⁶ "Τιμιν πρωτον ο θεος, αναστησας τον
earth. To you first the God, having raised up the
παιδα αυτου, απεστειλεν αυτον ευλογουντα
servant of himself, sent him blessing
υμας, εν τω αποστρεφειν εκαστον απο των
you, in the to turn each one from the
πονηριων * [υμων.]
evil deeds [of you.]

ΚΕΦ. δ'. 4.

¹ Λαλουντων δε αυτων προς τον λαον, και
Speaking and of them to the people, and
επεστησαν αυτοις οι ιερεις και ο στρατηγος του
came upon them the priests and the captain of the
ιερου και οι Σαδδουκαιοι, ² διαπονουμενοι δια
temple and the Sadducees, being grieved through
το διδασκειν αυτους τον λαον, και καταγγελλειν
the to teach them the people, and to announce
εν τω Ιησου την αναστασιν την εκ νεκρων.
in the Jesus the resurrection that out of dead ones.
³ Και επεβαλον αυτοις τας χειρας, και εθεντο
And they laid on them the hands, and put
εις τηρησιν εις την αυριον. ην γαρ εσπερα ηδη.
into keeping to the morrow; it was for evening now.
⁴ Πολλοι δε των ακουσαντων τον λογον επισ-
Many but of those having heard the word be-
τευσαν και εγεννηθη ο αριθμος των ανδρων ωσει
lieved; and became the number of the men about
χιλιαδες πεντε. ⁵ Εγενετο δε επι την αυριον συν-
thousand five. It happened and on the morrow to be
αχθηναι αυτων τους αρχοντας και πρεσβυτερους
assembled of them the rulers and elders
και γραμματεας εις Ιερουσαλημ. ⁶ και Ανναν τον
and scribes at Jerusalem; also Annas the
αρχιερεα, και Καϊαφαν και Ιωαννην και Αλεξαν-
high-priest, and Caiaphas and John and Alexan-
δρον, και όσοι ησαν εκ γενους αρχιερατικου.
der, and as many as were of a family of highpriesthood.
⁷ Και στηναντες αυτους εν μεσω, επυνθανοντο.
And having placed them in middle, they asked;
Εν ποια δυναμει, η εν ποιω ονοματι εποιησατε
By what power, or in what name did

²⁴ And also All the PRO-
PHETS from Samuel, and
THOSE succeeding in or-
der, as many as spoke, also
announced these DAYS.

²⁵ † You are * Sons of
of the PROPHETS, and of the
COVENANT which GOD ra-
tified with our FATHERS,
saying to Abraham, † "And
in thy SEED shall all the
'FAMILIES of the EARTH
'be blessed.'

²⁶ GOD having raised
up his SERVANT, sent him
† first to you, to bless each
one who shall TURN from
his EVIL WAYS."

CHAPTER IV.

¹ And while they were
speaking to the PEOPLE,
the * HIGH-PRIESTS, and
the COMMANDER of the
TEMPLE, and the SADDU-
CEES, came upon them,

² † being grieved because
they TAUGHT the PEOPLE,
and announced THAT RESU-
RECTION from the Dead
in JESUS.

³ And they laid HANDS
on them, and placed them
in Custody till the NEXT
DAY; for it was now Even-
ing.

⁴ But many of THOSE
HAVING HEARD the WORD
believed; and the NUM-
BER of the MEN became
about five Thousand.

⁵ And it occurred on
the NEXT DAY, that Their
RULERS, and * the ELDERS,
and the SCRIBES assem-
bled at Jerusalem;

⁶ And † Annas, the HIGH-
PRIEST, and Caiaphas, and
John, and Alexander, and
as many as were of the
family of the High-Priest-
hood;

⁷ and having placed
them in the Midst, they
asked, † "By What Power,
or in What Name, have
you done this?"

* VATICAN MANUSCRIPT.—25. the Sons of.
and. 5. and the ELDERS and the SCRIBES.

20. of you—omit.

1. HIGH-PRIESTS

† 25. Acts ii. 30; Rom. ix. 4, 8; xv. 8. † 25. Gen. xii. 3; xxii. 18; Gal. iii. 8. † 26.
Matt. x. 6; xv. 24; Luke xiv. 47; Acts xliii. 32, 33, 46. † 2. Matt. xxi. 23; Acts
xxiii. 8. † 6. Luke iii. 2; John xi. 40; xliii. 13. † 7. Matt. xxi. 23.

τοῦτο ὑμεῖς ; ⁸ Τότε Πέτρος πλησθεὶς πνεύμα-
this you? Then Peter being filled with spirit
τος ἁγίου, εἶπε πρὸς αὐτοὺς Ἀρχόντες τοῦ
holy, said to them; Rulers of the
λαοῦ, καὶ πρεσβύτεροι * [τοῦ Ἰσραὴλ,] ⁹ εἰ ἡμεῖς
people, and elders [of the Israel,] If we
σημερον ανακρινομεθα ἐπὶ εὐεργεσίᾳ ἀνθρώπου
to-day be examined to for kindness a man
αὐθένους, ἐν τῷ οὗτος σέσωσται' ¹⁰ Γνωστον
nigh, by what he has been saved. Known

ἐστὶν πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ, ὅτι
be it all to you and to all the people of Israel, that
ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου,
in the name of Jesus Anointed the Nazarene,
ὃν ὑμεῖς ἐσταυρώσατε ὃν ὁ θεὸς ἡγείρεν ἐκ
whom you crucified whom the God raised out of
νεκρῶν, ἐν τούτῳ οὗτος παρεστήκεν ἐνώπιον
dead ones, by him this has stood in presence
ὑμῶν ὑγίης. ¹¹ Οὗτος ἐστὶν ὁ λίθος ὃ ἐξουθενή-
of you sound. This is the stone that having been
θεὶς ὑφ' ὑμῶν τῶν οἰκοδομούντων, ὃ γενομέ-
despised by you the builders, the having been
νος εἰς κεφαλὴν γωνίας. ¹² Καὶ οὐκ ἔστιν ἐν
made into a head of a corner. And not is in
ἀλλῳ οὐδενὶ ἢ σωτηρίᾳ· οὐδὲ γὰρ ὄνομα ἐστὶν
another to any one the salvation; not even for a name in
ἕτερον ὑπὸ τὸν οὐρανόν, τὸν δεδομένον ἐν
another under the heaven, that having been given among
ἀνθρώποις, ἐν ᾧ δεῖ σωθῆναι ἡμᾶς.
men, in which must to be saved us.

¹³ Θεωρῶντες δὲ τὴν τοῦ Πέτρου παρρησίαν
Seeing and the of the Peter boldness

καὶ Ἰωάννου, καὶ καταλαβόμενοι, ὅτι ἄνθρωποι
and of John, and having perceived, that men
ἀγράμματοι εἰσι καὶ ἰδιῶται, ἐθαυμάζον, ἐπεγι-
unlearned they are and ungifted, they wondered, they
γασκον τε αὐτοὺς, ὅτι σὺν τῷ Ἰησοῦ ἦσαν·
knew and them, that with the Jesus they were;

¹⁴ τὸν δὲ ἄνθρωπον βλέποντες σὺν αὐτοῖς ἐστὰ-
the and man beholding with them stand-
τα τὸν τεθεραπευμένον, οὐδὲν εἶχον ἀντεῖπειν.
ing that having been healed, nothing they had to say against.

¹⁵ Κελεύσαντες δὲ αὐτοὺς ἐξω τοῦ συνεδρίου
Having ordered and them outside of the high-council

ἀπέλθειν, συνεβάλον πρὸς ἀλλήλους, ¹⁶ λέγον-
to go, they consulted with each other. saying;

τες· Τί ποιήσομεν τοῖς ἀνθρώποις τούτοις; ὅτι
What shall we do to the men these? that

μὲν γὰρ γνωστον σημεῖον γεγόνε δι' αὐτῶν,
indeed for known a sign has been done by them,

πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ φανερόν, καὶ
to all those dwelling in Jerusalem manifest, and

οὐ δύναμεθα ἀρνήσασθαι. ¹⁷ Ἀλλ' ἵνα μὴ ἐπι-
not we were able to deny. But that not to

πλεον διανεμηθῇ εἰς τὸν λαόν, * [ἀπειλῇ] ἀπει-
more it may spread among the people, [with a threat] let us

⁸ ¶ Then Peter being filled with holy Spirit, said to them, "Rulers of the PEOPLE, and Elders of ISRAEL!

⁹ If we are to-day examined about a Good Deed conferred on the sick Man, by what means he has been cured;

¹⁰ Is it to be known to you all, and to All the PEOPLE of Israel, ¶ That by the NAME of Jesus Christ, the NAZARENE, whom you crucified, ¶ whom God raised from the Dead, by him has this man stood before you whole.

¹¹ ¶ This is 'THAT STONE' which HAS BEEN REJECTED by You, the 'BUILDERS, THAT which 'HAS BECOME the Head of 'the Corner.'

¹² And there is no SALVATION in any other; for there is no other Name under HEAVEN, which HAS BEEN GIVEN among Men, by which we can be saved."

¹³ And seeing the BOLDNESS of PETER and JOHN, and perceiving that they were illiterate and ungifted Men, they wondered, and recognized them That they had been with JESUS.

¹⁴ And beholding THAT MAN who had been CURED standing with them, they had nothing to say against it.

¹⁵ But having ordered them to withdraw from the SANHEDRIM, they conferred with each other,

¹⁶ saying, ¶ "What shall we do to these MEN? for that, indeed, a Signal Sign has been wrought by them, is manifest to All THOSE DWELLING in Jerusalem; and we cannot deny it.

¹⁷ But that it may spread no further among the PEOPLE, let us threat-

VATICAN MANUSCRIPT.—8. of ISRAEL.—omit.

17. with a threat—omit.

8. Luke xii. 11, 12.

¶ 10. Acts i. 6. 10.

¶ 10. Acts i. 24

¶ 11. Psal.

cxviii. 22; Isa. xxviii. 16; Matt. xxi. 42.

¶ 13. Matt. xi. 25; 1 Cor. i. 27

¶ 16.

John xi. 47.

ἄνωμεθα αὐτοῖς, μήκετι λαλεῖν ἐπὶ τῷ ὀνόματι
 ἀνέωμεθα αὐτοῖς, μήκετι λαλεῖν ἐπὶ τῷ ὀνόματι
 τούτῳ μὴδὲν ἀνθρώπων. 18 Κι καλέσαντες
 this to any man. And having called

αὐτοὺς, παρηγγείλαν αὐτοῖς τὸ καθολοῦν μὴ
 them, they charged them not at all not
 φθεγγεῖν γὰρ μὴδὲ διδάσκειν ἐπὶ τῷ ὀνόματι τοῦ
 to speak nor to teach in the name of the

Ἰ.σοῦ. 19 Ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκρίθεν
 Jesus. The but Peter and John answering

αὐτοῖς πρὸς αὐτοὺς εἶπον· Εἰ δίκαιον ἐστὶν ἐνώπιον
 to them said; If just it is in presence

τοῦ θεοῦ, ὅμων ἀκούειν μᾶλλον ἢ τοῦ θεοῦ, κρι-
 of the God, you to hearken rather than the God, judge

νατε. 20 Οὐ δυναμεθα γὰρ ἡμεῖς, ἃ εἶδομεν καὶ
 you. Not are able for we, what we saw and
 ἡκουσαμεν, μὴ λαλεῖν. 20 Οἱ δὲ προσπαύειν
 heard, not to speak. They and having again threat-

σαμενοὶ ἀπέλυσαν αὐτοὺς, μὴδὲν εὗρισκόντες
 ored them dismissed them, nothing finding

το πὼς κολάσονται αὐτοὺς, διὰ τὸν λαόν· ὅτι
 the how they might punish them, on account of the people; because

πάντες ἐδοξάζον τὸν θεόν ἐπὶ τῷ γεγονότι.
 all glorified the God on account of that having been done.

22 Ἐτών γὰρ ἦν πλείονων τεσσαράκοντα ὁ ἀνδρῶν
 Years for was more forty the man,

ποῖος, ἐφ' ὃν ἐγέγονει τὸ σημεῖον τοῦτο τῆς
 of whom was wrought the sign this of the

ἐκείνου. 23 Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς ἰδίους,
 of them. Having been dismissed and they came to the own friends,

καὶ ἀπηγγείλαν ὅσα πρὸς αὐτοὺς οἱ ἀρχιερεῖς
 and related what things to them the high-priests

καὶ οἱ πρεσβύτεροι εἶπον. 24 Οἱ δὲ ἀκούσαντες,
 and the elders said. They and having heard,

ὁμοθυμαδὸν ἤραν φωνὴν πρὸς τὸν θεόν, καὶ
 with one mind lifted up a voice to the God, and

εἶπον· Δεσπота, συ * [ὁ θεός,] ὁ ποιήσας τὸν
 said; O sovereign, thou [thou God,] that having made the

οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν, καὶ
 heaven and the earth and the sea, and

πάντα τα ἐν αὐτοῖς· 25 ὁ διὰ στοματός
 all the things in them; who through mouth

Δαυὶδ παῖδος σου εἶπεν· Ἰνατί ἐφραζον ἐθνῆ,
 of David a servant of thee having said; Why raged nations,

καὶ λαοὶ ἐμελετήσαν κενά; 26 Παρεστήσαν οἱ
 and peoples devised vain things? Stood up the

βασιλεῖς τῆς γῆς, καὶ οἱ ἀρχόντες συνήχθησαν
 kings of the earth, and the rulers were assembled

ἐπὶ τὸ αὐτό, κατὰ τοῦ κυρίου, καὶ κατὰ τοῦ
 in the same, against the lord, and against the

Χριστοῦ αὐτοῦ. 27 Συνήχθησαν γὰρ ἐπ' ἀλη-
 Anointed of him. Were gathered for in truth,

en them, to speak no more to any Man in this NAME."

18 And having called them, they commanded *that they should not speak at all nor teach in the NAME of JESUS.

19 But PETER and JOHN answering, said to them, "Whether it is righteous in the sight of God to obey you rather than GOD, judge you;

20 For we cannot forbear to speak of the things we have seen and heard."

21 And THEY, having again threatened them, dismissed them, finding Nothing how they might punish them, for account of the PEOPLE; because all glorified GOD for WHAT WAS DONE;

22 For the MAN on whom this SIGN of HEALING had been performed, was more than forty Years old.

23 And being dismissed, they went to their own friends, and related all that the HIGH-PRIESTS and ELDERS had said to them.

24 And THEY, having heard it, lifted up their Voice to GOD with one mind, and said, "O Sovereign LORD, thou who didst make the HEAVENS, and the EARTH, and the SEA, and ALL things in them;

25 Who didst say *by the Mouth of thy SERVANT David, "Why did the Nations rage, and the Peoples devise vain things?"

26 The KINGS of the EARTH stood up, and the RULERS assembled together, against the LORD, and against his ANOINTED."

27 For truly, in this CITY, both Herod, and Pontius Pilate, with the Gentiles and People of Is-

* VATICAN MANUSCRIPT.—18. that they should not speak at all nor. 24. the God—omit. 25. through the holy Spirit, by the mouth of our FATHER David thy Servant hast said.

† 10. Acts v. 20. ‡ 20. Acts i. 3. § 20. Acts ii. 32. || 21. Matt. xxi. 20a
 Luke xx. 0, 19; xxii. 2; Acts v. 20. || 25. Psa. ii. 1.

σου Ἰησοῦν, ὃν ἐχρίσας, Ἡρώδης τε καὶ Πον-
of thee Jesus, whom thou didst anoint, Herod both and Pon-
 τῖος Πιλάτος, σὺν ἔθνεσι καὶ λαοῖς Ἰσραὴλ.
tius Pilatus, with Gentiles and peoples of Israel.

²⁸ ποιεῖσαι ὅσα ἡ χεὶρ σου καὶ ἡ βουλή * [σου]
to do what things the hand of thee and the will [of thee]

προωρίσε γενέσθαι. ²⁹ Καὶ τανυν, κυρίε, ἐπίθου
before marked out to be done. And now, O Lord, look thou

ἐπὶ τὰς ἀπειλάς αὐτῶν, καὶ δὸς τοῖς δούλοις
upon the threats of them, and grant to the slaves

σου μετὰ παρρησίας παῖσι λαλεῖν τὸν λόγον
out with freedom all to speak the word

σου, ³⁰ ἐν τῇ τὴν χεῖρα σου ἐκτείνειν σε εἰς
office in the the hand of thee to stretch out thee for

ἰασίν, καὶ σημεῖα καὶ τεράτα γίνεσθαι διὰ τοῦ
healing, and signs and prodigies to do through the

ὀνόματος τοῦ ἁγίου παιδὸς σου Ἰησοῦ. ³¹ Καὶ
name of the holy child of thee Jesus. And

δεηθέντων αὐτῶν ἐσαλευθὶ ὁ τόπος, ἐν ᾧ ἦσαν
having prayed o them was shaken the place, in which they were

συνηγμένοι· καὶ ἐπληθύνθησαν ἅπαντες πνεύμα·
assembled and they were filled all of a spirit

τὸς ἁγίου, καὶ ἐλάλουν τὸν λόγον τοῦ θεοῦ μετὰ
holly, and spoke the word of the God with

παρρησίας.
freedom.

³² Τοῦ δὲ πληθοῦς τῶν πιστευσαντων ἦν ἡ
Of the and multitude of those having believed was the

καρδία καὶ ἡ ψυχὴ μία· καὶ οὐδε εἰς τι τῶν
heart and the soul ou : and not even one any of the

ὑπαρχόντων αὐτῷ ἐλεγεν ἰδίῳ εἶναι, ἀλλὰ ᾧ
possessions to him said his own to be, but was

κυρίῳ ἅπαντα κοῖνα. ³³ Καὶ μεγάλη δύναμις
in them all things common. And with great power

ἀπεδίδουν τὸ μαρτυρίον ὁ ἀποστολῶν τῆς ἀνασ-
gave the testimony the apostles of the resur-

τασεως τοῦ κυρίου Ἰησοῦ· χάρις τε μεγάλη ἦν
rection of the lord Jesus favor and great wa

ἐπὶ πάντας αὐτοὺς. ³⁴ Οὐδε γὰρ ἐνδεὴς τ-ς
on all them. Not even for poor anyone

ὑπῆρχεν ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες χωρίων
was among them; such as for owners of lands

ἢ οἰκῶν ὑπῆρχον, πωλόντες ἐφέρον τὰς τιμὰς
or houses were, were selling bringing the price

τῶν πωρασκομένων, ³⁵ καὶ ἐτίθουν παρὰ τοὺς
things being sold, and were placing at the

πόδας τῶν ἀποστόλων· διεζήτητο δὲ ἕκαστῳ,
feet of the apostles; it was divided and to each one,

καθότι ἂν τις χρεῖαν εἶχεν. ³⁶ Ἰωσὴς δὲ, ὁ
according might one need have. Josus and, he

ἐπικληθεὶς Βαρναβᾶς ὑπὸ τῶν ἀποστόλων, (ὁ
being named Barnabas by the apostles, which

ἐστὶ μεθερμηνευόμενον, υἱὸς παρακλήσεως,)
is being translated, son of exhortation,

Λευεὶτης, Κυπρίος τῷ γενεῇ, ³⁷ ὑπαρχόντος αὐτῷ
a Levite, a Cyprian by the birth, having to him

μετὰ πάντας αὐτοὺς· ὅσοι γὰρ κτήτορες χωρίων
with all of them; such as for owners of lands

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Λευεὶτης, Κυπρίος τῷ γενεῇ, ³⁷ ὑπαρχόντος αὐτῷ
a Levite, a Cyprian by the birth, having to him

* VATICAN MANUSCRIPT.—28. of thee—omit.

Power.

† 28. Acts ii. 23. III. in.

‡ 31. ver. 20.

§ 32. Acts v.

|| 33. Acts ii. 44.

† 30. Acts II. 43; v. 12.

‡ 32. Acts v. 12; Rom. xv. 5, 6.

§ 34. Acts i. 42.

† 31. Acts ii. 2, 4; xvi. 20.

‡ 32. Acts v. 12; Rom. xv. 5, 6.

§ 34. Acts i. 42.

αργου, πωλησας ηνεγκε το χρημα, και εθηκε
a field, having sold brought the price, and placed
παρα τους ποδας των αποστολων
at the feet of the apostles.

ΚΕΦ. ε'. 5.

¹ Ανθρωπος δε τις Ανανιας ονοματι, συν Σαπφει-
A man but certain Ananias by name, with Sapphira
ρη τη γυναικι αυτου, επωλησε κτημα· ² και
the wife of himself, sold a possession; and
ενοσφισατο απο της τιμης, συνειδους και της
kept back from the price, being privy also the
γυναικος αυτου· και ενεγκας μερος τι, παρα
wife of him; and having brought a part certain, at
τους ποδας των αποστολων εθηκεν. ³ Ειπε δε
the feet of the apostles placed. Said and

Πετρος· Ανανια, ιατι επληρωσεν ο σατανας
Peter; Ananias, why has filled the adversary
την καρδιαν σου, ψευσασθαι σε το πνευμα το
the heart of thee, to deceive thee the spirit the
αγιον, και νοσφισασθαι απο της τιμης του χω-
holy, and to keep back from the price of the land?

ριου; ⁴ Ουχι μενον, σοι εμενε, και του·
Not remaining, to thee it remained, and having been

θεν, εν τη ση εξουσια υπερχε, τα οτι
sold, in the thing authority it was? why thus
εθου· εν τη καρδια σου το πραγμα τουτο;
hast thou placed in the heart of thee the thing this?

ουκ εψευσας ανθρωποις, αλλα τω θεω.
not thou hast lied to men, but to the God.

⁵ Ακουων δε ο Ανανιας τους λογους τουτους,
Having heard and the Ananias the words these,
πεσων εξεψυξε. Και εγενετο φοβος megas επι
falling down breathed out. And came a fear great on
παντας τους ακουοντας αυτου. ⁶ Ανασταντες δε
all those having heard these. Having arisen and

οι νεωτεροι συνεστειλαν αυτον, και εξενεγκαν-
the younger ones wrapped up him, and having carried
τες εθαψαν. ⁷ Εγενετο δε ως ωρων τριων δια-
out they buried. It happened and about hours three apart,
στημα, και η γυνη αυτου μη ειδυια το γεγο-
and the wife of him not having known that having

νος εισηλθεν. ⁸ Απεκριθη δε αυτη ο Πετρος·
been done came in. Answered and to her the Peter;

Ειπε μοι, ει τοσoutου το χωριον απεδosθε; ⁹ Η
Tell me, if for so much the land you sold? She
δε ειπε· Ναι τοsoutου. ⁹ Ο δε Πετρος ειπε
naid said; Yes for so much. The and Peter said

προς αυτην· Τι οτι συνεφωνηθη υμιν περσσαι
to her; Why that it has been agreed upon by you to tempt
το πνευμα κυριου· Ιδου οι ποδες των θαψαντων
the spirit of the Lord? Behold the feet of those who have
τον ανδρα σου, επι τη θυρα, και εξοσουσι σε
the husband of thee, at the door, and they will carry thee out.

it, and brought the MONEY and laid it at the FEET of the APOSTLES.

CHAPTER V.

¹ And a certain Man Ananias by name with Sapphira his WIFE, sold an Estate,

² and appropriated a part of the PRICE, his WIFE also knowing of it; and having brought a certain part, I laid it at the FEET of the APOSTLES

³ But Petersaid, "Ananias, why has the ADVERSARY filled thine HEART to deceive the HOLY SPIRIT, and to appropriate a part of the PRICE of the LAND?"

⁴ While remaining unsold was it not thine? and when sold, was it not at thine own disposal? Why is it that thou hast admitted this thing into thine HEART? Thou hast not lied to Men, but to GOD."

⁵ And ANANIAS, having heard these words, fell down, and expired. And great Fear came on all those who HEARD these things.

⁶ Then the YOUNGER disciples arising, wrapped him up, and carrying him out, buried him.

⁷ And it occurred after an interval of about three Hours, his WIFE also came in, not knowing what had been DONE.

⁸ And * Peter answered her, "Tell me whether you sold the LAND for so much?" and she said, "Yes, for so much."

⁹ And Peter said to her, "Why have you agreed together to try the SPIRIT of the Lord? Behold, the FEET of those who have been carrying thy husband out at the door, and they will carry thee out."

* VATICAN MANUSCRIPT.—2. the WIFE.

8 Peter

† 2. Acts iv. 37.

† 3. Num. xxx. 2. Deut. xxiv. 14. Eccl. v. 3.

† 4. Luke xxii.

1. 5. ver. 10, 11.

† 6. Judges xix. 20.

† 7. 2. Luke iv. 7.

10 Επεσε δε παροαχρημα παρα τους ποδας αυτου, she fell and immediately at the feet of him, και εξεψυξεν* εισελθοντες δε οι νεαρισκοι ευρον and breathed out, having come in and the younger ones found αυτην νεκραν, και εξενεγκαντας εθαψαν προς her dead, and having carried out they buried with τον ανδρα αυτης. 11 Και εγενετο φοβος μεγας the husband of her. And came a fear great εφ' ολην την εκκλησιαν, και επι παντας τους on a whole the assembly, and on all those ακουοντας ταυτα. having heard these things.

12 Δια δε των χειρων των αποστολων εγινεν Throughout the hands of the apostles were done σημεια και τερατα εν τω λαω πολλα* και ησαν signs and prodigies among the people many; and they were δημοθυμαδον απαντες εν τη στοα Σολομωνος with one mind all in the porch of Solomon.

13 των δε λοιπων ουδεις ετολμα κολλασθαι of the and others no one presumed to join himself αυτοις. Αλλ' εμεγαλυνεν αυτους ο λαος* to them. But magnified them the people.

14 (μαλλον δε προσετιθεντο πιστευοντες τω more and were added believing to the κυριω πληθη ανδρων τε και γυναικων*) 15 Οστε Lord multitudes of men both and women;) so that

κατα τας πλατειας εκφερειν τους ασθενεις, και in the open squares to bring out the sick ones, and τιθενει επι κλινων και κραββατων, ινα ερχομενου to place on bed, and couches, that coming Πιτρου καν η σκια επισκισση τινι αυτων of Peter if even the shadow might overshadow some of them.

16 Συνηρχετο δε και το πληθος των περιξ πολ- Came together and also the multitude from the surrounding cities εων εις Ιερουσαλημ, φεροντες ασθενεις και into Jerusalem, bringing sick ones and

οχλουμενους υπο πνευματων ακαθαρτων* οιτινες those being troubled by spirits impure; whom εθεραι ευοντο απαντες. 17 Αναστας δε ο αρχιε- were healed all. Having arisen and the high-

ρηρς και παντες οι συν αυτω, η ουσα αιρεσις priest and all those with him, the being sect των Σαδδουκαιων, επλησθησαν (ηλου. 18 Και of the Sadducees, were filled of anger. And

επεβαλον τας χειρας* [αυτων] επι τους αποστο- laid the hands [of them] on the apostles, λους, και εθεντο αυτους εν ηρησει δημοσιq. and placed them in prison public.

19 Αγγελος δε κυριου δια της νυκτος ηνοιξε τας An angel, or but of a lord by the night opened the θυρας της φυλακης, εξαγαγων τε αυτους ειπε doors of the prison, having brought out and them said,

20 πορευεσθε, και σταθεντες λαλειτε εν τω ιερω go, and standing speak you in the temple τω λαω παντα τα ρηματα της ζωης ταυτης. to the people all the words of the life this.

10 And she fell down immediately at his feet, and expired; and the younger men coming in, found her dead, and having carried her out, buried her by her husband.

11 † And great Fear came on the Whole Assembly, and on all those who heard these things.

12 † And many Signs and Prodigies were performed among the people by the hands of the apostles— (and they were all with one mind in Solomon's Por- tico.

13 and of the rest, no one presumed to write himself to them; † but the people magnified them;

14 and Believers were added the more to the Lord, Multitudes both of Men and Women.)—

15 so that they brought out the sick * even into the open squares, and laid them on Beds and Couchs, that at least the shadow of Peter, coming along, might overshadow some of them.

16 And the multitude came together even from the cities surrounding Jerusalem, bringing Sick persons, and those troubled by impure Spirits; all of whom were cured.

17 And the high-priest arising, and All those who were with him,—being the sect of the Sadducees,—were filled with Anger.

18 and laid hands on the apostles, and put them into the public Prison.

19 † But an Angel of the Lord, at night, opened the doors of the prison, and bringing them out said,

20 † “Go, and stand and speak in the temple to the people. All the words of this life.”

* VULGATE MANUSCRIPT.—15. even into.

18. of them—omit.

† 11. Acts II. 43. vi. 17.

† 12. Acts iv. 9. vi. 11; Rom. xv. 19; 2 Cor. xii. 12.

† 13. Acts II. 42. iv. 21.

† 19. Acts xii. 7; xvi. 26.

Ἀκούσαντες δὲ εἰσηλθόν ὑπο τὸν ὄρθρον εἰς τὸ ἱερόν, καὶ ἐδίδασκον.
Having heard and they entered at the dawn into the temple, and taught.

Παραγενόμενος δὲ ὁ ἀρχιερεὺς καὶ οἱ συν αὐτῷ, συνεκάλεσαν τὸ συνέδριον καὶ πᾶσαν τὴν γερουσίαν τῶν υἱῶν Ἰσραὴλ, καὶ ἐπέστειλαν εἰς τὸ δεσμωτήριον, ἀχθῆναι αὐτοῖς.
Having come and the high-priest and those with him, they called together the high council even all the senate of the sons of Israel, and sent into the prison, to have brought them.

Οἱ δὲ ὑπηρεταὶ παραγενόμενοι οὐχ εὗρον αὐτοὺς ἐν τῇ φυλακῇ· ἀναστρεψάντες δὲ ἀπηγγείλαν, λέγοντες· Ὅτι τὸ * [μεν] δεσμωτήριον εὗρομεν κλεισμένον ἐν πᾶσι ασφαλείᾳ, καὶ τοὺς φυλάκας ἐστῶτας πρὸ τῶν θυρῶν· ἀνοίξαντες δὲ, ἐσω οὐδὲνα εὗρομεν.
The but officers having gone not found them in the prison; having returned and reported, saying, "That the [indeed] prison we found having been closed with all safety, and the guards standing before the doors; having opened but, within no one we found."

Ὡς δὲ ἤκουσαν τοὺς λόγους τούτους * [ὁ, τε ἱερεὺς καὶ] ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἀρχιερεῖς, διηποροῦν περὶ αὐτῶν, τί αὐτοὶ ποιοῦντες τὸν λαόν.
When and they heard the words these [the, both priest and] the commander of the temple and the high-priests, they doubted concerning them, what might be this.

Παραγενόμενος δὲ τις ἀπηγγείλεν αὐτοῖς· Ὅτι ἰδοὺ, οἱ ἄνδρες οὓς ἐθεσθῆναι ἐν τῇ φυλακῇ, εἰσὶν ἐν τῷ ἱερῷ ἐστῶτες καὶ διδάσκοντες τὸν λαόν.
Having come but one told them; That lo, the men whom you put in the prison, are in the temple standing and teaching the people.

Τότε ἀπελθὼν ὁ στρατηγὸς συν τοῖς ὑπηρεταῖς, ἤγαγεν αὐτοὺς, ὡς ἐφύβησαν τὸν λαόν, ἵνα μὴ λιθασθῶσιν.
Then having gone the commander with the officers, they brought them without violence; for they feared for the people, lest they should be stoned.

Ἀγαγόντες δὲ αὐτοὺς ἐστήσαν ἐν τῷ συνέδριῳ. Καὶ ἐπηρώτησεν αὐτοὺς ὁ ἀρχιερεὺς, λέγων· Οὐ παραγγέλια παρηγγείλαμεν ὑμῖν, μὴ διδάσκειν ἐπὶ τῷ ὀνόματι τούτῳ; καὶ ἰδοὺ, πεπληρώκατε τὴν Ἱερουσαλὴμ τῆς διδασκῆς ὑμῶν, καὶ βούλεσθε ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ αἷμα τοῦ ἀνθρώπου τούτου.
Having brought and them they stood in the sanhedrim. And asked them the high-priest, saying; Not with a charge we charged you, not to teach in the name this? and lo, you have filled the Jerusalem of the teaching of you, and you wish to bring on us the blood of the man this.

Ἀποκριθεὶς δὲ ὁ Πέτρος καὶ οἱ ἀποστολοὶ, εἶπον Πειθαρχεῖν θεῷ μᾶλλον ἢ ἀνθρώποις.
Answering and the apostles said; To obey God, rather than men.

21 And having heard this, they entered into the temple, early in the morning, and taught. † And the high-priest coming, and those with him, called the sanhedrim together, even all the senate of the sons of Israel, and sent to the prison to have them brought.

22 But the officers going did not find them in the prison; and having returned, they reported,

23 saying, "We found the prison closed with all safety, and the guards standing * at the doors; but having opened them, we found no one within."

24 And when they heard these words, † both the commander of the temple, and the high-priests were perplexed concerning them, how this thing could be.

25 But some one having come, told them, "Behold, the men whom you put in the prison are standing in the temple, and teaching the people."

26 Then the commander going away with the officers, brought them without violence; † for they feared the people, lest they should be stoned.

27 And having brought them, they stood before the sanhedrim; and the high-priest asked them, saying,

28 * "We charged you strictly not to teach in this name, and behold, you have filled Jerusalem with your teaching, and † wish to bring this man's blood on us."

29 And Peter answering, and the apostles said, † "It is necessary to obey God, rather than men."

* VATICAN MANUSCRIPT.—23. Indeed—omit. 23. at the doors. 24 both the priest, and—omit.

23. We charged you strictly not.

† 21. Acts iv. 3, 6. 123. Acts iv. 13.

† 24. Luke xvii. 4; Acts iv. 1. 23. Acts ii. 23, 30; iii. 15; vii. 52.

† 20. Matt. xxi. 26. 1. Acts iv. 16.

των πατερων ἡμῶν ἡγειρεν Ἰησοῦν, ὃν ὑμεῖς
of the fathers of us raised up Jesus, whom you
διεχειρισασθε, κρεμασαντες ἐπὶ ξυλου· ³¹ τούτου
had violent hands upon, having hanged on a cross him
ὁ θεὸς ἀρχηγὸν καὶ σωτῆρα ὑψωσε τῇ δεξιᾷ
the God a prince and a savior has lifted up to the right hand
αὐτοῦ, δουναι μετανοίαν τῷ Ἰσραὴλ, καὶ ἀφεσιν
of himself, to give reformation to the Israel, and forgiveness
ἁμαρτιῶν. ³² Καὶ ἡμεῖς ἐσμεν αὐτοῦ μαρτυρὲς
of sins. And we are of him witnesses

των ῥημάτων τούτων, καὶ τὸ πνεῦμα δὲ το
of the matters these, and the spirit also the
ἅγιον, ὃ ἔδωκεν ὁ θεὸς τοῖς πειθαρχοῦσιν αὐτῷ.
holy, which gave the God to those submitting to him.

³³ Οἱ δὲ ἀκουσαντες διεπρίοντο, καὶ ἐβουλευσάτο
They and having heard were sawn through, and took counsel
ἀνελεῖν αὐτούς.
to kill them.

³⁴ Ἀναστάς δὲ τις ἐν τῷ συνεδρίῳ Φαρισαῖος,
Having arisen and one in the high counsel a Pharisee,
ἰνοματί Γαμαλιὴλ νομοδιδάσκαλος, τίμιος παν-
by name Gamaliel a teacher of law, honored by
τι τῷ λαῷ, ἐκέλευσεν ἔξω βραχὺ τι τοὺς
all the people, ordered without a little while the
ἀποστόλους ποιῆσαι. ³⁵ Εἶπε τε πρὸς αὐτοῦ
apostles to be put. He said and to them,

Ἄνδρες Ἰσραηλίται, προσεχετε ἑαυτοῖς, ἐπὶ τοῖς
Men Israelites, take heed to yourselves, to the
ἀνθρώποις τούτοις τι μελλετε πρᾶσσειν.
men these what you are about to do.

³⁶ Πρὸ γὰρ τούτων τῶν ἡμερῶν ἀνέστη Θεῦδας,
Before for these the days stood up Theudas,

λεγων εἶναι τινα ἑαυτοῦ, ὃν προσκολληθῇ
saying to be some one himself, to whom adhered

ἀριθμὸς ἀνδρῶν ὥσει τετρακοσίων· ὃς ἀνῆρεθῃ,
a number of men about four hundred, who was put to death,

καὶ πάντες ὅσοι ἐπιθύνοντο αὐτῷ, διελυθῶσαν
and all as many as listened to him, were dispersed

καὶ ἐγένοντο εἰς οὐδέν. ³⁷ Μετὰ τούτον ἀνέστη
and came to nothing. After this stood up

Ἰούδας ὁ Γαλιλαῖος, ἐν ταῖς ἡμέραις τῆς ἀπο-
Judas the Galilean, in the days of the registra-

γραφῆς, καὶ ἀπέσπῃσε λαὸν * [ἱκανόν] ὀπίσω
ling, and drew away people [much] behind

αὐτοῦ· κακείνος ἀπ' ἑαυτοῦ, καὶ πάντες ὅσοι ἐπει-
himself, and he was destroyed, and all as many as li-

θύνοντο αὐτῷ, διεσκορπίσθησαν. ³⁸ Καὶ νῦν
thened to him, were dispersed. And now

λέγω ὑμῖν, ἀποστήτε ἀπὸ τῶν ἀνθρώπων τού-
I say to you, withdraw from the men these

των, καὶ εἰσατε αὐτούς, ὅτι εἰ ἂν ᾖ ἐξ ἀνθρώ-
and let alone them, because if may be from men

πῶν ἡ βουλή αὐτῇ ἡ τοῦ ἐργοῦ τούτου, καταλυ-
the counsel this of the work this, it will be

θησεται· ³⁹ εἰ δὲ ἐκ θεοῦ ἐστίν, οὐ δύνασθε
perish, if but from God it is, not you are able

καταλύσαι αὐτούς, μήποτε καὶ θεομαχοὶ ὑρε-
to overthrow them, not and fighters against God you

30 † The God of our
FATHERS raised up * JE-
SUS, whom, having hanged
on a CROSS, you killed.

31 Him, a Prince and a
Savior, God has lifted up
to his own right-hand,
†* to GIVE Reformation to
ISRAEL, and Forgiveness
of Sins.

32 And we are Wit-
nesses * in him of these
THINGS; and God gave
THE HOLY SPIRIT to those
who submit to him."

33 And THEY, having
heard this, were enraged,
and took counsel to kill
them.

34 But a certain Phari-
see in the SANHEDRIM,
named Gamaliel, a teacher
of the law, honored by ALL
the PEOPLE, standing up
ordered * the MEN to be
put out for a little time.

35 And he said to them,
"Israelites! take heed to
yourselves what you are
about to do to these MEN."

36 For before THESE
DAYS Theudas stood up,
saying that he was some-
body; to whom a Number
of Men, about four hun-
dred, adhered; who was
put to death, and all, as
many as obeyed him, were
dispersed, and came to
nothing.

37 After him stood up
Judas the Galilean, in the
DAYS of the REGISTERING,
and drew away PEOPLE
after him; and he was
destroyed, and all, as many
as obeyed him, were dis-
persed.

38 And now I say to
you, Keep away from these
MEN, and let them alone;
† Because if this COUNSEL
or this WORK be from
Men, it will be overthrown;

39 but if it be from God,
you are not able to over-
throw them; be not you
found fighters against
God."

* VARIANT MANUSCRIPT.—31. to give. 32. in him of these THINGS; and God gave
the HOLY SPIRIT to those who submit to him.

34. the men.

37. much—men.

† 29. Acts III. 15, 16; 1 Cor. 14. † 31. Luke xxiv. 47; Acts III. 20; xiii. 33. † 32. Acts
4: 34. † 38. Prov. xxi. 30; Isa. viii. 10; Matt. xv. 13.

θητε. ⁴⁰ Επεισθησαν δε αυτω και προσκα-
should be found. They were persuaded and by him; and having
λεσαμενοι τους αποστολους, δειραντες παρα-
called the apostles, having beaten they com-
γειλαν μη λαλειν επι τω ονοματι του Ιησου, και
manded not to speak in the name of the Jesus, and
απελυσαν αυτους. ⁴¹ Οι μεν ουν επορευοντο
released them. They indeed therefore went
χαιροντες απο προσωπου του συνεδριου, οτι
rejoicing from presence of the high council, because
υπερ του ονοματος κατηξιωθησαν ατιμασθηναι.
in behalf of the name they were accounted worthy to be dishonored.
⁴² Πασαν τε ημεραν εν τω ιερου και κατ' οικον
Every and day in the temple and at home
ουκ επαυοντο διδασκοντες και ευαγγελιζομενοι
not they ceased teaching and announcing glad tidings of
Ιησουν τον Χριστον.
Jesus the Anointed.

ΚΕΦ. 6.

¹ Εν δε ταϊς ημεραις ταυταις πληθυνονταν
in and the days those increasing
των μαθητων, εγενετο γογγυσμος των Ελλη-
the disciples, came a murmuring of the Helle-
νιστων προς τους Εβραιους, οτι παρεθεωρουντο
nists to the Hebrews, because were overlooked
εν τη διακονια τη καθημερινη αι χηραι αυτων.
in the service of the daily the widows of them.
² Προσκαλεπαμενοι δε οι δωδεκα το πληθος
Having called and the twelve the multitude
των μαθητων, ειπον· Ουκ αρεστον εστιν ημας
of the disciples, said; Not proper it is us
καταλειψαντας τον λογον του θεου, διακονειν
having left the word of the God, to serve
τραπεζαις. ³ Επισκεψασθε ουν, αδελφοι,
tables. Look you out therefore, brethren,
ανδρας εξ υμων μαρτυρουμενους επτα, πληρεις
men from of you being attested seven, full
πνευματος και σοφιας, ους καταστησομεν επι
of spirit and wisdom, whom we will appoint to
της χρειας ταυτης· ⁴ ημεις δε τη προσευχη και
the need this; we but to the prayer and
τη διακονια του λογου προσκαρτερησομεν.
to the service of the word will constantly attend.
⁵ Και ηρεσεν ο λογος ενωπιον παντος του πλη-
And pleased the word in presence of all of the multi-
θους· και εξελεξαντο Στεφανον, ανδρα πληρη
tude; and they choose Stephen, a man full
πιστεως και πνευματος αγιου, και Φιλιππον,
of faith and spirit holy, and Philip,
και Προχορον, και Νικανορα, και Τιμωνα, και
and Prochorus, and Nicanor, and Timon, and
Παρμεναν, και Νικολαον προσηλυτον Αντιοχεια·
Parmenas, and Nicolaus a proselyte of Antioch;

⁴⁰ And they were per-
suaded by him; and hav-
ing summoned the APO-
STLES and § scourged them,
they charged them not to
speak in the NAME of JE-
SUS, and dismissed them.
⁴¹ There indeed THEY
went § rejoicing from the
Presence of the SANHE-
DRUM, Because they were
deemed worthy to be dis-
honored on account of the
NAME.
⁴² And every Day, in
the TEMPLE and at Home,
they ceased not teaching
and preaching the glad
tidings * of the ANOINTEJ
Jesus.

CHAPTER VI.

¹ And in those DAYS,
the DISCIPLES increasing,
there arose a Complaint of
the † HELLENISTS against
the HEBREWS, Because
their widows were neg-
lected in the ‡ DAILY SER-
VICE.
² And the TWELVE,
having summoned the
MULTITUDE of the DISCIPLES,
said, "It is not pro-
per for us to leave † the
WORD of GOD and serve
Tables.
³ * Therefore, Brethren,
look out from among your-
selves, seven Men of good
reputation, full of Spirit
and Wisdom, whom we
may set over this BUSI-
NESS;
⁴ but we will constantly
attend to PRAYER, and to
the MINISTRY of the
WORD."
⁵ And the PROPOSITION
was pleasing to All the
MULTITUDE; and they
selected Stephen, a man
full of Faith and holy Spirit,
and † Philip, and Procho-
rus, Nicanor, and Timon,
and Parmenas, and Nicolaus,
a Proselyte of Antioch;

* VATICAN MANUSCRIPT.—42. of the ANOINTEJ Jesus.
look out among you.

3. But, Brethren, we will

† 1. Proselytes to the Jewish religion, or foreign Jews who spoke the Greek language.

† 40. Matt. x. 17; xxiii. 34; Mark xiii. 9.
† 41. Matt. v. 12; Rom. v. 3; James i. 2;
† 1 Pet. iv. 13, 16. † 42. Acts ii. 40.
† 5. Acts viii. 5, 20; xxii. 8.

† 41. Matt. v. 12; Rom. v. 3; James i. 2;
† 1. Acts ix. 20. † 1. Acts iv. 32.

οὓς ἐστῆσαν ἐνώπιον τῶν ἀποστόλων καὶ
 whom they placed in presence of the apostles, and
 προσευχόμενοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας,
 having prayed they put to them the hands.

7 καὶ ὁ λόγος τοῦ θεοῦ ἤξανε, καὶ ἐπληθύνετο
 And the word of a God grew, and was multiplied
 ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σφόδρα·
 the number of the disciples in Jerusalem greatly;
 πολὺς τε ὄχλος τῶν ἱερῶν ὑπήκουον τῇ πίστει.
 great and numerous of the priests were obedient to the faith.

8 Στεφάνος δὲ πᾶσι πλήρης χάριτος καὶ δυνάμεως
 Stephen and full of favour and of power
 ἐποίει τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ.
 performed prodigies and signs great among the people.

9 Ἀνέστησαν δὲ τινες τῶν ἐκ τῆς συναγωγῆς
 stood up and some of those from the synagogue
 τῆς τῆς λεγομένης Λιβερτινῶν, καὶ Κυρηναίων,
 of that being called of Libertines, and of Cyrenians,
 καὶ Ἀλεξανδρεῶν, καὶ τῶν ἀπὸ Καλικίας καὶ
 and of Alexandrians, and of those from Cilicia and
 Ἀσίας, συζητοῦντες τῷ Στεφάνῳ·
 Asia, disputing with Stephen·

10 καὶ οὐκ ἰσχύον ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ πνεύματι
 were able to resist the wisdom and the spirit
 ᾧ ἐλάλει. 11 Τότε ὑπέβαλον ἀνδράς,
 with which he spake. Then they thrust under men,

λεγοντάς· Ὅτι ἀκηκοάμεν αὐτοῦ λαλοῦντος
 saying, That we have heard him speaking
 ῥήματα βλασφημία εἰς Μωυσήν καὶ τὸν θεόν.
 words blasphemous against Moses and the God.

12 Συνέκριναν τε τὸν λαόν καὶ τοὺς πρεσβυτέ-
 They stirred up and the people and the elders
 ρας καὶ τοὺς γραμματεῖς, καὶ ἐπιστάντες
 and the scribes, and having come upon

ἔκριναν αὐτόν, καὶ ἡγάγον εἰς τὸ συνέδριον,
 seized him, and led into the high council,
 13 ἐστῆσαν τε μαρτύροι ψευδῆς, λεγοντάς· Ὁ
 stood up and witnesses false, saying, Th

ἄνθρωπος οὗτος οὐ παντὶ ῥήματι λαλῶν κτὰ
 man this not ceases of speaking against
 τοῦ τοποῦ τοῦ ἁγίου καὶ τοῦ ν. 14 Ἀκηκοά-
 the place of the holy and the law. We have heard

μεν γὰρ αὐτοῦ λεγοντός· Ὅτι ἡτοῦς ὁ Ναζα-
 for him saying, That was the Nazarene
 ραῖος οὗτος καταλύσει τὸν τοπὸν τοῦ ν, καὶ
 rene this will destroy the place this, and

ἀλλαξήσει τὰ ἐθῆ, ἃ παρέδωκεν ἡμῖν Μωυσῆς.
 will change the customs, which delivered to us Moses.

15 Καὶ ἀτενίσαντες εἰς αὐτὸν ἅπαντες οἱ καθέ-
 And having gazed on him all those being

ζόμενοι ἐν τῷ συνέδριῳ, εἶδον τὸ πρόσωπον
 seated in the high-council, saw the face
 αὐτοῦ ὡς εἰς πρόσωπον ἀγγέλου.
 of him like a face of an angel.

6 w. am they set before
 the APOSTLES; and they,
 having prayed, † laid
 HANDS on them.

7 † And the WORD of
 GOD grew; and the NUM-
 BER of the DISCIPLES was
 greatly multiplied in Jeru-
 salem; and a great CROWD
 of the PRIESTS obeyed
 the FAITH.

8 And Stephen, full of
 Favor and Power, per-
 formed Prodiges and great
 Signs among the PEOPLE.

9 And there arose some
 of THAT SYNAGOGUE which
 is CALLED of the † Liber-
 tines, and of the Cyrenians
 and Alexandrians, and of
 those from Cilicia and
 Asia, disputing with STE-
 PHEN:

10 And † they were not
 able to resist the wisdom
 and the SPIRIT with which
 he spoke.

11 Then they bribed Men
 to say, "We have heard
 him speak blasphemous
 Words against Moses and
 God."

12 And they excited the
 PEOPLE, and the ELDERS,
 and the SCRIBES; and com-
 ing suddenly, they seized
 him, and led him into the
 SANHEDRIM;

13 And introduced false
 Witnesses, saying, "This
 MAN is incessantly speak-
 ing against the HOLY
 PLACE, and the LAW,

14 † for we have heard
 him say, That this JESUS,
 the NAZARENE, † will des-
 troy this PLACE, and will
 change the CUSTOMS which
 Moses delivered to us."

15 And ALL those BEING
 SEATED in the SANHED-
 RIM, looking steadily at
 him, saw his FACE like the
 Face of an Angel.

† The number of the priests must have been quite large about this time, as appears from Ezra ii. 36-39, that 428 priests returned from the captivity. † These persons seem to have been Jews, who having been carried captive to Rome, were freed by their masters, and thus became freed-men. Some think they received their name from the place where they lived.—Owen.

† 6. Acts i. 24. † 10. Luke xxi. 10; v. 30. † 12. Acts xxi. 8. † 17. Acts xxi. 20. † 18. Dan

ΚΕΦ. Ζ'. 7.

Εἶπε δὲ ὁ ἀρχιερεὺς, Εἰ * [ἀρα] ταυταούτως
Said and the high-priest, If [then] these things thus
εἶχει; 2 Ὁ δὲ ἐφ' ἑνὸς ἄνδρες ἀδελφοὶ καὶ πατέρες,
are? He and said; Men brethren and fathers,
ἀκουσατέ. Ὁ θεὸς τῆς δόξης ὡφθῇ τῷ πατρὶ
hear you. The God of the glory appeared to the father
ἡμῶν Ἀβραὰμ ὄντι ἐν τῇ Μεσοποταμίᾳ, πρὶν ἢ
of us Abraham being in the Mesopotamia, before
κατοικῆσαι αὐτὸν ἐν Χαρρὰν. 3 Καὶ εἶπε πρὸς
to dwell him in Charran; and said to
αὐτὸν· Εἰσελθε ἐκ τῆς γῆς σου, καὶ ἐκ τῆς
him; Go out from the land of thee, and from the
συγγενείας σου, καὶ δεῦρο εἰς γῆν, ἣν ἂν σοὶ
kindred of thee, and come into a land, which to thee
δείξω. 4 Τότε ἐξελθὼν ἐκ γῆς Χαλδαιῶν, κατα-
I may show. Then going out from land of Chaldeans, he dwelt
κῆσεν ἐν Χαρρὰν· κακεῖθεν, μετὰ τὸ ἀποθανεῖν
in Charran; and thence, after the to have died
τοῦ πατέρα αὐτοῦ, μετέκισεν αὐτὸν εἰς τὴν
the father of him, he caused to remove him into the
γῆν ταυτήν, εἰς ἣν ὑμεῖς νῦν κατοικεῖτε. 5 καὶ
and this, in which you now dwell; and
οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ, οὐδὲ
not he gave to him inheritance in her, neither
βῆμα ποδός· καὶ ἐπηγγέλατο αὐτῷ δοῦναι εἰς
foot-breadth; and he promised to him to give for
κατασχέσιν αὐτήν, καὶ τὴν σπερματι αὐτοῦ μετ'
a possession her, and to the seed of him after
αὐτὸν, οὐκ ὄντος αὐτῷ τέκνου. 6 Ἐλάλησε δὲ
him, not being to him a child. Spoke and
οὕτως ὁ θεός· Ὅτι ἐσται τὸ σπέρμα αὐτοῦ
thus the God; That shall be the seed of him
παροικὸν ἐν γῇ ἀλλοτρίᾳ, καὶ δουλωσούσιν
a stranger in a land foreign, and they will enslave
αὐτοὶ καὶ κακωσούσιν ἐπὶ τετρακοσίᾳ. 7 καὶ τὸ
it and they will oppress years four hundred; and the
ἐθνὸς, ᾧ εἰς δουλευσώσιν, κρίνω ἐγὼ, εἶπεν
nation, to which they may be enslaved, will judge I, said
ὁ θεός· καὶ μετὰ ταῦτα ἐξελεύσονται, καὶ
the God; and after these things they shall come out, and
λατρεύσουσι μοι ἐν τῷ τόπῳ τούτῳ. 8 (Καὶ
shall render service to me in the place this. (And
ἔδωκεν αὐτῷ διαθήκην περιτομῆς· καὶ οὕτως
he gave to him a covenant of circumcision; and thus
ἐγεννήσθη τοῦ Ἰσαὰκ, καὶ περιετέμεν αὐτοῦ τῇ
he begot of the Isaac, and circumcised him the

CHAPTER VII.

1 Then the HIGH-PRIEST said, "Are these things so?"

2 And HE said, † "Brethren and Fathers, hearken! The GLORIOUS GOD appeared † to our FATHER Abraham, when in MESOPOTAMIA, before he resided in Haran,

3 and said to him, † "Depart from thy COUNTRY, and from thy KINDRED, and come into * the LAND which I will show thee."

4 Then † going out from the Land of the Chaldeans, he dwelt in Haran; from thence also, after the DEATH of his FATHER, he removed him into this LAND in which you now dwell;

5 and gave him † no INHERITANCE in it, nor even the breadth of his Foot; † but he promised to give it to him for a Possession, and to his SEED after him, though he had no Child.

6 And GOD spoke thus, † That his SEED should be a Stranger in a foreign Land; and that they will enslave and oppress it † four hundred years;

7 and the NATION to which they shall be enslaved † I will judge," said GOD, "and after that, they shall come out and serve me in this PLACE."

8 † And he gave him a Covenant of Circumcision; † and thus he begot ISAAC, and circumcised him the

* VATICAN MANUSCRIPT.—1, then—omit. 3, "A LAND,

† 2. It seems probable that Terphen here followed the Jewish tradition, (adopted by Philo,) that God appeared twice to Abraham,—1st, when living in Chaldaea, and 2dly, when resident in Haran. He left Ur at the first call, and came to Haran with his father Terah, (Gen. xi. 31: he left Haran at the second call, and came into the promised land. In this way the account harmonizes with the call as narrated in Gen. xii. 1: "Now the Lord *had* said unto Abraham," &c. † 4. By recurring to Gen. xi. 26, 32, and xii. 4, it will appear that Terah lived 60 years after the removal of Abraham, and yet here he is said to have died before Abraham left Haran. Unless with some we suppose Abraham to have been the youngest of Terah's sons, and born when his father was 130 years old we must presume that Stephen followed some traditional account of the transaction.—*Owen*. The Samaritan copy makes the age of Terah at his death to be 145, or 60 years less than the Hebrew text.

† 12. Acts xxii. 1. † 3. Gen. xii. 1. † 4. Gen. xi. 31; xii. 4, 5. † 5. Heb. xvi. 13. † 5. Gen. xli. 7; xlii. 15; xv. 3, 19; xvii. 5; xvi. 2; Heb. xi. 8, 9. † 6. Gen. xv. 13, 16. † 6. Exod. xii. 40; Gal. iii. 17. † 7. See Exod. vii—xii. † 8. Gen. xvii. 9—11. † 8. Gen. xxi. 2—4

ἡμέρα τῇ ογδοῇ· καὶ ὁ Ἰσαακ τὸν Ἰακωβ, καὶ ὁ
day the eighth and the Isaac the Jacob, and the
Ἰακωβ τοὺς δώδεκα πατριαρχάς. ⁹ Καὶ οἱ
Jacob the twelve patriarchs. And the
πατριαρχαὶ ζηλωσάντες τὸν Ἰωσήφ ἀπεδόντο
patriarchs envying the Joseph sold
εἰς Αἴγυπτον· καὶ ἡν ὁ θεὸς μετ' αὐτοῦ, ¹⁰ καὶ
into Egypt; and was the God with him, and
ἐξείλετο αὐτὸν ἐκ πάντων τῶν θλίψεων αὐτοῦ,
delivered him out of all of the afflictions of him,
καὶ ἔδωκεν αὐτῷ χάριν καὶ σοφίαν ἐναντίων
and gave to him favor and wisdom in presence
Φαραῶ βασιλεὺς Αἰγύπτου, καὶ κατέστησεν
of Pharaoh king of Egypt, and placed
αὐτὸν ἡγούμενον ἐπ' Αἴγυπτον καὶ ὅλον τὸν
him ruling over Egypt and whole the
οἶκον αὐτοῦ.
house of himself.

¹¹ Ἦλθε δὲ λιμός ἐφ' ὅλην τὴν γῆν Αἰγύπτου
Came and famine on whole the land of Egypt
καὶ Χανσάν, καὶ θλίψις μεγάλη· καὶ οὐκ εὗρισκον
and Canaan, and affliction great; and not found
χορτασμάτα οἱ πατέρες ἡμῶν. ¹² Ἀκούσας δὲ
provisions the fathers of us. Having heard and
Ἰακωβ ὄντα σίτα ἐν Αἰγύπτῳ, ἐξαπέστειλε τοὺς
Jacob being grain in Egypt, he sent the
πατέρας ἡμῶν πρῶτον. ¹³ Καὶ ἐν τῷ δευτέρῳ
fathers of us first. And in the second
ἀνεγνωρίσθη Ἰωσήφ τοῖς ἀδελφοῖς αὐτοῦ, καὶ
was made known Joseph to the brothers of himself, and
φανερόν ἐγενετο τῷ Φαραῶ τὸ γένος τοῦ Ἰωσήφ.
shown became to the Pharaoh the family of the Joseph.
¹⁴ Ἀποστείλας δὲ Ἰωσήφ μετεκαλεσάτο τὸν
Having sent and Joseph called for the
πατέρα αὐτοῦ Ἰακωβ, καὶ πᾶσαν τὴν συγγενεῖαν,
father of himself Jacob, and all the kindred,
ἐν ψυχαῖς ἑβδομήκοντα πέντε. ¹⁵ Κατέβη δὲ
in souls seventy five. Went down and
Ἰακωβ * [εἰς Αἴγυπτον,] καὶ ἐτελευτήσεν αὐτός
Jacob [into Egypt,] and die he
καὶ οἱ πατέρες ἡμῶν. ¹⁶ Καὶ μετετέθησαν εἰς
and the fathers of us. And they were carried into
Συχεμ, καὶ ἐτεθήσαν ἐν τῷ μνηματί, ὡς ὠνη-
Sychem, and were placed in the tomb, which bought
σάτο Ἀβραὰμ τιμῆς ἀργυρίου παρα τῶν υἱῶν
Abraham for a price of silver from the sons
Ἐμμὸρ τοῦ Συχεμ.) ¹⁷ Καθὼς δὲ ἤγγιζεν ὁ
of Emmer of the Sychem.) When but drew near the
χρῆνος τῆς ἐπαγγελίας, ἧς ὤμοσεν ὁ θεὸς τῷ
time of the promise, which swore the God to the

EIGHTH DAY; and ISAAC, JACOB, and JACOB the TWELVE PATRIARCHS.

⁹ † And the PATRIARCHS envying JOSEPH, sold him into Egypt; † but God was with him,

¹⁰ And delivered him from ALL his AFFLICTIONS, and gave him FAVOR and Wisdom in the sight of Pharaoh, King of Egypt, who constituted him Ruler over Egypt, and ALL his HOUSE.

¹¹ † And a Famine came upon ALL the LAND of Egypt and Canaan, and great DISTRESS; and our FATHERS found no PROVISIONS.

¹² † But Jacob, having heard (that there was Grain in Egypt, sent our FATHERS the first time;

¹³ † and at the SECOND time, Joseph was made, known to his BROTHERS; and * JOSEPH'S FAMILY was shown to PHARAOH.

¹⁴ † And Joseph sent and invited his FATHER Jacob to him, and † All his KINDRED, † seventy-five Souls.

¹⁵ And Jacob went down into Egypt, and died, &c, and our FATHERS;

¹⁶ and † they were carried to Shechem, and laid in the tomb which † Jacob bought for Money of the SONS of Hamor * in SHECHEM.

¹⁷ But when † the TIME of the PROMISE drew near, which God † * solemnly

* VATICAN MANUSCRIPT.—12. for Egypt.

16. in Shechem.

† 14. It states in Gen. xli. 26, "All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were three score and six." Stephen adds to this number nine of Jacob's sons' wives, which makes the number of seventy-five. These though not of his blood, were of his kindred, as Stephen expresses it, being related to him by marriage.

† 16. In Gen. l. 13, it is stated, "that Jacob was buried in the cave of the field of Machpelah, before Mamre;" and in Josh. xxiv. 32, that Joseph was buried in Shechem; and here we have the authority of Stephen that the rest of the twelve patriarchs were interred in the same place.

† 17. The best critics are of the opinion that Abraham, as found in the text, is spurious, and has been inserted by some officious transcriber. The word Jacob ought to be supplied.

† 9. Gen. xxxv. 4, 11, 28; Psal. ev. 17. † 10. Gen. xli. 37; xlii. 6

† 11. Gen. xli. 54. † 12. Gen. xlii. 1. † 13. Gen. xlv. 4, 16. † 14. Gen. xlv

u. 27. † 14. Gen. xlii. 27; Deut. x. 22. † 17. Gen. xv. 13. † 27. Exod. i. 7—9

13. Joseph's FAMILY.

17. solemnly made to ABRAHAM.

13. into

Ἀβραάμ, ^{grew} ηὔξησεν ὁ λαὸς καὶ ἐπληθύνθη ἐν Αἰγύπτῳ· ¹⁸ ἀχρὶς οὐ ἀνέστη βασιλεὺς ἕτερος, ὅς οὐκ ᾔδει τὸν Ἰωσήφ. ¹⁹ Οὗτος κατασοφίσας ^{the people and were multiplied in Egypt; till for whom stood up a king another, who not knew the Joseph. This having dealt} το γένος ἡμῶν, ἐκακώσε τοὺς πατέρας ἡμῶν, τοὺς ποιεῖν ἐκθετὰ τὰ βρέφη αὐτῶν, εἰς τὸ μὴ ζῶσθαι. ²⁰ Ἐν ᾧ καιρῷ ἐγεννήθη Μωϋσῆς, καὶ ἦν ἀστεῖος τῷ θεῷ· ὃς ἀνετρέφθη ^{Moses, and was beautiful to the God; who was nursed} ἐν τῷ οἴκῳ τοῦ πατρὸς αὐτοῦ, ἢ μῆνας τρεῖς ἐν τῷ οἴκῳ τοῦ πατρὸς αὐτοῦ. ²¹ Ἐκτεθέντα δὲ αὐτὸν, ἀνείλετο αὐτὸν ἡ θυγάτηρ Φαραὼ, καὶ ἀνετρέφετο αὐτὸν ἑαυτῇ εἰς υἱόν. ²² Καὶ ἐπαίδευθη Μωϋσῆς πάσῃ σοφίᾳ Αἰγυπτίων· ἦν δὲ δυνατός ἐν λόγοις καὶ ἐν ἔργοις αὐτοῦ. ²³ Ὡς δὲ ἐπληρώσθη αὐτῷ τεσσαράκοντα εἰς ἑαυτὸν. ²⁴ Ὡς δὲ ἐπληρώσθη αὐτῷ τεσσαράκοντα εἰς ἑαυτὸν. ²⁵ Καὶ ἰδὼν τινὰ ἀδικούμενον, ἡμῶν, καὶ ἐποίησεν ἐκδικήσιν τῷ καταπονούμενῳ, παταξάς τὸν Αἰγύπτιον. ²⁶ Ἐνοήσας δὲ συνιέναι τοὺς ἀδελφούς αὐτοῦ, ὅτι ὁ θεὸς διὰ χειρὸς αὐτοῦ δίδωσιν αὐτοῖς σωτηρίαν· οἱ δὲ οὐ συνήκαν. ²⁷ Τῇ δὲ ἐπιούσῃ ἡμέρᾳ ὤφθη αὐτοῖς μαχομένοις, καὶ συνέλασεν αὐτοὺς εἰς εἰρήνην, εἰπὼν· Ἄνδρες, ἀδελφοί, ἐστὲ ὑμεῖς· ἵνα τι ἀδικεῖτε ἀλλήλους; ²⁸ Ὁ δὲ ἀδικῶν τὸν πλησίον, ἀπώστας αὐτὸν, εἰπὼν· Τίς σε κατέστησεν ἄρχοντα καὶ δικάστην ἐφ' ἡμᾶς; ²⁹ Μὴ ἀνελεῖν

made to ABRAHAM, the PEOPLE grew and was multiplied in Egypt, till another King *arose, who did not acknowledge Joseph. 19 He, having outwitted our RACE, ill-treated *our FATHERS, causing their INFANTS to be EXPOSED in order that they might not LIVE. 20 †At which period Moses was born, and ‡was DIVINELY beautiful; and he was nursed in his FATHER'S HOUSE three Months; 21 †but having exposed him, the DAUGHTER of Pharaoh took him up, and cherished him for her own Son. 22 And Moses was educated in ALL the Wisdom of the Egyptians, and was ‡Powerful in his Words and Works. 23 †And when he was full †forty years of age, it came into his HEART to visit his BRETHREN, the Sons of Israel. 24 And observing one wronged, he defended and executed judgment for him who was OPPRESSED, smiting the EGYPTIAN. 25 Now he thought that his BRETHREN understood That God by his Hand would give them Deliverance; but they did not understand. 26 †And on the FOLLOWING Day, he presented himself to them as they were contending, and urged them to peace, saying, 'Men, *you are brethren; why do you injure each other?' 27 But HE INJURING his NEIGHBOR, thrust him away, saying, †'Who made Thee a Ruler and a Judge over us?'

* VATICAN MANUSCRIPT.—18. rose up in Egypt, who knew.

19. the FATHERS

20. you are.

† 23. This was a general tradition among the Jews: "Moses was 40 years in Pharaoh's court, 40 years in Midian, and 40 years he served Israel."—Clarke.

† 20. Exod. ii. 2.

† 21. Heb. xi. 23.

† 22. Exod. ii. 3—10.

† 23. Luke

† 24. Exod. ii. 1, 12.

† 25. Exod. ii. 1.

† 27. See Luke xii. 14

Acts iv. 7

με thou **βελεις**, **ὃν τροπον** **ανειλες** **χθες** **τον**
 me thou wiltest, in which manner thou didst kill yesterday the
Αιγυπτιον. ²⁹ **Εφυγε** **δε** **Μωυσης** **εν** **τῷ** **λογῷ**
 Egyptian? fled and Moses at the word
τουτῷ, **καὶ** **εγενετο** **παροικος** **εν** **τῇ** **Μαδιαν**, **οὗ**
 this, and became sojourner in land of Midian, where
εγεννησεν **νιους** **δυο**. ³⁰ **Καὶ** **πληρωθεντων** **ετων**
 he begot sons two. And being completed years
τεσσαρακοντα, **ωφθη** **αυτῷ** **εν** **τῇ** **ερημῳ** **του**
 forty, appeared to him in the desert of the
ερους **Σινα** **αγγελος** * **[κυριου]** **εν** **φλογι** **πυρος**
 mountain Sinai a messenger [of Lord] in a flame of fire
βατου. ³¹ **Ὁ** **δε** **Μωυσης** **ιδων** **εθαυμαζε** **το**
 of a bush. The but Moses having seen admired the
δραμα **προσερχομενου** **δε** **αυτου** **κατανοησαι**,
 sight, coming near and of him to observe,
εγενετο **φωνη** **κυριου** * **[προς** **αυτον]** ³² **εγω** **δ**
 came a voice of lord [to him.] the
θεος **των** **πατερων** **σου**, **ὁ** **θεος** **Αβρααμ**, **καὶ** * **[ὁ**
 God of the fathers of thee, the God of Abraham, and [the
θεος] **Ισαακ**, **καὶ** * **[ὁ** **θεος]** **Ιακωβ**. **Εντρομος**
 God] of Isaac, and [the God] Termed
δε **γενομενος** **Μωυσης** **ουκ** **ετολμα** **κατανοησαι**.
 and being Moses not dared to look.
³³ **Εἰπε** **δε** **αυτῷ** **ὁ** **κυριος**. **Λυσον** **το** **υποδημα**
 said and to him the Lord. Loose the sandals
των **ποδων** **σου**. **ὁ** **γαρ** **τοπος** **εν** **ᾧ** **εστῆκας**,
 of the feet of thee; the for place in which thou standest,
γῆ **αγία** **εστιν**. ³⁴ **Ιδων** **ειδον** **την** **κακωσιν**
 ground holy is. Having seen I saw the evil treatment
του **λαου** **μου** **του** **εν** **Αιγυπτῳ**, **καὶ** **τον** **στεναγμ**
 of the people of mine of that in Egypt, and the groaning
μου **αυτων** **ηκουσα**, **καὶ** **κατεβην** **εξελεσθαι**
 of them I have heard, and am come down to deliver
αυτους **καὶ** **νυν** **δευρο**, **απηστέλλω** **εἰς** **Αιγυπ-**
 them: and now come, I will send thee into Egypt.
τον.

³⁵ **Τουτον** **τον** **Μωυσην** **ὃν** **πρηησατο**, **εἰπον**-
 This the Moses whom they denied, say-
τες. **Τις** **σε** **κατεστησεν** **αρχοντα** **καὶ** **δικαστην**;
 ing: Who then appointed a ruler and a judge?
τουτον **ὁ** **θεος** **αρχοντα** **καὶ** **λυτρωτην** **απεσ-**
 this the God a ruler and a redeemer sent
τειλεν **εν** **χειρι** **αγγελου** **του** **οφθεντος** **αυτῷ**
 by hand of a messenger of that having appeared to him
εν **τῇ** **βατῳ**. ³⁶ **Οὗτος** **εξηγαγεν** **αυτους**, **ποιη-**
 in the bush. This led out them, having
σας **τερωτα** **καὶ** **σημεια** **εν** **τῇ** **Αιγυπτῳ**, **καὶ** **εν**
 done prodiges and signs in the Egypt, and in
ερυθρᾷ **θαλασσῃ**, **καὶ** **εν** **τῇ** **ερημῳ**, **ετη** **τεσσα-**
 red sea, and in the desert, years forty.
ρακοντα. ³⁷ **Οὗτος** **εστιν** **ἡ** **Μωυσης**, **ὃ** **εἶπων**
 Thus is the Moses, he saying
τοις **νιους** **Ισραηλ**. **Προφητην** **υμιν** **αναττησει**
 to the sons of Israel: A prophet for you will raise up

²⁸ Wilt thou kill me as thou didst the Egyptian yesterday?

²⁹ † And Moses fled at that SAYING, and became a Sojourner in the Land of Midian, where he begot two Sons.

³⁰ † And forty Years being completed, there appeared to him in the DESERT of MOUNT Sinai, an Angel in a Flame of Fire, in a Bush.

³¹ And Moses having seen, admired the SIGHT; and coming near to look at it, a Voice came from the Lord, saying,

³² † I am the God of thy FATHERS,—the God of Abraham, and Isaac, and Jacob. And Moses being afraid dared not look at it.

³³ † And the LORD said to him, 'Loose thy SANDALS from * Thy FEET; for the PLACE on which thou standest is holy Ground.

³⁴ † I have surely seen the EVIL TREATMENT of THAT PEOPLE of mine in Egypt, and I have heard their GROANING, and am come down to deliver them; and now, come, I will send thee into Egypt.'

³⁵ This is the Moses whom they renounced, saying, 'Who made Thee a Ruler and a Judge?' * even Him God sent to be a Ruler and a Redeemer, * with the hand of THAT Angel which appeared to him in the BUSH.

³⁶ † He led them out, having † performed Prodiges and Signs in EGYPT, † and in the Red Sea, † and in the DESERT forty years.

³⁷ This is THAT MOSES, who SAID to the SONS of Israel, † A Prophet will God raise up for you from

* VATICAN MANUSCRIPT.—30. of the Lord—omit. 81. the God—omit. 83. the God—omit.

31. to him—omit. 83. even.

82. the God—omit. 83. with

† 29. Exod. II. 15, 22; Lev. 20; xviii. 8, 4. † 30. Exod. III. 2. † 32. Matt. xxi. 82; Heb. xi. 10. † 33. Exod. iii. 5; Josh. v. 15. † 34. Exod. iii. 7. † 35. Exod. xiv. 19; Num. xx. 16. † 36. Exod. xiv. 41; xxviii. 1. † 37. Exod. xiv. 27. † 38. Exod. xiv. 27—29. * 39. Exod. xvi. 34. † 37.

*[κυριος] ὁ θεος ἐκ τῶν ἀδελφῶν ὑμῶν, ὡς ἐμε-
[lord] the God from of the brethren of you, like me;
*[αὐτὸν ἀκουσεσθε.] ³⁸ Οὗτος ἐστὶν ὁ γενομε-
[him you shall hear.] This is he being,
νος, ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρημῷ, μετὰ τοῦ
in the congregation in the desert, with the
αγγέλου τοῦ λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινᾷ
messenger that speaking to him in the mountain Sinai,
καὶ τῶν πατέρων ἡμῶν, ὃς ἐδέξατο λόγια ζῶντα
and of the fathers of us, who received oracles living
δοῦναι ἡμῖν· ³⁹ φ οὐκ ἠθέλησαν ὑπηκούειν γενο-
to give to us; to whom not were willing obedient to become
θαί οἱ πατέρες ἡμῶν, ἀλλ' ἀπώσαντο, καὶ ἐστρά-
the fathers of us, but thrust away, and turned
φησαν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον,
back in the hearts of them into Egypt,
⁴⁰ εἰπόντες τῷ Ααρῶν· Ποιήσον ἡμῖν θεούς, οἱ
saying to the Aaron; Make for us gods, who
προπορεύσονται ἡμῶν· ὁ γὰρ Μωϋσῆς οὗτος ὃς
shall go before us, the for Moses this who
ἐξηγάγεον ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἶδαμεν
led out us from land Egypt, not we know
τι γέγονεν αὐτῷ. ⁴¹ Καὶ ἐμοσχρῆποισαν ἐν
what has happened to him. And they made a calf in
ταῖς ἡμέραις ἐκεῖναις, καὶ ἀνέγαγον θυσίαν τῷ
the days those, and offered a sacrifice to the
εἰδῶλῳ, καὶ εὐφραίνοντο ἐν τοῖς ἐργοῖς τῶν
idol, and rejoiced in the works of the
χειρῶν αὐτῶν. ⁴² Ἐστρέψε δὲ ὁ θεός, καὶ
hands of them. Turn'd and the God, and
παρέδωκεν αὐτοὺς λατρεῖν τῇ στρατίᾳ τοῦ
gave up them to serve the host of the
οὐρανοῦ· καθὼς γεγραπταὶ ἐν βιβλῷ τῶν προ-
heaven; as it is written in book of the pro-
φητῶν· Μὴ σφαγία καὶ θυσίας προσηνεγκάτε
phets, Not victims and sacrifices did you offer
μοι ἐτη τεσσαράκοντα ἐν τῇ ἐρημῷ, οἶκος
to me years forty in the desert, house
Ἰσραὴλ; ⁴³ Καὶ ἀνελάβετε τὴν σκηνὴν τοῦ
of Israel? And you took up the tabernacle of the
Μολοχ καὶ ἀστρὸν τοῦ θεοῦ ὑμῶν Ῥεμφαν, τοὺς
Moloch and star of the god of you Remphan, the
τυποὺς, οὓς ἐποίησατε προσκυνεῖν αὐτοῖς· καὶ
images, which you made to worship them; and
μετοικίω ὑμᾶς ἐπεκεῖνα Βαβυλῶνος. ⁴⁴ Ἡ
I will cause to remove you beyond Babylon. The
σκηνὴ τοῦ μαρτυρίου ἦν ἐν τοῖς πατράσιν ἡμῶν
tabernacle of the testimony was with the fathers of us
ἐν τῇ ἐρημῷ, καθὼς διετάξατο ὁ λαλῶν τῷ Μω-
in the desert, as directed he speaking to the Mo-
ση, ποιῆσαι αὐτὴν κατὰ τὸν τύπον ὃν ἑώρακει·
as, to make her according to the form which he had seen;

among your BRETHREN, like me.'

³⁸ † This is HE who was in the CONGREGATION in the DESERT, with † THAT ANGEL who SPOKE to him on MOUNT Sinai, and with our FATHERS; † who received the living † Oracles to give to us;

³⁹ to whom our FATHERS would not become obedient, but thrust away, and in their HEARTS turned back into Egypt,

⁴⁰ † saying to AARON, 'Make us Gods to go before us; for this MOSES, who led us out of the Land of Egypt, we know not what has happened to him.'

⁴¹ † And they made a Calf in those DAYS, and offered a Sacrifice to the IDOL, and rejoiced in the WORKS of their own HANDS.

⁴² † But GOD turned, and gave them up to serve † the HOST of HEAVEN; as it is written in the BOOK of the PROPHETS, † 'Did you not offer Victims and Sacrifices to me forty Years in the DESERT, O House of Israel?'

⁴³ And yet you took up the TABERNACLE of MOLOCH, and the STAR of the GOD † Remphan, the FIGURES which you made to worship them; I will even cause you to remove beyond † Babylon.'

⁴⁴ Our FATHERS had the TABERNACLE of the TESTIMONY in the DESERT, as HE who SPOKE to MOSES directed him † to make it according to the PAT-TERN which he had seen;

* VATICAN MANUSCRIPT.—37. Lord—omit. 38. god.

37. him you shall hear—omit. 43. the

† 43. Remphan or Raiphan was the name of the same Idol in Egypt, which was called Chion in Syria, and represented the planet Saturn. † 43. Both the Septuagint, from which this appears to be a quotation, and the Hebrew, read *Damascus*, instead of *Babylon*. Bloomfield thinks it is a marginal reading which has crept into the text.

† 39. Exod. xix. 3, 17. † 38. Isa. lxiii. 9; Gal. iii. 10; Heb. ii. 2. † 38. Exod. xxxii. 1; Deut. v. 27, 31; xxxii. 4; John i. 17. † 38. Rom. ii. 3. † 40. Exod. xxxii. 1. † 41. Deut. ix. 16; Psa. cxi. 10. † 42. Psa. lxxxii. 12; Ezek. xx. 23, 30; Rom. i. 24; 2 Thess. ii. 11. † 42. Deut. iv. 10; xvii. 3; 2 Kings xvii. 10; xxi. 3; Jer. xix. 12. † 42. Amos v. 25, 20. † 44. Exod. xxv. 40; xvi. 30; Heb. viii. 2.

46 ἤν και εισηγαγον διαδεξαμενοι οἱ πατερες
 which also brought having received by succession the fathers
 ἡμῶν μετα Ἰησοῦ εν τη κατασχεσει των εθνῶν,
 of us with Jesus in to the possession of the nations,
 ὧν εξῴσεν ὁ θεος ἀπο προσώπου των πατερων
 which drove out the God from face of the fathers
 ἡμῶν, ἕως των ἡμερων Δαυιδ· 46 ὃς εὔρε χάριν
 of us, till the days of David; who found favor
 ἐν ὀψει του θεου, και ητησατο εὑρειν σκηνῶμα
 in presence of the God, and asked to find a dwelling
 τῷ θεῷ Ἰακωβ. 47 Σολομῶν δε ψκοδομησεν
 for the God of Jacob. Solomon but built
 αὐτῷ οἶκον. 48 ΑΛΛ' οὐχ ὁ ὑψιστος εν χειρὶ
 for him a house. But not the Most High in hand
 ποιητοῖς κατοικει, καθὼς ὁ προφητης λεγει·
 made things dwells, as the prophet says,
 49 ὁ οὐρανὸς μου θρονος, ἡ δε γῆ ὑποποδιον των
 the heaven to me a throne, the earth a footstool of the
 ποδῶν μου. Ποιον οἶκον οἰκοδομησετε μοι;
 feet of me. What house will you build for me?
 λεγει κυριος· ἡ τις τοπος της καταπαυσεως
 says Lord; or what place of the dwelling
 μου; 50 Οὐχι ἡ χεὶρ μου ἐποίησε ταῦτα πάντα;
 of me? Not the hand of me made these things all?
 51 Σκληροτραχηλοι, και ἀπεριτμητοὶ τῇ καρδίᾳ
 O stiff-necked, and uncircumcised in the heart
 και τοῖς ὠσιν· ὑμεῖς αἰ τῷ πνεύματι τῷ ἁγίῳ
 and the ears; you always the spirit the holy
 ἀντιπικτετε, ὡς οἱ πατερες ὑμῶν και ὑμεῖς.
 fight against, like the fathers of you also you.
 52 Τίνα των προφητων οὐκ ἐδίωξαν οἱ πατερες
 Which of the prophets not persecuted the fathers
 ὑμῶν; και ἀπέκτειναν τοὺς προκαταγγειλαντας
 of you? and they killed those having foretold
 περὶ της ἐλευσεως του δικαίου, οὐ νυν ὑμεῖς
 concerning the coming of the righteous, of whom now you
 προδοται και φονεῖς γεγεννησθε· 53 οἵτινες ἐλα-
 betrayers and murderers have become; who re-
 βετε τον νομον εἰς διαταγας ἀγγελων, και οὐκ
 eived the law by injunctions of messengers, and not
 ἐφυλαξατε. 54 Ἀκουοντες δε ταῦτα, διεπριον-
 you kept. Having heard and these things, they were wrath
 το ταῖς καρδίαις αὐτῶν, και ἐβρυχον τοὺς ὀδον-
 through the hearts of them, and gnashed the teeth
 τας ἐπ' αὐτον. 55 Ὑπαρχων δε πληρῆς πνεύματος
 on him. Being but full of spirit
 ἁγίου, ἀτενίσας εἰς τὸν οὐρανόν, εἶδε δόξαν
 holy, having gazed intently into the heaven, he saw glory
 θεου, και Ἰησοῦν ἑστῶτα ἐκ δεξιῶν του θεου,
 of God, and Jesus standing at right of the God,

45 † Which also our FA-
 THERS, having received it
 by succession, brought in
 with Joshua into the POS-
 SESSION of the NATIONS,
 † whom God drove out be-
 fore the Face of our FA-
 THERS, to the DAYS of Da-
 vid;

48 † who found Favor in
 the sight of God, and † re-
 quested to find a Dwelling
 for the * God of Jacob.

47 † But Solomon built
 for him a House.

48 Yet † the MOST HIGH
 dwells not in things made
 with hands; as the PRO-
 PHET says,

49 † HEAVEN is My
 Throne, and the EARTH
 my FOOTSTOOL; What
 House will you build for
 me? says the Lord; or
 what is the PLACE of my
 REST?

50 Has not my HAND
 made all these things?

51 O stiff-necked and
 uncircumcised in HEART
 and EARS! you always
 fight against the HOLY
 SPIRIT; as your FATHERS
 did you also do.

52 † Which of the PRO-
 PHETS did not your FA-
 THERS persecute? And
 they killed those who
 FORETOLD the COMING of
 the RIGHTEOUS ONE; of
 whom you now have be-
 come Betrayers and Mur-
 derers:—

53 † you who received
 the LAW by Injunctions of
 Angels, and kept it not.

54 And having heard
 these things, they were
 enraged in their HEARTS,
 and gnashed their TEETH
 upon him.

55 But being full of holy
 Spirit, and looking steadily
 towards HEAVEN, he saw
 the Glory of God, and Je-
 sus standing at the right
 hand of God,

* VATICAN MANUSCRIPT.—46. HOUSE of Jacob.

† 45. Josh. III. 14. † 45. Neh. ix. 24; Psal. xlv. 2; 1xxviii. 55; Acts xlii. 10.
 † 46. 1 Sam. xvi. 1; 3 Sam. vii. 1; Acts xlii. 22. † 46. 1 Kings viii. 17; 1 Chron. xxi.
 7; Psal. cxxxii. 4, 5. † 47. 1 Kings vi. 1; viii. 20. † 48. 1 Kings viii. 27; Acts
 xvii. 24. † 49. Matt. v. 34, 35. † 52. Matt. xxi. 35; xliii. 34, 37. † 53. Exod.
 ix. 1; Gal. III. 10; Heb. ii. 2.

⁶⁶ και ειπεν Ἰδου, θεωρω τους ουρανους ανεωγ-
and said; Lo, I see the heavens having been
μενους, και τον υιον του ανθρωπου εκ δεξιων
opened, and the son of the man at right
εστωτα του θεου. ⁵⁷ Κραξαντες δε φωνη μεγα-
having stood of the God. Having cried and with a voice loud,
λη, συνησχον τα οτα αυτων, και ωρμησαν
they shut up the ears of them, and they ran
δροθυμαδον επ' αυτον. ⁵⁸ και εκβαλοντες εξω
with one mind on him; and having cast outside
της πολews, ελιθοβολουν. Και οι μαρτυρες
the city, they stoned. And the witnesses
απεθεντο τα ιματια αυτων παρα τους ποδας
laid down the mantles of them at the feet
νεανιου καλουμενου Σαυλου, ⁵⁹ και ελιθοβολουν
of a young man being called Saul, and they stoned
τον Στεφανον, επικαλουμενον και λεγοντα·
the Stephen, calling upon and saying;
Κυριε Ιησου, δεξει το πνευμα μου. ⁶⁰ Θεις
O lord Jesus, do thou receive the breath of me. Having placed
δε τα γονατα εκραξε φωνη μεγαλη· Κυριε, μη
and the knees he cried out with a voice loud; O lord, not
στησης αυτοις την αμαρτιαν ταυτην. Και
thou mayest place to them the sin this. And
τουτο ειπων, κοιμηθη.
this having said, he fell asleep.

ΚΕΦ. η'. 8.

¹ Σαυλος δε ην συνευδοκων τη αναρεσει
Saul and was consenting to the death
αυτου. Εγενετο δε εν εκεινη τη ημερα διωγμος
of him. Was and in that the day a persecution
μεγας επι την εκκλησιαν την εν Ἱερουσαλμιοις·
great against the congregation that in Jerusalem;
παντες τε διεσπαρησαν κατα τας χωρας της
all and were scattered in the regions of the
Ιουδαιας και Σαμαρειας, πλην των αποστολων.
Judea and Samaria, except the apostles.
² Συνεκομισαν δε τον Στεφανον ανδρες ευλαβεις,
Buried and the Stephen men pious,
και εποιησαντο κοπετον μεγαν επ' αυτω.
and they made lamentation great for him.
³ Σαυλος δε ελυμαινετο την εκκλησιαν, κατα
Saul but was outraging the congregation, into
τους οικους εισπορευομενος, συρων τε ανδρας
the houses entering, dragging and men
και γυναικας, παρειδιδου εις φυλακην· ⁴ οι μεν
and women, was delivering up into prison; they indeed
ουν διασπαρεντες διηλθον, ευαγγελιζομενοι
therefore having been scattered wandered about, preaching glad tidings
τον λογον. ⁵ Φιλιππος δε κατελθων εις πολιν
the word. Philip and going down into a city
της Σαμαρειας, εκηρυσσεν αυτοις τον Χριστον.
of the Samaria, proclaimed to them the Anointed.

⁵⁶ and said, † "Behold, I see the HEAVENS opened, and the SON of MAN standing on the right hand of God."

⁵⁷ And crying out with a loud Voice, they stopped their EARS, and rushed upon him with one accord;

⁵⁸ and † having cast him out of the CITY, they stoned him. And † the WITNESSES laid down their MANTLES at the FEET of a Young man, named Saul,

⁵⁹ and they stoned STEPHEN, as he was invoking and saying, "Lord Jesus, † † receive my SPIRIT."

⁶⁰ And bending his KNEES he cried with a loud Voice, † "Lord, place not * This Sin against them." And having said This, he fell asleep.

CHAPTER VIII.

¹ Now † Saul was consenting to his DEATH. And in That DAY there was a great Persecution against THAT CONGREGATION in Jerusalem; and † they were all dispersed through the REGIONS of JUDEA and Samaria, except the APOSTLES.

² And pious Men buried Stephen, and made great Lamentation over him.

³ † But Saul ravaged the CONGREGATION, entering HOUSES, and violently seizing Men and Women, he committed them to Prison.

⁴ Then THOSE HAVING BEEN DISPERSED, went about preaching the glad tidings of the WORD.

⁵ And Philip going down to * the CITY of SAMARIA, proclaimed to them the MESSIAH.

* VATICAN MANUSCRIPT.—00. This SIN.

5. the CITY.

† ⁵⁹. *Dezei* may also be rendered *sustain* or *support*. Booth, in his Lexicon of Primitive Greek words, gives this as one of the significations of the word. The prayer of Stephen then would read, "Lord Jesus, *sustain* my spirit," or "assist me to suffer."

† ⁵⁶. Ezek. i. 1; Matt. iii. 16; Acts x. 11. † ⁵⁸. 1 Kings xxi. 13; Luke iv. 29; Heb. xiii. 12. † ⁵⁸. Deut. xiii. 9, 10; xvii. 7. † ⁵⁹. Luke xiii. 40. † ⁶⁰. Matt. v. 4; Luke vi. 28; xiii. 34. † 1. Acts vii. 58; xvii. 20. † 1. Acts xi. 19. † 3. Acts vii. 58; ix. i, 13, 21; xxii. 4; xxvi. 10, 11; 1 Cor. xv. 9; Gal. i. 13; Phil. iii. 9; 1 Tim. i. 13.

⁶ Προσειχόν τε οἱ ὄχλοι τοῖς λεγόμενοις ὑπο
Assented and the crowds to the things being spoken by
 του Φιλίππου ὁμοθυμαδόν, ἐν τῷ ἀκούειν αὐτοὺς
the Philip with one mind, in the to hear them
 καὶ βλέπειν τὰ σημεῖα ἃ ἐποίει. ⁷ Πολλὴν γὰρ
and to see the signs which he did. Many for
 τῶν ἐχόντων πνεύματα ἀκαθάρτα, βοῶντα φωνῇ
of those possessing impure spirits, crying with a voice
 μεγάλη ἐξήρχετο· πολλοὶ δὲ παραλελυμένοι
loud came out; many and having been palsied
 καὶ χωλοὶ ἐθεραπεύθησαν. ⁸ Καὶ ἐγενέτο χαρὰ
and laune were cured. And was joy
 μεγάλη ἐν τῇ πόλει ἐκείνῃ.

⁹ Ἄνθρωπος δὲ τις, ὀνομασθεὶς Σίμων, προσηπύχεν
A man but certain, by name Simon, formerly
 ἐν τῇ πόλει, μαγεύων, καὶ ἐξίστων τὸ ἔθνος
in the city, practicing magic, and amazing the nation
 τῆς Σαμαρείας, λέγων εἶναι τίνα ἑαυτὸν μεγαν
of the Samaria, saying to besombody himself great;
¹⁰ ὃν προσεῖχον πάντες ἀπὸ μικροῦ ἕως μεγα
to whom they assented all from least to great
 λου, λέγοντες· Οὗτος ἐστὶν ἡ δύναμις τοῦ θεοῦ
est, saying; This is the power of the God
 ἡ καλούμενη μεγάλη. ¹¹ Προσεῖχον δὲ αὐτῷ,
which being called great. They attended and to him,
 διὰ τὸ ἰκανῶ χρόνῳ ταῖς μαγείαις ἐξεστακεῖν
because that for a long time with the magic arts to have amazed
 αὐτοὺς. ¹² Ὅτε δὲ ἐπιστεύσαν τῷ Φιλίππῳ
them. When but they believed the Philip

εὐαγγελιζόμενοι * [τα] περὶ τῆς βασιλείας
announcing glad tidings [the thing is] concerning the kingdom
 τοῦ θεοῦ καὶ τοῦ ὀνόματος Ἰησοῦ Χριστοῦ,
of the God and the name of Jesus Anointed,
 ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες. ¹³ Ὁ δὲ
they were dipped men both and women. The and

Σίμων καὶ αὐτὸς ἐπιστεύσε, καὶ βαπτισθεὶς ὡς
Simon and himself believed, and having been dipped he was
 τὸ συνεχρῆται τῷ Φιλίππῳ· θεωρῶν τε δυνάμεις
continually attending to the Philip; beholding and miracles
 καὶ σημεῖα μεγάλα γινόμενα, ἐξίστατο.
and signs great being done, he was amazed.

¹⁴ Ἀκούσαντες δὲ οἱ ἐν Ἱερουσαλὺμοις ἀποστολοί,
Having heard and the in Jerusalem apostles,
 ὅτι δέδεκται ἡ Σαμαρεία τὸν λόγον τοῦ θεοῦ,
that had received the Samaria the word of the God,
 ἀπέστειλαν πρὸς αὐτοὺς τὸν Πέτρον καὶ Ἰωάννην·

οἵτινες καταβάντες προσήνυσαν περὶ
who having gone down offered prayer concerning
 αὐτῶν, ὥπως λαβῶσι πνεῦμα ἅγιον. ¹⁶ (Οὐ γὰρ
them, so that they might receive spirit holy. (Not yet
 ἦν ἐπ' οὐδενὶ αὐτῶν ἐπιπεπτώκος, μόνον
for it was on any one of them having fallen, only

⁶ And the crowds with one mind attended to the things spoken by PHILIP, as they heard and saw the signs which he performed.

⁷ For many of those possessing impure Spirits, crying with a loud voice, were dispossessed, and many paralytic and lame persons were cured.

⁸ And there was much Joy in that city.

⁹ Now a certain man, named Simon, came before into the city using magic, and astonishing the nation of SAMARIA, saying that he himself was somebody great;

¹⁰ to whom all attended, from the least to the greatest, saying, "This is that which is called the GREAT POWER OF GOD."

¹¹ And to him they gave heed, because that for a long time he had astonished them with his MAGIC ARTS.

¹² But when they believed PHILIP announcing glad tidings concerning the kingdom of God, and the name of Jesus Christ, they were immersed, both Men and Women.

¹³ And SIMON himself also believed; and having been immersed, he was constantly attending to PHILIP; and beholding the signs and great Miracles which were performed, he was astonished.

¹⁴ And the APOSTLES in Jerusalem having heard that SAMARIA had received the word of God, sent to them PETER and John;

¹⁵ who, having gone down, prayed for them that they might receive the holy Spirit;

¹⁶ for it was not yet fallen on any of them; but they had only been im-

* VATICAN MANUSCRIPT.—8. Much Joy.

12. the things—omit.

13. signs

† 7. Mark xvi. 17.

† 9. Acts xiii. 8.

† 9. Acts v. 32.

† 12. Acts i. 3

† 10. Acts xix. 2.

† 16. Matt. xxviii. 19: Acts ii. 38.

ευνουχος, δυναστης Κανδακης της βασιλισσας
 a eunuch, a grandee of Candace of the queen
 Αιθιοπων, ὅς ἦν ἐπὶ ταῖς γαζαῖς αὐτῆς· ὅς
 of Ethiopians, who was over all the treasure of her; who
 ἐλθούσῃ προσκυνήσων εἰς Ἱερουσαλὴμ, ²⁸ ἦν
 had come worshipping to Jerusalem, was
 τε ὑποστρεφών· καὶ καθήμενος ἐπὶ τοῦ ἅρματος
 and returning and sitting in the chariot
 αὐτοῦ, καὶ ἀνεγίνωσκε τὸν προφήτην Ἰσαΐαν.
 of himself, and was reading the prophet Isaiah.
²⁹ Εἶπε δὲ τὸ πνεῦμα τῷ Φιλίππῳ· Προσελθε,
 Said and the spirit to the Philip; Go thou near,
 καὶ κολληθήσῃ τῷ ἅρματι τούτῳ. ³⁰ Προσδρα-
 be joined to the chariot this, Running
 μων δὲ ὁ Φιλίππος ἤκουσεν αὐτοῦ ἀναγινώσκον-
 to and the Philip heard him reading
 τος τοῦ πρῶτου προφήτου Ἰσαΐαν, καὶ εἶπεν· Ἀρά γε
 the prophet Isaiah, and said, Truly
 γινώσκεις, ἅνα ἰσχύεις; ³¹ Ὁ δὲ εἶπε· Πῶς
 understandest thou, who thou readest? He but said; How
 γὰρ ἂν δύναμην, εἰ μὴ τις ὁδηγήσῃ με.
 for should I be able, if a someone should guide me?
 Παρεκάλεισε τε τὸν Φιλίππον, ἀναβάντα καθί-
 He called and the Philip having gone up to sit
 σαι σὺν αὐτῷ. ³² Ἡ δὲ περιόχῃ τῆς γραφῆς,
 with him. The and portion of the writing
 ἣν συνεκινώσκετο, ἦν αὐτῷ· Ὡς προβέβηκεν ἐπὶ
 which was reading was this As sheep
 σφαγῆν· ἡ χθὴ, καὶ ὡς ἀμνὸς ἐναντίον τοῦ κει-
 slaughter was led, and as a lamb before the one
 ροντος αὐτοῦ ἀφώνους, οὕτως οὐκ ἠνοιγε τὸ
 hearing him is dumb, so not he opens the
 στόμα αὐτοῦ. Ἐν τῇ ταπεινώσει αὐτοῦ ἡ
 mouth of himself. In the low estate of him the
 κρίσις αὐτοῦ ἤρθη· τὴν δὲ γενεάν αὐτοῦ τις
 judgment of himself was taken away; the and generation of him who
 διηγησεται; ὅτι αἰρεται ἀπο τῆς γῆς ἡ ζωὴ
 shall declare? because it taken away from the earth the life
 αὐτοῦ. ³⁴ Ἀπεκρίθη δὲ ευνουχος τῷ Φιλίπ-
 of him. Answering butt. eunuch to the Philip
 πῳ εἶπε· Δεομαί σου, περὶ τίνος ὁ προφήτης
 said; I beseech thee, concerning whom the prophet
 λέγει τούτῳ; περὶ αὐτοῦ, ἢ περὶ ἑτέρου
 says this? concerning himself, or concerning another
 τίνος; ³⁵ Ἀνοίξαι δὲ ὁ Φιλίππος τὸ στόμα
 of him? Having opened and the Philip the mouth
 αὐτοῦ, καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς ταύτης,
 of himself, and having begun from the writing this,
 ἐνηγγέλισται αὐτῷ τὸν Ἰησοῦν. Ὡς δὲ ἐπο-
 announced glad tidings to him the Jesus. As and they
 ρευνοῦντο κατὰ τὴν ὁδόν, ἦλθον ἐπὶ τι ὕδωρ· καὶ
 were going in the way, they met to a certain water and
 φησὶν ὁ ευνουχος· Ἰδοὺ ὕδωρ· τί κωλύει με
 said the eunuch; Lo water what hinders me

des of Candace, * Queen
 of the Ethiopians, who was
 over All her TREASURE,
 and who had come to wor-
 ship at Jerusalem.

²⁸ Was returning, and
 sitting in his CHARIOT he
 was reading the PROPHET
 Isaiah.

²⁹ And the SPIRIT said
 to PHILIP, "Approach
 and join thyself to this
 CHARIOT."

³⁰ And PHILIP running
 toward heard him read-
 ing * Isaiah the PROPHET,
 and he said, "Dost thou
 indeed understand what
 thou art reading?"

³¹ And HE said, "How
 can I, unless some one
 should guide me?" And
 he requested PHILIP to
 come up and sit with him.

³² Now the PORTION
 of the SCRIPTURE which
 he was reading was this.
 † As a Sheep he was led
 to slaughter, and like a
 "lamb before the shearer"
 he is dumb, so he opens
 "not his MOUTH."

³³ In * his HUMILIA-
 TION his JUDGMENT was
 "taken away; and who
 "will tell of his GENERA-
 TION? Because his
 "LIFE is taken from the
 "EARTH."

³⁴ And the EUNUCH
 answering PHILIP, said,
 "I beseech thee, of whom
 speaks the PROPHET this
 of himself, or of some
 other person?"

³⁵ Then PHILIP open-
 ing his MOUTH, and be-
 ginning from this scrip-
 ture, announced the glad
 tidings of JESUS to him.

³⁶ And as they were
 going on the ROAD, they
 came to a Certain Water,
 and the EUNUCH said
 "Behold, Water! † what
 hinders my being immer-
 sed?" ‡

* VATICAN MANUSCRIPT.—27. Queen.
 HUMILIATION

80. Isaiah the PROPHET, and said.

83 the

† 80. Verse 37 of the common version is spurious. It is not found in the Vatican MS., nor in the ancient Syriac. Griesbach rejects it; and it is cancelled or rejected by Grotius, Mill, Wetstein, Peltre, Tittmann, Knapp, Lachmann, Tischendorf, and others.

‡ 82. Isa. lili 7 &

‡ 33. Luke xlii. 27: Acts xlviii. 28.

‡ 80. Acts x. 47.

Βαπτισθῆναι; ³⁸ καὶ ἐκέλευσε στήναι τὸ ἄρμα·
 τὸ ἔβησαν; And he ordered to stand the chariot,
 καὶ κατέβησαν ἀμφότεροι εἰς τὸ ὕδωρ ὁ, τε
 and they went down both into the water the, both
 Φίλιππος καὶ ὁ εὐνούχος· καὶ ἐβάπτισεν αὐτὸν.
 Philip and the eunuch; and he dipped him.
³⁹ Ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, πνεῦμα
 When and they came up out of the water, spirit
 κυρίου ἤρπασε τὸν Φίλιππον· καὶ οὐκ εἶδεν
 lord seized the Philip, and not saw
 αὐτὸν οὐκέτι· εὐνούχος· ἐπορεύετο γὰρ· ἦν
 him not after the eunuch; he went for the
 ὁδὸν αὐτοῦ χιρίων. ⁴⁰ Φίλιππος δὲ εὗρεθῆ εἰς
 way of himself rejoicing. Philip but was found int.
 Ἀζότον· καὶ διερχόμενος εὐηγγελίζετο τὰς
 Azotus; and passing through he announced glad tidings the
 πόλεις πάσας, ἕως τοῦ ἔλθειν αὐτὸν εἰς Καισάρειαν.
 cities all, till of the to come him into Cae-
 sarea.

ΚΕΦ. Θ'. 9.

¹ Ὁ δὲ Σαῦλος ἐτι ἐμπνέων ἀπειλῆς καὶ
 Tar and Saul; et. breathing of threatening and
 φόνου εἰς τοὺς μαθητάς του κυρίου, προσελθὼν
 slaug t-to and he disciples of the Lord, coming
 τῷ ἀρχιερεῖ, ᾗτησάτο παρ' αὐτοῦ ἐπιστολάς
 to the high-priest he desired from him letters
 εἰς Δαμασκὸν πρὸς τὰς συναγωγὰς, ἵνα εἴν
 to Damascus to the synagogues, that
 τινὰς εὖνῃ τῆς ὁδοῦ ὄντας, ἀνδράς τε καὶ
 any hem; and of the way being, men both and
 γυναῖκας, δεδεμένους ἀγαγῇ εἰς Ἱερουσαλὴμ·
 women, having been bound he might lead into Jerusalem.
³ Ἐν δὲ τῷ πορεύεσθαι, ἐγένετο αὐτὸν ἐγγιζεῖν
 Ia and t-to to go; came him to draw near
 τῇ Δαμασκῷ· καὶ ἐξαίφνης περιήστραψεν αὐτὸν
 the Damascus; and suddenly flashed around him
 φῶς ἀπο τοῦ οὐρανοῦ· ⁴ καὶ πεσὼν ἐπὶ τὴν γῆν,
 light from the heaven; and having fallen to the earth
 ἤκουσε φωνὴν λεγούσαν αὐτῷ· Σαῦλ, Σαῦλ·
 he heard a voice saying to him; Saul, Saul;
 τι με διώκεις; ⁵ Εἶπε δὲ· τίς εἰ, κύριε, Ὁ
 why me dost thou persecute He said and; who art thou, O lord The
 δε κύριος εἶπεν· Εγώ εἰμι Ἰησοῦς ὃν σὺ διώ-
 and Lord said; I am Jesus whom thou persecu-
 κεις· ⁶ ἀλλὰ ἀναστήθι καὶ εἰσλθε εἰς τὴν πόλιν,
 test; but stand thou up and enter into the city,
 καὶ λαληθήσεται σοι τι σε δεῖ ποιεῖν,
 and it shall be told to thee what thine it is necessary to do,
⁷ Οἱ δὲ ἄνδρες οἱ συνοδευόντες αὐτῷ, εἰστήκει·
 The and men those traveling with him, stood
 σάν ἐννεοί, ἀκούοντες μὲν τῆς φωνῆς, μὴδὲνα
 dumb, hearing indeed the voice, but no one
 δε θεωροῦντες. ⁸ Ἠγέρθη δὲ ὁ Σαῦλος ἀπὸ τῆς
 but seeing. Arose and the Saul from the
 γῆς· ἀνεφωγμένων δὲ τῶν ὀφθαλμῶν αὐτοῦ,
 earth; having been opened and the eyes of him,

³⁸ And he ordered the
 CHARIOT to stop; and the
 both went down into the
 WATER, both PHILIP and
 the EUNUCH, and he im-
 mersed him.

³⁹ And when they came up
 out of the WATER, the Spirit
 of the Lord seized PHILIP;
 and the EUNUCH saw him no
 more, for he went on. His way
 rejoicing.

⁴⁰ Philip, however, was
 found at AZOTUS; and pas-
 sing through, he announ-
 ced the glad tidings in all
 the CITIES till he came
 to CESAREA.

CHAPTER IX.

¹ And Saul, still breath-
 ing out Threatenings and
 Slaughter against the DIS-
 CIPLES of the LORD, pro-
 ceeding to the HIGH-
 PRIEST,

² asked from him Let-
 ters to the SYNAGOGUES
 at DAMASCUS, that if he
 should find Any o. that
 RELIGION, whether Men
 or Women, he might bring
 them bound to Jerusalem.

³ And as he was going
 ALONG, he came near to
 DAMASCUS; and suddenly
 a Light from HEAVEN
 flashed around him.

⁴ And having fallen to
 the EARTH, he heard a
 Voice saying to him,
 "Saul, Saul, why dost thou
 persecute Me?"

⁵ And he said, "Who
 art thou, Sir?" And he
 said, "I am Jesus whom
 thou persecutest."

⁶ But arise, and go into
 the CITY, and it shall be
 told thee what thou must
 do."

⁷ And THOSE MEN
 traveling with him, stood
 speechless, hearing indeed
 the VOICE, but seeing no
 one.

⁸ And Saul arose from
 the EARTH; and his EYES
 having been opened, he

* VATICAN MANUSCRIPT.—39. His way.

5. ME.

† 39. 1 Kings xviii. 12; 2 Kings ii. 16; Ezek. iii. 12, 14.

† 1. Acts viii. 3; Gal. i. 15.

1 Tim. i. 13.

† 2. Acts x. 6, 23.

† 3. Acts xxii. 6; xxvi. 12.

† 4. Mat.

xv. 40.

† 7. Dan. x. 7; Acts xxii. 9; xxv. 13.

οὐδενά εβλεπε· χειραγωγούντες δὲ αὐτὸν εἰση-
 γαγόν εἰς Δαμασκόν·⁹ καὶ ἡν ἡμέρας τρεῖς μὴ
 θλεπών· καὶ οὐκ ἐφάγεν, οὐδὲ ἐπίνε,
 and not eat, nor drink.

¹⁰ Ἦν δὲ τις μαθητὴς ἐν Δαμασκῷ ὀνομα-
 τὶ Ἀνανίας, καὶ εἶπε πρὸς αὐτὸν ὁ κύριος ἐν ὄρα-
 μτι· Ἀνανία. Ὁ δὲ εἶπεν· Ἰδού ἐγώ, κύριε.
 and said to him the Lord in a vision; Ananias. He and said; Lo I, O Lord.

¹¹ Ὁ δὲ κύριος πρὸς αὐτὸν· Ἀναστάς πορεύθητι
 ἐπὶ τὴν ῥυμὴν τὴν καλουμένην ὀφειαν, καὶ
 ζήτησον ἐν οἰκίᾳ Ἰουδᾶ Σαυλὸν ὀνοματι, Ταρ-
 σεῦ· ἰδοὺ γὰρ προσεύχεται,¹² καὶ εἶδεν ἐν ὄρα-
 μτι· ἰδοὺ γὰρ προσεύχεται, and saw in a vision a man, by name Ananias, having come in and
 ἐπιθέντα αὐτῷ χεῖρα, ὅπως ἴδῃ·¹³ Ἀπεκ-
 ριθὲν δὲ Ἀνανίας· Κύριε, ἀκήκοα ἀπὸ πολλῶν
 περὶ τοῦ ἀνδρὸς τούτου, ὅσα κακὰ ἐποίη-
 τε τοῖς ἁγίοις σου ἐν Ἱερουσαλὴμ.¹⁴ Καὶ ὥ-
 ρα· ἔχει ἐξουσίαν παρὰ τῶν ἀρχιερέων, ὁρᾶσαι πάν-
 τας τοὺς ἐπικαλούμενους τὸ ὄνομα σου.¹⁵ Εἶπε
 δὲ πρὸς αὐτὸν ὁ κύριος· Πορεύου, ὅτι σκευὸς
 ἐκλογῆς μοι ἐστὶν οὗτος, τοῦ βαστάσαι τὸ ὄνο-
 μα μου ἐνώπιον ἐθνῶν, καὶ βασιλεῶν, υἱῶν τε
 Ἰσραὴλ.¹⁶ Ἐγὼ γὰρ ὑποδείξω αὐτῷ, ὅσα
 δεῖ αὐτὸν ὑπὲρ τοῦ ὀνόματος μου παθεῖν.
 Ἀπῆλθε δὲ Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν
 οἰκίαν· καὶ ἐπιθεὶς ἐπ' αὐτὸν τὰς χεῖρας, εἶπε·
 Σαυλ, ἀδελφε, ὁ κύριος ἀπεσπάλκε με, (Ἰησοῦς
 Saul O brother, the Lord has sent me, (Jesus

saw No one; but leading him by the hand they con-
 ducted him to Damascus.

⁹ And he was three Days without sight, and neither ate nor drank.

¹⁰ Now there was in Damascus a certain Dis-
 ciple, I named Ananias; and the Lord said to him in a Vision, "Ananias." And he said, "Behold, I am here, Lord."

¹¹ And the Lord said to him, "Arise, and go into THAT STREET which is CALLED Straight, and inquire in the house of Judas, for a man of Tarsus, named Saul; for he is praying, and I have seen in a vision a Man, named Ananias, entering, and laying his hands on him, that he might recover his sight."

¹² And has seen in a vision a Man, named Ananias, entering, and laying his hands on him, that he might recover his sight.

¹³ And Ananias answered, "Lord, I have heard from many concern-
 ing this man, how much evil he has done to thy saints in Jerusalem;

¹⁴ and here, he has Au-
 thority from the high-
 priests to bind all who invoke thy NAME."

¹⁵ And the Lord said to him, "Go; Because he is to me a chosen Vessel, to bear my NAME before Nations, and Kings, and Sons of Israel;

¹⁶ for I will point out to him what things he must suffer in behalf of my NAME."

¹⁷ And Ananias de-
 parted, and entered the house, and placing his hands on him, said, "Brother Saul, the Lord sent me, even THAT Jesus who

* VATICAN MANUSCRIPT.—12. HANDS ON HIM.

13. also Kings.

† 11. This street has continued under the same name to the present day. It runs in a direct line from the eastern to the western gate, a distance of three miles. † 11. Tar-
 sus, was the capital of Cilicia, situated on the banks of the Cydnus, which flowed through the midst of it. It is now called Tarsus. As a seat of learning, it ranked with Athens and Alexandria. Its inhabitants, in the time of Julius Cæsar, were endowed with all the privileges of Roman citizens.

† 10. Acts xii. 12. † 11. Acts xxi. 30; xiii. 3. † 14. Acts vii. 50; verse 21;
 xxi. 10; 1 Cor. i. 2; 2 Tim. ii. 22. † 15. Acts xiii. 2; xxi. 21; xxvi. 17; Rom. 2. 14
 Eph. iii. 7, 8. † 10. 2 Cor. xi. 23.

ὁ οφθεῖς σοι ἐν τῇ ὁδῷ ἣν ἦρχοι,) ὅπως ἀνα-
 being appeared to thee in the way in which thou camest, that thou
 βλεψῇς, καὶ πλησθῇς πνεύματος ἁγίου. 18 καὶ
 mayest receive sight, and mayest be filled of spirit holy. And
 εὐθὺς ἀπέπεσον ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ
 immediately fell from the eyes of him
 ὥστε λεπίδες, ἀνεβλεψε τε· καὶ ἀναστὰς ἐβα-
 as it were scales, he recovered sight and; and having arisen he was
 τισθῇ. 19 Καὶ λαβὼν τροφὴν ἐνίσχυεν. Ἐγέν-
 dipped. And having taken food he was strengthened. He
 ἐτο δὲ μετὰ τῶν ἐν Δαμασκῷ μαθητῶν ἡμέρας
 was and with the in Damascus disciples days
 τινάς. 20 Καὶ εὐθὺς ἐν ταῖς συναγωγαῖς
 several. And immediately in the synagogues
 ἐκηρύσσει τὸν Ἰησοῦν, ὅτι οὗτος ἐστὶν ὁ υἱὸς
 he proclaimed the Jesus, that this is the son
 τοῦ θεοῦ. 21 Ἐξίσταντο δὲ πάντες οἱ ἀκούοντες,
 of the God. Were amazed and all those having heard,
 καὶ ἐλεγον· Οὐχ οὗτος ἐστὶν ὁ πορθησας ἐν
 and said; Not this is the one having wasted in
 Ἱερουσαλὴμ τοὺς ἐπικαλουμένους τὸ ὄνομα
 Jerusalem those calling upon the name
 τοῦτο; καὶ ὧδε εἰς τοῦτο ἐληλυθεῖ, ἵνα δεδε-
 this? and here for this had come, that having
 μένους αὐτοὺς ἀγάγῃ ἐπὶ τοὺς ἀρχιερεῖς.
 bound them he might lead to the high-priests.
 22 Σαῦλος δὲ μᾶλλον ἐνεδυναμύοντο, καὶ συνε-
 Saul but more was strengthened, and perplexed
 χυνε τοὺς Ἰουδαίους τοὺς κατοικοῦντας ἐν Δα-
 the Jews those dwelling in Da-
 μασκῷ, συμβιβάζων, ὅτι οὗτος ἐστὶν ὁ Χριστός.
 mascus, proving, that this is the Anointed.
 23 Ὡς δὲ ἐπληροῦντο ἡμέραι ἱκαναί, συνεβου-
 When and were fulfilled days many, consulted
 λεύσαντο οἱ Ἰουδαῖοι ἀνελεῖν αὐτόν. 24 ἐγνώσθη
 together the Jews to kill him; was made known
 δὲ τῷ Σαυλῷ ἡ ἐπιβουλὴ αὐτῶν· παρετήρουν
 but to the Saul the plot of them, they were watching
 τε τὰς πυλάς ἡμέρας τε καὶ νυκτός, ὅπως αὐτόν
 and the gates day both and night, that him
 ἀνελωσι. 25 Λαβόντες δὲ αὐτόν οἱ μαθηταί
 they might kill. Having taken but him the disciples
 νυκτός, κατήκον δια τοῦ τειχοῦς, χαλασάντες
 by night, they let down through the wall, lowering
 ἐν σπυριδί. 26 Παραγενόμενος δὲ εἰς Ἱερουσα-
 in a basket. Having come and into Jerusalem,
 λῆθ, ἐπειράτο κολλασθαι τοῖς μαθηταῖς· καὶ
 he tried to unite himself to the disciples, and
 πάντες ἐφοβούντο αὐτόν, μὴ πιστεύοντες ὅτι
 all feared him, not believing that
 ἐστί μαθητῆς. 27 Βαρναβᾶς δὲ ἐπιλαβόμενος
 he is a disciple. Barnabas but having taken

APPEARED to thee on the
 the ROAD in which thou
 camest, in order that thou
 mayest receive sight, and
 be filled with holy Spirit.

18 And immediately
 something fell from * his
 eyes, like Scales, and he
 recovered sight; and ris-
 ing up, he was immersed.

19 And having received
 Food he was strengthened·
 and was with the DISCI-
 PLES in Damascus several
 Days.

20 And immediately in
 the SYNAGOGUES he pro-
 claimed JESUS, That he
 is the SON of God.

21 But ALL who heard
 him were astonished, and
 said, † "Is not 'his HE
 who in Jerusalem spread
 DESOLATION among THEM
 who CALL on this NAME,
 and had come her: for this
 purpose, that he might lead
 them bound to the HIGH-
 PRIESTS?"

22 But Saul increased
 more in power, ‡ and * per-
 plexed THOSE Jews DWEL-
 LING in Damascus, demo-
 strating That this is the
 MESSIAH.

23 And when † many
 Days were fulfilled, ‡ the
 Jews conspired to kill
 him;

24 but their PLOT was
 made known to Saul. And
 they * also watched the
 GATES both Day and Night,
 that they might murder
 him.

25 But the DISCIPLES
 took him by Night, and
 ‡ through the wall lower-
 ed him down in a Basket.

26 † And having come
 to Jerusalem he attempted
 to associate with the DIS-
 CIPLES; but they all feared
 him, not believing That he
 was a Disciple.

27 But Barnabas taking

* VATICAN MANUSCRIPT.—18. HIS EYES.
 24. also watched the GATES.

† 23. The many days here alluded to, probably included the three years mentioned by Paul
 in Gal. i. 18, during which he preached in Damascus and visited Arabia.

‡ 21 Acts viii. 3: verse 1; Gal. i. 13, 23. ‡ 25. Acts xviii. 28. ‡ 23. Acts xviii.
 12; xxv. 8, 2 Cor. xi. 26. ‡ 25. Josh. ii. 15; 1 Sam. xix. 12; 2 Cor. xi. 33. ‡ 24
 Acts xiii. 17; Gal. i. 17, 10.

αυτον, ηγαγε προς τους αποστολους, και διη-
him, brought to the apostles, and re-
γησατο αυτοις, πως εν τη οδω ειδε τον κυριον,
lated to them, how in the way he saw the Lord,
και οτι ελαλησεν αυτω, και πως εν Δαμασκη
and that he spoke to him, and how in Damascus
επαρρησιασασα εν τω ονοματι του Ιησουν. ²⁸ Και
he spoke boldly in the name of the Jesus. And
ην μετ' αυτων εισπορευομενος και εκπορευομενος
he was with them coming in and going out
εν Ιερουσαλημ, * [και] παρρησιαζομενος εν τω
in Jerusalem, [and] speaking boldly in the
ονοματι του κυριου * [Ιησου.] ²⁹ Ελαλει τε
name of the Lord [Jesus.] He spoke and
και συνεζητει προς τους 'Ελληνιστας' οι δε
and contended with the Hellenists; they but
επεχειρουν αυτον ανελειν. ³⁰ Επιγνοντες δε οι
took in hand him to kill. Having known but the
αδελφοι καταγαγον αυτον εις Καισαρειαν, και
brethren they brought down him to Cesarea, and
εζωμεστειλαν αυτον εις Ταρσον. ³¹ Αι μεν ουν
sent away him into Tarsus. The indeed then
εκκλησιας καθ' ολης της Ιουδαιας και Γαλιλαιας
congregations in whole of the Judea and Galilee
και Σαμαρειας ειχον ειρηνην, οικοδομουνται
and Samaria had peace, being built up
και πορευομεναι τω φοβω του κυριου και τη
and proceeding in the fear of the Lord and the
παράκλησει του αγιου πνευματος, επληθυνοντο.
consolation of the holy spirit, were multiplied.
³² Εγενετο δε Πητρον, διερχομενον δια παν-
It happened and Peter, passing through all,
των, καταθειν και προς τους αγιους τους
to have gone down also to the saints those
κατοικουντας Λυδδας. ³³ Εύρε δε εκει ανθρω-
dwelling Lydda. He found and there a man
πον τινα Αινεαν ονοματι, εξ ετων οκτω κατα-
certain Eneas by name, from years eight being
κειμενον επι κρβαβατφ, ος ην παραλελυμενος.
laid in bed, who was a paralytic.
³⁴ Και ειπεν αυτω ο Πητρος· Αινεα, ιαται σε
And said to him the Peter, Eneas, cures thee
Ιησους ο Χριστος· αναστηθι, και στρωσον σε-
Jesus the Anointed, arise thou, and make the bed for
αυτω. Και ευθως ανεστη. ³⁵ Και ειδον αυτον
thyself. And immediately he arose. And saw him
παυτες οι κατοικουντες Λυδδα και τον Σαρωνα,
all those dwelling Lydda and the Saron,
οιτινες επεστρεψαν επι τον κυριον. ³⁶ Εν Ιο-
who turned to the Lord. In Jop-
πη δε τις ην μαθητρια ονοματι Ταβιθα, η διε-
papa and certain was a female disciple by name Tabitha, which being
μνηνευομενη λεγεται Δορκας· αυτη ην πληρης
translated is called Dorcas; she was full
αγαθων εργων και ελεημοσυνων ων εποιει.
of good works and of alms which she did.

him, conducted him to the APOSTLES, and related to them how he saw the LORD on the ROAD, and that he spoke to him, and how he spoke publicly in DAMASCUS in the NAME of JESUS.

28 † And he was with them coming in and going out at Jerusalem, speaking publicly in the NAME of the LORD.

29 And he spoke and disputed with the Hellenists; † they however undertook to kill him.

30 But the BRETHREN having been informed of it, conducted him to Cesarea, and sent him to Tarsus.

31 Then the * CHURCH had Peace in ALL JUDEA and Galilee, and Samaria and being built up, and walking in the FEAR of the Lord, and in the admonition of the HOLY Spirit, was increased.*

32 And Peter, passing through all places, happened to go down also to those SAINTS DWELLING at Lydda.

33 And he found a certain Man named Eneas, who, being palsied, had lain on a bed for eight Years.

34 And PETER said to him, "Eneas, † Jesus the MESSIAH, restores thee; arise, and make the bed for thyself." And he instantly arose.

36 And ALL THOSE DWELLING in Lydda and Sharon saw him; † and they turned to the LORD.

36 And there was in Joppa a Certain female Disciple named † Tabitha, (which being translated signifies Dorcas;) she was full of good Works and Charities which she did.

* VATICAN MANUSCRIPT.—28. and—omit. 81. was increased.

28. Jesus—omit.

81. the church.

† 83. Tabitha, is a Syria word, and Dorcas a Greek word, both signifying an antelope. The name here is expressive of beauty; as "antelopes are particularly remarkable for their beautiful eyes." See Parkhurst.

† 27. verse 20, 22. Acts iii. 6, 10; iv. 10.

† 28. Gal. i. 18. † 35. Acts xii. 21.

† 20. verse 23; 2 Cor. xi. 20.

† 34.

37 Εγενετο δε εν ταις ἡμεραις ἐκειναις ασθενη-
It happened and in the days those having
σασαν αὐτὴν ἀποθάνειν· λουσάντες δὲ * [αὐτὴν]
been sick her to have died: having washed and [her]
ἐθεσαν ἐν ὑπερώῳ. ³⁸ Ἐγγυς δὲ οὖσης Λυδδῆς
they laid in an upper room. Near and being Lydda
τῇ Ἰοππῇ, οἱ μαθηταὶ ἀκούσαντες ὅτι Πέτρος
to the Joppa, the disciples having heard that Peter
ἐστὶν ἐν αὐτῇ, ἀπεστείλεν δύο ἀνδράς πρὸς
is in her, sent two men to
αὐτὸν, παρακαλοῦντες μὴ οκνᾶν διελθεῖν ἕως
him, entreating not to delay to come over to
αὐτῶν. ³⁹ Ἀναστὰς δὲ Πέτρος συνῆλθεν αὐτοῖς·
them. Having arisen and Peter came with them;
ὃν παραγενόμενον ἀνῆγαγον εἰς τὸ ὑπερώον,
whom having come they led into the upper room,
καὶ παρεστήσαν αὐτῷ πασαὶ αἱ χηραὶ κλαίον-
and stood beside him all the widows weeping,
σαι, καὶ ἐπιδεικνύμεναι χιτῶνας καὶ ἱματία,
and showing tunics and mantles,
ὅσα ἐποίει μετ' αὐτῶν οὐσα ἡ Δορκας.
as many as she made with them being the Dorcas.
40 Ἐκβαλὼν δὲ ἐξω πάντας ὁ Πέτρος, θείσ
Having put and out all the Peter, having placed
τὰ γόνατα προσηύξατο· καὶ ἐπιστρέψας πρὸς
the knees he prayed: and having turned to
τὸ σῶμα, εἶπε· Ταβίθα, ἀνίστηθι. Ἡ δὲ
the body, said; Tabitha, do thou arise. She and
ἠνοιξε τοὺς ὀφθαλμοὺς αὐτῆς· καὶ ἰδούσα τὸν
opened the eyes of herself; and seeing the
Πέτρον, ἀνεκάθισε. ⁴¹ Δὸς δὲ αὐτῇ χεῖρα,
Peter, sat up. Having given and to her a hand,
ἀνέστησεν αὐτὴν· φωνήσας δὲ τοὺς ἁγίους καὶ
he raised her; having called and the saints and
τας χήρας, παρέστησεν αὐτὴν ζῶσαν. ⁴² Γνωσ-
the widows, he presented her living. Known
τὸν δὲ ἐγενετο καθ' ὅλης τῆς Ἰοππῆς· καὶ
and it became in whole of the Joppa; and
πολλοὶ ἐπιστεύσαν ἐπὶ τὸν κυρίον. ⁴³ Ἐγενετο
many believed in the Lord. It happened
δε ἡμέρας ἱκανὰς μένειν αὐτὸν ἐν Ἰοππῇ, παρὰ
and days many to remain him in Joppa, with
τῷ Σίμωνι βυρσεῖ.
one Simon a tanner.

ΚΕΦ. ι'. 10.

1 Ἄνθρωπος τις ἐν Καισαρείᾳ, ὀνοματι Κορνη-
A man and certain in Caesarea, by name Corne-
λιος, ἐκατοντάρχης ἐκ σπειρῆς τῆς καλουμένης
lius, a centurion of a cohort that being called
Ἰταλικῆς, ² εὐσεβὴς καὶ φοβούμενος τὸν θεόν
Italian, pious and fearing the God
συν παντὶ τῷ οἴκῳ αὐτοῦ, ποιεῖν * [τε] ἐλεημο-
with all the house of himself, doing [and] alms
συνας πολλὰς τῷ λαῷ, καὶ δεόμενος τοῦ θεοῦ
many to the people, and praying of the God
διαπαντός· ³ εἶδεν ἐν ὄραματι φανερώς, ὥστε
always; he saw in a vision clearly, about

37 And it happened in those days, that she was sick and died; and having washed they placed her in an upper room.

38 Now Lydda being near to Joppa, and the disciples having heard That Peter was there, sent Two Men to him entreating, * "Do not delay to come over to us."

39 And Peter arose and went with them; and having arrived they conducted him to the UPPER ROOM; and All the widows stood beside him weeping, and showing the Tunics and Mantles which Dorcas made, while she was with them.

40 But PETER † putting them all out, kneeled down and prayed; and turning to the BODY, he said, "Tabitha, arise!" And she opened her EYES; and beholding PETER, she sat up.

41 And giving her his Hand, he raised her; and having called the SAINTS and widows, he presented her living.

42 And it became known through All * Joppa; and many believed in the LORD.

43 And it occurred, he continued many DAYS in Joppa, with One † Simon a TANNER.

CHAPTER X

1 And a certain Man in Caesarea, named Cornelius, a Centurion of THAT Cohort CALLED the Italian,

2 † a pious man, and one fearing God, with All his HOUSE, doing many Charities for the PEOPLE, and praying to God always,

3 † I saw distinctly in a Vision, * about the ninth

* VATICAN MANUSCRIPT.—37. her—omit.

42. Joppa.

2. and—omit.

3. as if about.

33. Do not delay to come over to us

† 40. Matt. ix. 23.

† 40. Mark v. 41, 43; John xi. 43.

† 42. John xi. 45; xii. 12.

† 43. Acts x. 6.

† 2. verse 22.

† 3. verse 30; xi. 13.

ἦραν ἐννατὴν τῆς ἡμέρας, ἀγγελον τοῦ θεοῦ
 hour ninth of the day, a messenger of the God
 εἰσελθοντα πρὸς αὐτον, καὶ εἰποντα αὐτῷ·
 having come to him, and saying to him,
 Κορνηλιε. 4 Ὁ δὲ ἀνένισας αὐτῷ καὶ
 O Cornelius. He and having looked steadily to him and
 ἐμφοβος γενομενος, εἶπε· Τι ἐστὶ, κυριε;
 afraid becoming, he said, What is it, O Sir?
 Εἶπε δὲ αὐτῷ· Αἱ προσευχαὶ σου καὶ αἱ ἐλεη-
 It said to him; The prayers of thee and the alms
 μισυναὶ σου ἀνέβησαν εἰς μνημοσυνον ἐνώπιον
 of thee went up for a memorial before
 τοῦ θεοῦ. 5 Καὶ νῦν πέμψον εἰς Ἰοππὴν ἀνδρας,
 the God. And now send into Joppa men,
 καὶ μεταπεμψαὶ Σιμωνα, ὃς ἐπικαλεῖται Πέτρος·
 and send after Simon, who is surnamed Peter;
 6 οὗτος ξενίζεται παρα τινὶ Σιμωνὶ θυρσεὶ, ὃς
 he lodges with one Simon a tanner, to whom
 ἐστὶν οἰκία παρα θαλάσσαν. 7 Ὡς δὲ ἀπηλθὼν
 is a house by sea. When and went away
 ὁ ἀγγελος, ὁ λαλῶν αὐτῷ, φωνήσας δυο τῶν
 the messenger, that speaking to him, having called two of the
 οἰκετῶν αὐτοῦ, καὶ στρατιωτὴν εὐσεβῆ τῶν
 house servants of himself, and a soldier pious of those
 προσκαρτεροῦντων αὐτῷ, 8 καὶ ἐξηγησαμένους
 constantly attending him, and having related
 αὐτοῖς πάντα, ἀπέστειλεν αὐτοὺς εἰς τὴν
 to them, all things, he sent them into the
 Ἰοππὴν. 9 Ἦ δὲ ἐπὶ τοῦ ὁδοιποροῦντων
 Joppa On the and more, pursuing the journey
 ἐκείνων, καὶ τῇ πόλει ἐγγιζόντων, ἀνέβη Πέ-
 of them, and to the city drawing near, went up Pe-
 τρος ἐκ τοῦ ὀρόου προσευξασθαι, περὶ ὥραν
 ter to the roof to pray, about hour
 ἑκτῇ. 10 Ἐγένετο δὲ προσπείνος, καὶ ᾔθελε
 sixth He became an very hungry, and wished
 γευσασθαι παρατενέζοντων δὲ ἐκείνων, ἐπε-
 to eat; making ready, and of them, fell
 πσεν ἐπ' αὐτον ἐκστασις, 11 καὶ θεωρεῖ τὸν οὐρα-
 on him a trance, and he beholds the heaven
 νον ἀνεῳγμένον, καὶ καταβαίνειν σκευὸς τι ὡς
 having been opened, and coming down a vessel certain like
 ὀθονὴν μεγάλην, τέσσαρσιν ἀρχαῖς δεδεμένον,
 a sheet great, four ends having been bound,
 καὶ καθιεμένον ἐπὶ τῆς γῆς· 12 ἐν ᾧ ὑπῆρχε
 and being lowered down to the earth; in which were
 πάντα τὰ τετραπόδα τῆς γῆς καὶ τὰ θῆρια καὶ
 all the four-footed beasts of the earth and the wild beasts and
 τὰ ἐρπετα καὶ τὰ πτερίνα τοῦ οὐρανοῦ· 13 καὶ
 the creeping things and the birds of the heaven; and
 ἔγενετο φωνὴ πρὸς αὐτὸν· Ἀναστάς, Πέτρε,
 came a voice to him; Having arisen, O Peter,
 θύτον καὶ φαγε. 14 Ὁ δὲ Πέτρος εἶπε· Μὴ δα-
 sacrifice and eat. He but Peter said; By no

Hour of the DAY, an Angel of God coming in to him, and saying to him, "Cornelius!"

4 And steadily gazing at him, and becoming afraid, he said, "What is it, Sir!" And he said to him, "Thy PRAYERS and thine ALMS went up as a Memorial before God."

5 And now send Men to Joppa, and invite one Simon, who is surnamed Peter;

6 He lodges with † One Simon a Tanner, whose House is by the Sea.

7 And when THAT ANGEL which spake to him was gone away, he called two of * the HOUSE SERVANTS, and a pious Soldier of THOSE who ATTENDED constantly on him;

8 And having related to them all things, he sent them to JOPPA.

9 And on the NEXT DAY, † while they were pursuing their journey, and drawing near to the CITY, ‡ Peter went upon † the roof to pray, about the sixth Hour.

10 And he became very hungry, and wished to eat; but while they were making ready, a Trance fell on him,

11 and he beheld † HEAVEN opened, and a certain Vessel like a great Sheet descending, * being let down by the Four Ends to the EARTH;

12 in which were * All the QUADRUPEDS and REPTILES of the EARTH, and BIRDS of HEAVEN.

13 And a Voice came to him, "Rise, Peter, kill and eat."

14 But PETER said "By no means, Lord,

* VATICAN MANUSCRIPT.—7. the HOUSE SERVANTS. 11. being let down by the FOUR Ends to the EARTH. 12. All the QUADRUPEDS and REPTILES of the EARTH.

† 9. It was about forty miles from Joppa to Caesarea, therefore the messengers must have travelled a part of the night to reach Joppa towards noon of the next day. ‡ 6. It has been remarked before that the houses in Palestine had flat roofs on which people walked, watered, meditated and prayed.

* 6 Acts ix. 40.

* Acts xi. 5.

† 6 Acts ix. 40.

μως, κυριε' οτι ουδεποτε εφαγον παν κοινον η
means, O lord: because never I ate anything common or
ακαθαρτον. 15 Και φωνη παλιν εκ δευτερου
unclean. And a voice again a second time

προς αυτον. Α ο θεος εκαθαρισε, συ μη κοινω.
to him. What the God has cleansed, thou not pollute.
16 Τουτο δε εγενετο επι τρις· και παλιν ανελη-

Τhis and was done forthreetimes; and again was taken
φθη το σκευος εις τον ουρανον. 17 Ως δε εν
up the vessel into the heaven. As and in

εαυτω διηπορει ο Πετρος, τι αν ειη το δραμα
himself was pondering the Peter, what might be the vision

ο ειδε, και ιδου, οι ανδρες οι απεσταλμενοι
which he saw, even lo, the men those being sent

απο του Κορνηλιου, διερωτησαντες την οικιαν
from the Cornelius, having inquired for the house

Σιμωνος, επεστησαν επι τον πυλωνα. 18 και
of Simon, stood at the gate; and

φωνησαντες επυνθανοντο, ει Σιμων ο επικαλου-
having called aloud they asked, if Simon he being called

μενος Πετρος ενθαδε ξενιζεται.
Peter here lodges.

19 Του δε Πετρου διενθυμουμενου περι του
The and Peter reflecting concerning the

δραματος, ειπεν * [αυτω] το πνευμα· Ιδου, ανδρες
vision, said [to him] the spirit; Lo, men

τρεις ζητουμε σε· 20 αλλα αναστας κατα-
three are seeking thee; but having arisen do thou

βηθι, και πορευου συν αυτοις, μηδεν δια-
go down, and go with them, nothing doubt-

κρινομενος οτι εγω απεσταλκα αυτους. 21 Κατα-
ing because I have sent them. Having gone

θας δε Πετρος προς τους ανδρας, ειπεν· Ιδου,
down but Peter to the men, said; Lo,

εγω ειμι, ον ζητειτε· τις η αιτια, δι' ην
I am, whom you seek; what the cause, on account of which

παρεστε· 22 Οι δε ειπον· Κορνηλιος εκατονταρ-
you are present? They and said; Cornelius a centurion,

χης, ανηρ δικαιος και φοβουμενος τον θεον,
a man just and fearing the God,

μαρτυρουμενος τε υπο ολου του εθνους των Ιου-
being testified of and by whole of the nation of the Jews,

δαιων, εχρηματισθη υπο αγγελου αγιου, μετα-
was divinely instructed by a messenger holy, to

πεμφσθαι σε εις τον οικον αυτου, και ακουσαι
send after thee to the house of himself, and to hear

ρηματα παρα σου. 23 Εισκαλεσάμενος ουν
words from thee. Having called in then

αυτους εξενισε. Τη δε επαυριον αναστας
them he lodged. On the and morrow having arisen

εξηλθε συν αυτοις, και τινες των αδελφων, των
he went out with them, and some of the brethren, those

απο Ιοππης, συνηλθον αυτω. 24 Και τη επαυ-
from Joppa, went with him. And on the mor-

† For never did I eat any thing common and im-
pure."

15 And a Voice came to him again a second time, † "What God has cleansed, do not thou regard as com-
mon."

16 And this was done three times; and * imme-
diately the vessel was taken up into HEAVEN.

17 And as PETER was pondering in himself, what the vision which he saw might mean, behold, even THOSE MEN who were SENT * by CORNELIUS, having inquired for the HOUSE of * Simon, stood at the GATE;

18 and calling aloud, they asked, "Is THAT Simon who was SURNAMED Peter lodging here?"

19 Now while PETER was reflecting concerning the vision, † the SPIRIT said, "Behold, * three Men are seeking thee;

20 † arise and go down, and go with them, without any hesitation, Because I have sent them."

21 Then Peter having gone down to the MEN, said, "Behold, I am he whom you seek; what is * the Cause of your coming?"

22 And THEY said, † "Cornelius, a Centurion, a righteous Man, and one fearing God, † and esteemed by all the NATION of the JEWS, was divinely instructed by a holy Angel to send after thee to his house, and to hear WORDS from thee."

23 Having, therefore, invited them in, he entertained them. And on the NEXT DAY he arose and went with them, and some of THOSE BRETHREN from Joppa accompanied him.

24 And on the DAY FOR

* VATICAN MANUSC. &c.—10. immediately the vessel.
17. SIMON. 10. to him—ομιλ

10. two Men.

17. by CORNELIUS.
21. the Cause.

† 14. Lev. xi. 4; xx. 25; Deut. xiv. 3, 7; Ezek. lv. 14.
xl. 12. † 20. Acts xv. 7.

† see verses 2, 9.

† 15. verse 28.
† 22. Acts xiii. 12.

† 19. Acts

ῥον εἰσηλθόν εἰς τὴν Καισαρείαν. Ὁ δὲ Κορ-
low they entered into the Caesarea. The and Cor-
 νηλιος ἦν προσδοκῶν αὐτοὺς, συγκαλεσάμενος
cornus was expecting them, having assembled
 τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους
the relatives of himself and the intimate
 φίλους. ²⁵ Ὡς δὲ ἐγγεγέρτο τοῦ εἰσελθεῖν τὸν
friends. When and came the to enter the
 Πέτρον, συναντήσας αὐτῷ ὁ Κορνηλιος, πέσων
Peter, having met him the Cornelius, having fallen
 ἐπὶ τοὺς πόδας, προσεκύνησεν. ²⁶ Ὁ δὲ Πέτρος
to the feet, he worshipped. The but Peter
 αὐτὸν ᾗρει, λέγων· Ἀναστήθι· κῶλῳ αὐτοῦ
him raised up, saying; Do thou arise; also; myself
 ἄνθρωπος εἰμι. ²⁶ Καὶ συνομιλῶν αὐτῷ, εἰσηλθε,
a man am. And talking with him, he went in,
 καὶ εὐρίσκει συνελθυῖν πολλοὺς. ²⁸ Ἐφῆ
and finds having been assembled many. He said
 τε πρὸς αὐτοὺς· Ὑμεῖς ἐπιστάσθε, ὥς ἀθεμίτον
said to them; You know, how unlawful
 ἐστὶν ἀνδρὶ Ἰουδαίῳ, κολλασθαι ἢ προσερχεσθαι
it is for a man a Jew, to unite or come near
 ἀλλοφυλῶ· καὶ ἐμοὶ ὁ θεὸς ἐδείξε, μὴ δὲνα
to a foreigner; and to me the God has shown, not
 κοινὸν ἢ ἀκαθάρτον λεγεῖν ἄνθρωπον. ²⁹ Διό
common or unclean to say a man. Therefore
 καὶ ἀνατιρῆθῃς ἦλθον μεταπεμψθεῖς. Πυνθά-
also without hesitation I came having been sent after. I ask
 νομα ὡν, τινὶ λόγῳ μετεπεμψάσθε με;
therefore, for what reason you sent after me?
³⁰ Καὶ ὁ Κορνηλιος ἐφῆ· Ἀπὸ τεταρτῆς ἡμέρας
And the Cornelius said: From four days
 μέχρι ταύτης τῆς ὥρας, ἤμην νηστεύων, καὶ
(till this the hour, I was fasting, and
 τὴν ἐνάτην ὥραν προσευχόμενος ἐν τῷ οἴκῳ
the ninth hour praying in the house
 μου· καὶ ἰδοὺ, ἀνὴρ, ἐστὶ ἐνώπιον μου ἐν εὐθι-
mine; and 'lo, a man, stood before me in cloth-
 τι λαμπρᾷ, ³¹ καὶ φησὶ· Κορνηλίε, εἰσηκούσθη
ing shining, and he said; O Cornelius, heard
 σου ἡ προσευχὴ, καὶ αἱ ἐλεημοσύναι σου ἐμνησ-
of thee the prayer, and the alms of thee are re-
 ῖσαν ἐνώπιον τοῦ θεοῦ. ³² Πέμψον οὖν εἰς
membered before the God. Send therefore into
 Ἰόππην, καὶ μετακαλεῖται Σίμωνα ὃς ἐπικαλεῖται
Joppa, and call for Simon who is surnamed
 Πέτρος· οὗτος ξενίζεται ἐν οἰκίᾳ Σιμωνος θυρ-
Peter; he lodges in a house of Simon a tan-
 σῶς παρα θαλάσσαν· * [ὃς παραγενομένος
ner by sea; [who having come
 λαλήσει σοι.] ³³ Ἐξαυτῆς οὖν ἐπέμψα πρὸς
will speak to thee.] Immediately therefore I sent to
 σε· σὺ τε καλῶς ἐποίησας παραγενομένος.
thee, thou and well didst having come.
 Νῦν οὖν πάντες ἡμεῖς ἐνώπιον τοῦ θεοῦ παρεσ-
Now therefore all we before the God are pre-
 τειν, ἀκούσαι πάντα τὰ προστεταγμένα σοι ὑπο-
sent, to hear all the things having been commanded thee by

LOWING they entered **IN** CAESAREA. And CORNELIUS was expecting them, having assembled his RELATIVES and INTIMATE FRIENDS.

25 And as PETER was COMING IN, CORNELIUS met him, and falling down at his FEET he worshipped him.

26 But PETER raised him up, saying, I "Arise; I also am a Man."

27 And conversing with him, he went in, and found many gathered together.

28 And he said to them, I know that it is unlawful for a Jew to associate with a Foreigner; but God has showed Me not to call any man common or impure.

29 Therefore, being sent for, I also came without hesitation. I ask, therefore, for what reason you sent for me?"

30 And CORNELIUS said, "Four days ago *I was fasting till This HOUR; and at the NINTH HOUR I was praying in my HOUSE, and behold, a Man stood before me in splendid Clothing,

31 and said, 'Cornelius! thy PRAYER is heard, and thine ALMS are remembered before God.

32 Send therefore to Joppa, and invite Simon, whose surname is Peter; he lodges in the house of Simon, a Tanner, by the Sea; who, when he is come, will speak to thee'

33 Immediately, therefore I sent to thee, and thou hast done well in having come. Now therefore we are all present before God to hear All THINGS which *the LORD has COMMANDED thee."

* VATICAN MANUSCRIPT.—30. till This Hour, I was at the ninth praying in my house.
 33. the Lord.
 † 26. Acts xiv. 14, 15; Rev. xii. 10; xiii. 6.
 † 28. Josh. iv. 9; xviii. 28; Acts xi. 8; Gal. ii. 12, 14.
 † 29. Acts xv. 8; Eph. iii. 6.
 † 30. Acts i. 16.
 † 31. Mark xvi. 6; Luke xxiv. 4.

του θεου. ³⁴ Ανοίξας δε Πέτρος το στόμα, εἶπεν·
the God. Having opened and Peter the mouth, said,
Ἐπ' ἀληθείας καταλαβανομαι, ὅτι οὐκ ἐστὶ
In truth I perceive, that not is
προσωπολήπτης ὁ θεός· ³⁵ ἀλλ' ἐν παντί εὐνεί
a respecter of persons the God, but in every nation
ὁ φοβούμενος αὐτὸν, καὶ ἐργαζόμενος δικαιο-
he fearing him, and working righteousness
σύνην, δεκτός αὐτῷ ἐστι. ³⁶ Τὸν λόγον ὃν
was, acceptable to him is. The word which
ἀπέστειλε τοῖς υἱοῖς Ἰσραὴλ, εὐαγγελίζομενος
he sent to the sons of Israel, proclaiming glad tidings of
εἰρήνην διὰ Ἰησοῦ Χριστοῦ· οὗτος ἐστὶ πάντων
peace through Jesus Anointed, this is of all
κύριος. ³⁷ Τίμει οὐδατέ το γενομενον ῥήμα
word You know that having been spoken word
καθ' ὅλης τῆς Ἰουδαίας ἀρχαμενον ἀπο τῆς Γαλι-
in whole of the Judea beginning from the Gal-
λαιας, μετὰ το βαπτισμα ὁ ἐκνήρυξεν Ἰωαννης·
ea, after the dipping which was preached of John,
³⁸ Ἰησοῦν τὸν ἀπο Ναζαρετ, ὡς ἐχρίσεν αὐτὸν ὁ
Jesus that from Nazareth, how anointed him the
θεὸς πνευματὶ ἁγίῳ καὶ δυνάμει, ὃς διήλθεν ἐνερ-
God with spirit holy and power, who went about doing
γέτων καὶ ἰωμενος πάντας τοὺς καταδυναστεύον-
good and curing all those being oppressed
όμενους ὑπὸ τοῦ διαβολοῦ, ὅτι ὁ θεὸς ἦν μετ'
by the accuser, because the God was with
αὐτοῦ· ³⁹ καὶ ἡμεῖς μαρτυρεῖς πάντων, ὧν ἐποίη-
him, and we witnesses of all, which he did
σεν ἐν τῇ τῇ χωρᾷ τῶν Ἰουδαίων καὶ ἐν Ἱερου-
in both the country of the Jews and in Jerusa-
σαλὴμ· ὃν καὶ ἀνείλον κρεμασάντες ἐπὶ ξύλου.
lem: whom also they killed having hanged on a cross.
⁴⁰ Τοῦτον ὁ θεὸς ἤγειρε τῇ τρίτῃ ἡμέρᾳ, καὶ
Thus the God raised up the third day, and
ἐδωκεν αὐτὸν ἐμφανί γενεσθαι, ⁴¹ οὐ παντὶ τῷ
gave him manifest to become, not to all the
λαῷ, ἀλλὰ μάρτυσι τοῖς προκεχειροτονημένοις
people, but to witnesses to those having been chosen before
ὑπο τοῦ θεοῦ, ἡμῖν, οἵτινες συνεφαγομεν καὶ
by the God, to us, who ate with and
συνενπιόμεν αὐτῷ μετὰ το ἀναστῆναι αὐτοῦ ἐκ
dine with him after that to have raised him out of
νεκρῶν. ⁴² Καὶ παρηγγέιλεν ἡμῖν, κηρύξαι τῷ
deal out. And he commanded us, to publish to the
λαῷ καὶ διαμαρτυρασθαι, ὅτι αὐτὸς ἐστὶν ὁ
people and to fully testify, that he is the
ὠρίσμενος ὑπὸ τοῦ θεοῦ κριτὴς ζώντων καὶ
having been appointed by the God a judge of living ones and
νεκρῶν. ⁴³ Τοῦτ' πάντες οἱ προφῆται μαρτυ-
dead ones. To him all the prophets bear testi-

³⁴ And Peter opening his mouth, said, 1 "I perceive in Truth That God is not a Respector of persons,

³⁵ but in Every Nation, he who FEARS him and works Righteousness is acceptable to him.

³⁶ *He sent the word to the sons of Israel: announcing glad tidings of Peace, through Jesus Christ—He is Lord of all—

³⁷ (* you know that word which was SPOKEN through ALL JUDEA, & beginning from GALILEE, after the IMMERSION which John preached.)

³⁸ even THAT Jesus from Nazareth, how & God anointed him with holy Spirit and Power; who went about doing good, and curing ALL who were OPPRESSED by the ENEMY: & Because God was with him.

³⁹ And we are Witnesses of all things which he did, both in the country of the Jews, and in Jerusalem; whom also, having hanged on a CROSS, they killed.

⁴⁰ Him God raised up the THIRD Day, and permitted him to become manifest,

⁴¹ not to ALL the PEOPLE, but to THOSE WITNESSES PREVIOUSLY CHOSEN by God, to us, & who did eat and drink with him after he ROSE from the Dead.

⁴² And & he commanded us to proclaim to the PEOPLE, and to fully testify * That this is HE & who has been APPOINTED by God the Judge of the Living and the Dead.

⁴³ To him All the pro-

* VATICAN MANUSCRIPT.—36. He sent the word to the sons of Israel. know. 42. That this is us.

37. You

† 34. Deut. x. 17; 2 Chron. xix. 7; Job xxxiv. 19; Rom. ii. 11; Eph. vi. 9; Col. vi. 25; 1 Pet. i. 17. † 35. Matt. xxviii. 19; Rom. x. 12; 1 Cor. xv. 27; Eph. i. 20—23; 1 Pet. iii. 22; Rev. xviii. 14; xix. 10. † 37. Luke iv. 14. † 38. Luke iv. 18; Acts ii. 22; iv. 17; Heb. i. 9. † 38. John iii. 3. † 41. Luke xxiv. 30, 43; John xxi. 13. † 42. Matt. xxviii. 10, 20; Acts i. 8. † 42. John v. 22, 27; Acts xvii. 31; Rom. xiv. 9; 2 Cor. v. 10. † Tim. iv. 11, 1 Pet. iv. 5.

ρουσιν, ἀφεσιν ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνο-
ματός αὐτοῦ πάντα τοὺς πιστευόντας εἰς αὐτόν.
forgiveness of sins to receive through the name
of him every one the believing into him.

¶ Ἐπεὶ λαλοῦντος τοῦ Πέτρου τα ῥήματα ταῦτα,
ὁ πνεῦμα το ἅγιον ἐπὶ πάντας τοὺς
ἀκούοντας τὸν λόγον. 45 Καὶ ἐξεστήσαν οἱ ἐκ
τῆς περιτομῆς πιστοὶ ὅσοι συνήλθον τῷ Πέτρῳ,
ὅτι καὶ ἐπὶ τα ἔθνη ἡ δωρεὰ τοῦ ἁγίου πνεύματος
ἐκκεχύται· 46 ἠκούον γὰρ αὐτῶν λαλοῦντων
ἐπὶ τοῦ θεοῦ. Τότε ἀπεκρίθη ὁ Πέτρος· 47 μὴ τὸ ὕδωρ κωλύσαι
δυναταί τις, τοῦ μὴ βαπτισθῆναι τοὺς,
ὡς εἰς τὸ πνεῦμα το ἅγιον ἐλάβον καθὼς καὶ
ἡμεῖς· 48 Προσέταξε τε αὐτοὺς βαπτισθῆναι ἐν
τῷ ὀνόματι τοῦ κυρίου. Τότε ᾠκώσαν αὐτὸν
ἐπιμεῖναι ἡμέρας τινάς.

While speaking the Peter the words these,
fell the spirit the holy on all those
having heard the word. And were astonished those of
circumcision believers many as came with the Peter,
because also on the gentiles the gift of the holy spirit
has been poured out, they heard for them speaking
with tongues, and magnifying the God. Then
answered the Peter, 47 not the water to forbid
is able any, that not to be dipped these,
who the spirit the holy received as even
we! He directed and them to be dipped in
the name of the Lord. Then they asked him
to remain days some.

ΚΕΦ. ια'. 11.

1 Ἦκουσαν δὲ οἱ ἀποστόλοι καὶ οἱ ἀδελφοὶ οἱ
ὄντες κατὰ τὴν Ἰουδαίαν, ὅτι καὶ τα ἔθνη ἐδέ-
ξατο τὸν λόγον τοῦ θεοῦ. 2 Καὶ ὅτε ἀνέβη
Πέτρος εἰς Ἱερουσαλὴμ, διεκρίνοντο πρὸς αὐτὸν
οἱ ἐκ περιτομῆς, 3 λέγοντες· Ὅτι πρὸς ἀνδράς
ἀκροβυπτίαν ἔχοντας εἰσηλθες, καὶ συνεφαγῆς
αὐτοῖς. 4 Ἀρχάμενος δὲ ὁ Πέτρος ἐξέτιθετο
αὐτοῖς καθεῖς, λέγων· 5 ἐγὼ ἦμην ἐν πόλει
Ἰοππῇ προσευχόμενος· καὶ εἶδον ἐν ἑκστάσει
ὄραμα, καταβαίνον σκεῦος τι ὡς ὀθονῇ μεγα-
λῇ, τεσσαρσιν ἀρχαῖς καθιεμμένη ἐκ τοῦ οὐρα-
νου.

¶ VATICAN MANUSCRIPT.—45. who came with.
went in to Men uncircumcised, and did eat with them.

1 45. Acts ii. 2; xi. 15. 1 45. Acts xi. 18; Gal. iii. 14.
13. Acts x. 23. 1 3. Acts x. 9. 40.

PNETS bear testimony; and
EVERY ONE BELIEVING in-
to him shall receive For-
giveness of Sins, through
his NAME.

44 While PETER was yet
speaking these WORDS,
† the HOLY SPIRIT fell on
all THOSE HAVING HEARD
the WORD.

45 And THOSE BELIEV-
ERS of the Circumcision,
* who came with Peter,
were astonished, † Because
the GIFT of the HOLY
Spirit was even poured out
upon the GENTILES;

46 for they heard them
speaking with Tongues,
and magnifying GOD.
Then answered PETER,

47 "Can any one forbid
WATER, that these should
not be IMMERSED, who re-
ceived the HOLY SPIRIT,
even as we did?"

48 † And he ordered
them to be immersed in
the name of * the LORD.
Then they desired him to
remain some Days.

CHAPTER XL

1 And the APOSTLES
and THOSE BRETHREN
who WERE in JUDEA heard
That the Gentiles also had
received the WORD of GOD.

2 And when Peter went
up to Jerusalem, THOSE of
the Circumcision contend-
ed with him,

3 saying, † That he
went in to Men uncircum-
cised, and did eat with
them.

4 But * Peter, having
begun, set it forth in order
to them, saying,

5 "I was in the City of
Joppa praying, † and in a
Trance I saw a Vision, †
certain Vessel like a great
Sheet descending, being
let down by the Four Ends
out of HEAVEN, and it came
to me.

48. Jesus Christ.
4. Peter.

8. That he

1 48. Acts ii. 28; viii. 19.

νου, και ηλθεν αρχις εμou⁶ εις ην ατενισας
 ven, and came as far as me, into which having looked
 κατενουν και ειδον τα τετραποδα της γης και
 I observed and saw the four-footed beasts of the earth and
 τα θηρια και τα ερπετα και τα πετεινα του ου-
 the wild beasts and the reptiles and the birds of the hea-
 ρανου. ⁷ Ηκουσα δε φωνης λεγουσης μοι·
 ven. I heard and a voice saying to me,
 Αναστας, Πιτρε, θυσον και φαγε. ⁸ Ειπον δε
 Having arisen, O Peter, sacrifice and eat. I said but,
 Μηδामως, κυριε· οτι κοινον η ακαθαρτον ουδε·
 By no means, O Lord, because common or unclean never
 ποτε εισηλθεν εις το πτομα μου. ⁹ Απεκριθη
 entered into the mouth of me. Answered
 δε μοι φωνη εκ δευτερου εκ του ουρανου· 'Α δ
 but to me a voice a second time out of the heaven; What the
 θεος εκαθαρισε, συ μη κοινου. ¹⁰ Τουτο δε
 God cleansed, thou not pollute. Thus and
 εγενετο επι τρις¹¹ και παλιν ανεσπασθη απαν-
 was done forthreetimes, and again was drawn up all
 τα εις τον ουρανου. ¹² Και ιδου, εξ αυτης τρεις
 into the heaven. And lo, immediately three
 ανδρες επεστησαν επι την οικιαν εν η ημην,
 men stood at the house in which I was,
 απεσταλμενοι απο Καισαρειας προς με. ¹³ Ειπε
 having been sent from Caesarea to me. Said
 δε μοι το πνευμα, συνελθειν αυτοις, μηδεν δια-
 aud to me the spirit, to go with them, nothing doubi-
 κρινομενου· ηλθον δε συν εμοι και οι εξ αδελ-
 ing; went and with me also the six breth-
 φοι ουτοι, και εισηλθομεν εις τον οικον του
 ren these, and we entered into the house of the
 ανδρος. ¹⁴ Απηγγειλε τε ημιν, πως ειδε τον
 man. He related and to us, how he saw he
 αγγελου εν τω οικω αυτου σταθεντα και εγω-
 messengers in the house of himself standing and saying
 τα * [αυτω] Αποστειλον εις Ιορπην, και μετα-
 [to him:] Send into Joppa, and send
 πεμψα Σιμωνα τον επικαλουμενον Πιτρον
 after Simon that having been surnamed Peter;
¹⁵ ος λαλησαι ρηματα προς σε, εν οις σωθησθ
 who will speak words to thee, by which thou mayest be saved
 συ και πας ο οικος σου. ¹⁶ Εν δε τω αρχεσθαι
 thou and all the house of thee. In and the to have begun
 με λαλειν, επεπεσε το πνευμα το αγιον επ'
 me to speak, fell the spirit the holy on
 αυτους, ωσπερ και εφ' ημας εν αρχη. ¹⁷ Εμ-
 them, as also on us in beginning. I
 υπηθην δε του ρηματος του κυριου, ως ελεγεν·
 remembered and the words of the Lord, how he said;
 Ιωαννης μεν εβαπτισεν υδατι, υμεις δε βαπτισ-
 John indeed dipped in water, you but shall be
 θησεσθε εν πνευματι αγιω. ¹⁸ Ει ουν την
 dipped in spirit holy. If then the
 ισην δωρεαν εδωκεν αυτοις ο θεος ως και ημιν,
 like gift gave to them the God as even to us,
 πιστευτασιν επι τον κυριον Ιησουν Χριστον,
 having believed on the Lord Jesus Anointed,

⁶ And looking atten-
 tively into it, I observed
 and saw QUADRUPEDS of
 the EARTH and WILD
 BEASTS, and REPTILES,
 and BIRDS of HEAVEN.

⁷ And * I also heard a
 Voice saying to me, Arise,
 kill and eat.

⁸ But I said, 'By no
 means, Lord; For a com-
 mon or impure thing never
 entered into my mouth.'

⁹ And a Voice answered
 me a second time from
 HEAVEN, 'What God has
 cleansed, do not thou re-
 gard as common.'

¹⁰ And thus was done
 three times; and again all
 were drawn up into HEA-
 VEN.

¹¹ And behold, immedi-
 ately Three Men stood at
 the HOUSE in which I was,
 having been sent to me
 from Caesarea.

¹² And † the SPIRIT
 commanded me to go with
 them, without any hesita-
 tion. And ‡ these six
 Brethren also went with
 me, and we entered the
 MAN'S HOUSE.

¹³ † And he told us how
 he saw the ANGEL in his
 house, standing and say-
 ing, 'Send into Joppa, and
 invite THAT Simon, sur-
 named Peter;

¹⁴ who will speak Words
 to thee, by which thou
 mayest be saved, and All
 thy HOUSE.

¹⁵ And as I BEGAN to
 speak, the HOLY SPIRIT
 fell on them, † even as on
 us in the Beginning.

¹⁶ And I remembered
 the word of the LORD,
 how he said, ‡ 'John in-
 deed immersed in Water; †
 but you shall be immersed
 in holy Spirit.'

¹⁷ Since, then, God im-
 parted the SAME Gift to
 them, who believed on the
 LORD Jesus Christ, as

* VATICAN MANUSCRIPT.—7. I also heard.

13. to him—omit.

† 12. John xvi. 13; Acts x. 16; xv. 7.
 ‡ 16. Acts 1. 5, x. 44, 47.

† 12. Acts x. 27.

† 13. Acts x. 24.

‡ 16. Matt. iii. 11; John i. 26, 33; Acts 1. 5; xix. 6.

εγω δε τις ημην, δυνατος κωλυσαι τον θεον; 18 ακουσαντες δε ταυτα, ησυχασαν, και εδοξα-
 ζον τον θεον, λεγοντες· Αραγε και τοις εθνεσιν
 ο θεος την μετανοιαν εδωκεν εις ζωην. 19 Οι
 μεν ουν διασπαρευντες απο της θλιψεως της
 γενομενης επι Στεφανω, διηλθον εως Φοινικης
 και Κυπρου και Αντιοχειας, μηδενι λαλουντες
 τον λογον ει μη μονον Ιουδαιοις. 20 Ησαν δε
 τινες εξ αυτων ανδρες Κυπριοι και Κυρηναιοι,
 οιτινες, ελθοντες εις Αντιοχειαν ελαλουν προς
 τους Έλληνας, ευαγγελιζομενοι τον κυριον
 Ιησουν. 21 Και ην χειρ κυριου μετ' αυτων,
 πολυς τε αριθμος πιστευσας επστρεψεν επι
 τον κυριον. 22 Ηκουσθη δε ο λογος εις τα ωτα
 της εκκλησιας της εν Ιεροσολυμοις περι αυτων
 και εξαπεστειλαν Βαρναβαν διελθειν εως Αντι-
 οχειας. 23 Ος παραγενομενος και ιδων την
 χαριν του θεου, εχαρη, και παρεκαλει παντας,
 τη προθεσει της καρδιας προσμενειν τω κυριω
 21 οτι ην ανηρ αγαθος, και πληρης πνευματος
 αγίου και πιστεως. Και προσετεθη οχλος ικα-
 νος τω κυριω. 25 Εξηλθε δε εις Ταρσον * [ο
 Βαρναβας,] αναζητησαι Σαυλον και ευρων
 * [αυτον,] ηγαγεν * [αυτον] εις Αντιοχειαν.
 26 Εγενετο δε αυτοις ενιαυτον ολον συναχθηναι
 εν τη εκκλησια, και διδασκει οχλον ικανον,

even to us, who was I, that I should be able to restrain God?"

18 And having heard these things, they were silent, and glorified God, saying, "Then to the GENTILES also has God given REFORMATION to life."

19 † Then THOSE indeed HAVING BEEN DISPERSED on account of THAT AFFLICTION which AROSE about Stephen, traveled to Phenicia, and Cyprus, and Antioch, speaking the word to no one, except to Jews only.

20 But some of them were Cyprians and Cyrenians, who, having come to Antioch, spoke *also to the GREEKS, announcing the glad tidings of the LORD Jesus.

21 † And the Hand of the LORD was with them, and a Great Number having believed, turned to the LORD.

22 And the REPORT concerning them came to the EARS of *THAT CONGREGATION which was in Jerusalem; and they sent forth Barnabas to Antioch;

23 who having come and seen * THAT FAVOR of God, rejoiced, and called on all to *continue in the LORD with PURPOSE of HEART;

24 for he was a good Man, and full of holy Spirit and Faith. And a considerable Number were added to the LORD.

25 And * he went to † Tarsus to seek Saul; and having found him he brought him to Antioch.

26 And it occurred that during a whole Year they associated with the CONGREGATION, and taught a

* VATICAN MANUSCRIPT.—20. also to the.

22. THAT CONGREGATION which was,

25. Barnabas—omit.

25. him—omit.

23. THAT FAVOR.

25. him—omit.

21. and THAT Great Number.

23. continue in the LORD.

† 18. Rom. x. 12; xv. 9, 10.
 Acts ix. 30.

† 10. Acts viii. 1.

† 21. Acts ix. 35.

† 28.

χρηματισαι τε πρωτον εν Αντιοχείᾳ τοὺς μαθη-
 τας Χριστιανούς.
 to have been styled and first in Antioch the disci-
 ples Christians.

27 Εν ταῖς ταῖς ἡμέραις κατήλθον ἀπο-
 In these and the days came down from
 Ιερουσαλὺν προφῆται εἰς Αντιοχείαν. 28 Ἀνασ-
 Jerusalem prophets into Antioch. Having
 τας δε εἰς ἐξ αὐτῶν, ὀνοματι Ἀγαβος, ἐσημανε-
 arisen and one of them, by name Agabus, signified
 δια τοῦ πνεύματος, λιμὸν μέγαν μέλλειν ἐσεσ-
 through the spirit, a famine great about is going
 θαι ἐφ' ὅλην τὴν οἰκουμένην· ὅστις καὶ ἐγένετο
 to be over whole the habitable? which also occurred
 ἐπὶ Κλαυδίου. 29 Τῶν δὲ μαθητῶν καθὼς ἡypo-
 under Claudius. The and disciples as was
 ρεῖτο τῖς, ὥρισαν ἕκαστος αὐτῶν εἰς διακονίαν
 able each, determined each one of them for a relief
 πεμψαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς·
 to send to the dwelling in the Judea brethren;
 30 ὃ καὶ ἐποίησαν, ἀποστέλλαντες πρὸς τοὺς
 which also they did, sending to the
 πρεσβυτέρους διὰ χειρὸς Βαρναβᾶ καὶ Σαῦλου.
 elders through hand of Barnabas and Saul.

ΚΕΦ. ΙΒ'. 12.

1 Καὶ ἐκείνῳ δὲ τὸν καιρὸν ἐπέβαλεν Ἡρώδης
 In that and the season put forth Herod
 ὁ βασιλεὺς τὰς χεῖρας, κακῶσαι τινὰς τῶν ἀπο-
 the king the hands, to afflict some of the from
 τῆς ἐκκλησίας, 2 ἀνείλε δὲ Ἰακώβον, τὸν ἀδελ-
 of the congregation, he killed and James, the bro-
 φόν Ἰωάννου, μαχαίρᾳ. 3 Καὶ ἰδὼν, ὅτι ἀρεστοὺν
 ther of John, with a sword. And having seen, that pleasing
 ἐστὶ τοῖς Ἰουδαίοις, προσέθετο συλλαβεῖν καὶ
 it is to the Jews, he proceeded to take also
 Πέτρον· (ἦσαν δὲ αἱ ἡμέραι τῶν ἀζύμων) 4 ὃν
 Peter; (they were and the days of the unleavened cakes,) whom
 καὶ πιάσας ἐθέτο εἰς φυλακὴν, παραδούς τεσ-
 also having seized he placed into a prison, having delivered to
 σσари τετραδίοις στρατιωτῶν φυλάσσειν αὐτόν,
 four sets of four soldiers to watch him,
 βουλομένος μετὰ τὸ πάσχα ἀναγαγεῖν αὐτόν
 intending after the passover to lead out him
 τῷ λαῷ. 5 Ὁ μὲν οὖν Πέτρος ἐτηρεῖτο ἐν τῇ
 to the people. The indeed therefore Peter was watched by the
 φυλακῇ· προσευχὴ δὲ ἦν ἐκτενὴς γινόμενῃ ὑπο-
 guard; prayer but was earnest was made by
 τῆς ἐκκλησίας * [πρὸς τὸν θεόν] ὑπὲρ αὐτοῦ.
 of the congregation [to the God] in behalf of him.
 6 Ὅτε δὲ ἐμῆλθεν αὐτὸν προαγεῖν ὁ Ἡρώδης,
 When but was about him to bring before the Herod,

great Crowd. And the DIS-
 CIPLES were styled † Chri-
 tians first in Antioch.

27 And in Those DA-
 † Prophets came down
 from Jerusalem to An-
 oeh;

28 And one of the
 named † Agabus, stand-
 up signified by the SPIRIT
 that a great Famine w-
 about to come on t-
 Whole HABITABLE; whi-
 also happened under Clau-
 dius.

29 And the DISCIPLES
 according to the ability
 each, determined to se-
 † Relief to the BROTHERS
 DWELLING IN JUDEA;

30 † which also they d-
 sending to the ELDERS
 the Hand of Barnabas a
 Saul.

CHAPTER XII.

1 Now at That TIM-
 Herod the KING put for
 his HANDS to injure som-
 of the CHURCH.

2 And he killed † Jam-
 the BROTHER of John w-
 the Sword.

3 And seeing that
 pleased the JEWS, he p-
 ceeded to arrest Peter and
 (and it was during t-
 DAYS of UNLEAVEN-
 BREAD;)

4 and having seized
 put him in Prison, deliv-
 ing him to Four Quar-
 mons of Soldiers to gua-
 him, intending after t-
 PASSOVER to lead him o-
 to the PEOPLE.

5 Therefore, indeed, P-
 TER was watched by t-
 GUARD; † but earn-
 Prayer was made * in l-
 behalf of the CHURCH.

6 But when HEROD w-
 about to bring him forw-
 ar

* VATICAN MANUSCRIPT.—5. to God—omit.

5. concerning him.

† 22. This name is only found in two other places in the New Testament, viz. Acts xxi. 23, and 1 Pet. iv. 16. Some understand it to have been given by Divine authority and so translate it; some think that it was a term of reproach applied to the followers of Christ, by the enemies; while others with much more probability suppose it was adopted by themselves both for convenience, and to keep out a term of reproach. † 1. Herod Agrippa, grandson of Herod the Great.

‡ 27. Acts ii. 17; xiii. 1; xv. 32; xxi. 9; 1 Cor. xii. 28; Eph. iv. 11. ‡ 28. Acts xxi. 1
 ‡ 30. Rom. xv. 26; 1 Cor. xvi. 1; 2 Cor. ix. 1. ‡ 30. Acts xii. 23. ‡ 2. Matt. iv. 2
 xi. 23. ‡ 5. 2 Cor. i. 10; Eph. vi. 18; 1 Thess. v. 17.

τη νυκτι ^{in the night} ^{that was the} ^{Peter} ^{sleeping} ^{between} ^{two} ^{soldiers}, ^{having been bound with chains} ^{two},
 φυλακες τε ^{guards} ^{and before} ^{the door} ^{watching the} ^{prison}.
 κην. ^{And lo,} ^{a messenger of Lord} ^{stood by,} ^{and}
 φως ^{alight} ^{shone in the} ^{building;} ^{having struck} ^{and the}
 πλευραν του Πιτρον, ^{side of the} ^{Peter,} ^{aroused} ^{him,} ^{saying,}
 Αναστα εν ταχει. ^{Arise} ^{in haste.} ^{And} ^{fell off} ^{of him} ^{the chains}
 σεis εκ των χειρων. ^{from the} ^{hands.} ^{Said} ^{and the messenger} ^{to}
 αυτον. ^{him,} ^{Gird thyself,} ^{and} ^{bind} ^{under} ^{the} ^{sandals}
 σου. ^{of thee.} ^{He did} ^{and} ^{so,} ^{And} ^{he says} ^{to him;}
 Περιβαλου το ιματιον σου, ^{Throw} ^{around} ^{the} ^{mantle} ^{of thee,} ^{and} ^{follow} ^{me.}
 και ^{And} ^{having gone out} ^{he followed} ^[him;] ^{and} ^{not} ^{knew,}
 οτι ^{that} ^{real} ^{it is} ^{that} ^{being done} ^{through} ^{the} ^{messenger,}
 αληθες ^{is} ^{εστι} ^{το} ^{γινομενον} ^{δια} ^{του} ^{αγγελου,}
 εδοκει ^{he} ^{saw} ^a ^{vision.} ¹⁰ ^{Διελθοντες} ^{δε}
 πρωτην ^{first} ^{guard} ^{and} ^{second,} ^{they came} ^{to} ^{the}
 πυλην ^{gate} ^{the} ^{iron} ^{that} ^{leading} ^{into} ^{the} ^{city,}
 ητις ^{which} ^{self-opened} ^{opened} ^{to} ^{them;} ^{and} ^{having gone out}
 προηλθον ^{went forward} ^{street} ^{one,} ^{and} ^{immediately} ^{stood} ^{the}
 αγγελος ^{messenger} ^{from} ^{him.} ¹¹ ^{Και} ^ο ^{Πιτρος} ^{γενομενος}
 εν ⁱⁿ ^{εαυτω,} ^{said,} ^{Now} ^I ^{know} ^{really,} ^{that} ^{said} ^{forth}
 τειλε ^{the} ^{Lord} ^{the} ^{messenger} ^{of} ^{himself,} ^{and} ^{delivered}
 με ^{me} ^{εκ} ^{χειρος} ^{Ηρωδου,} ^{and} ^{πασης} ^{της} ^{προσ-}
 οκειας ^{me} ^{out of} ^{hand} ^{of} ^{Herod,} ^{and} ^{all} ^{the} ^{expec-}
 του ^{tation} ^{of} ^{the} ^{people} ^{of} ^{the} ^{Jews.} ¹² ^{Συνιδων} ^{τε}
 ηλθεν ^{he} ^{came} ^{to} ^{the} ^{house} ^{of} ^{Mary} ^{the} ^{mother} ^{of} ^{John,}
 νου, ^{that} ^{being} ^{surnamed} ^{Mark,} ^{where} ^{were} ^{many}
 νοι ^{assembled} ^{and} ^{were} ^{praying.} ¹³ ^{Κρυ-}
 σαντος ^{knocking} ^{at} ^{him} ^{the} ^{door} ^{of} ^{the} ^{gateway,} ^{came}

on that NIGHT PETER was sleeping † between Two Soldiers, bound with two Chains; and the Guards before the door were watching the PRISON.

7 And behold, † an Angel of the Lord stood by him, and a Light shone in the Building; and striking PETER on the side, he awoke him, saying, "Arise quickly." And HIS CHAINS fell from his HANDS.

8 And the ANGEL said to him, "Gird thyself, and tie on thy SANDALS." And he did so. And he says to him, "Throw thy MANTLE around thee, and follow me."

9 And going out he followed him; and knew not THAT WHAT WAS DONE BY the ANGEL was real, but thought † he saw a Vision.

10 And having passed through the First and second Guard, they came to THAT IRON GATE that LEADS into the CITY, † which opened to them of itself; and going out they went forward one Street; and immediately the ANGEL withdrew from him.

11 And PETER becoming self-possessed, said, "Now I know truly, † That the Lord sent his ANGEL, and † delivered me from the Hand of Herod, and All the EXPECTATION of the JEWISH PEOPLE."

12 And reflecting, † he came to the HOUSE of Mary, the MOTHER of † THAT John, surnamed MARK; where many were assembled, and were praying.

13 And as he was knocking at the door of the

* VATICAN MANUSCRIPT.—0. him—omit.

† 0. Peter was bound to each of the soldiers, so that the least movement on his part to free himself from the chains, would awaken his guard. Two keepers were also stationed at the doors to prevent any ingress of his friends, or any egress on his part.

† 7. Acts v. 10. † 9. Acts x. 8, 17; xl. 5. † 10. Acts xvi. 26. † 11. Psa. xiv. 7; Dan. iii. 28; vi. 22; Heb. i. 14. † 11. Job v. 10; Psa. xxxiii. 18, 19; xxv. 22; ii. 3; xxvii. 10; 2 Cor. i. 10; 2 Pol. ii. 9. † 12. Acts iv. 23. † 13. Acts xv. 37.

χρηματισαι τε πρωτον εν Αντιοχεια τους μαθη-
to have been styled and first in Antioch the disci-
τας Χριστιανους.
ples Christians.

27 Εν ταυταις δε ταις ημεραις κατηλθον απο
In these and the days came down from
Ιεροσολυμων προφηται εις Αντιοχειαν. 28 Ανασ-
Jerusalem prophets into Antioch. Having
τας δε εις εξ αυτων, ονοματι Αγαβος, εσημανε
arisen and one of them, by name Agabus, signified
δια του πνευματος, λιμον μεγαν μελλειν εσεσ-
through the spirit, a famine great about is going
θαι εφ' ολην την οικουμενην· οστις και εγενετο
to be over whole the habitable? which also occurred
επι Κλαυδιου. 29 Των δε μαθητων καθως ηυπο-
under Claudius. The and disciples as was
ρειτο τις, ωρισαν εκαστος αυτων εις διακονιαν
able each, determined each one of them for a relief
πεμψαι τοις κατοικοουσιν εν τη Ιουδαια αδελφοις·
to send to the dwelling in the Judea brethren;
30 ο και εποησαν, αποσπειλαντες προς τους
which also they did, sending to the
πρεσβυτερους δια χειρος Βαρναβα και Σαυλου.
elders through hand of Barnabas and Saul.

ΚΕΦ. ΙΒ'. 12.

1 Και εκεινον δε τον καιρον επεβαλεν Ἡρωδης
In that and the season put forth Herod
ὁ βασιλεὺς τας χειρας, κακωσαι τινας των απο
the king the hands, to afflict some of the from
της εκκλησιας, 2 ανειλε δε Ιακωβον, τον αδελ-
of the congregation, he killed and James, the bro-
φον Ιωαννου, μαχαيرا. 3 Και ιδων, οτι αρεστον
ther of John, with a sword. And having seen, that pleasing
εστι τοις Ιουδαιοις, προσεθετο συλλαβειν και
it is to the Jews, he proceeded to take also
Πετρον· (ησαν δε αι ημεραι των αζυμων·) 4 ον
Peter; (they were and the days of the unleavened cakes,) whom
και πιασας εθετο εις φυλακην, παραδους τεσ-
also having seized he placed into a prison, having delivered to
σαρσι τετραδιοις στρατιωτων φυλασσειν αυτον,
four sets of four soldiers to watch him,
βουλομενος μετα το πασχα αναγαγειν αυτον
intending after the passover to lead out him
τω λαῳ. 5 Ο μιν ουν Πέτρος ετηρειτο εν τη
to the people. The indeed therefore Peter was watched by the
φυλακη· προσευχη δε ην εκτενης γινομενη υπο
guard, prayer but was earnest was made by
της εκκλησιας * [προς τον θεον] ὑπερ αυτου.
the congregation [to the God] in behalf of him.
6 Οτε δε εμελλεν αυτον προαγειν ὁ Ηρωδης,
When but was about him to bring before the Herod,

great Crowd. And the DIS-
CIPLES were styled † Chris-
tians first in Antioch.

27 And in Those DAYS
† Prophets came down
from Jerusalem to Anti-
och;

28 And one of them,
named † Agabus, standing
up signified by the SPIRIT
that a great Famine was
about to come on the
Whole HABITABLE; which
also happened under Clau-
dius.

29 And the DISCIPLES,
according to the ability of
each, determined to send
† Relief to the BRETHREN
DWELLING IN JUDEA;

30 † which also they did,
sending to the ELDERs by
the hand of Barnabas and
Saul.

CHAPTER XII.

1 Now at That TIME
Herod the KING put forth
his HANDS to injure SOME
of the CHURCH.

2 And he killed † James
the BROTHER of John with
the Sword.

3 And seeing that it
pleased the JEWS, he pro-
ceeded to arrest Peter also;
(and it was during the
DAYS of UNLEAVENED
BREAD;)

4 and having seized he
put him in Prison, deliver-
ing him to Four Quarter-
nions of Soldiers to guard
him, intending after the
PASSOVER to lead him out
to the PEOPLE.

5 Therefore, indeed, PE-
TER was watched by the
GUARD; † but earnest
Prayer was made * in his
behalf by the CHURCH.

6 But when HEROD was
about to bring him forward,

* VATICAN MANUSCRIPT.—5. to GOD—omit.

5. concerning him.

† 26. This name is only found in two other places in the New Testament, viz. Acts xxvi. 28, and 1 Pet. iv. 16. Some understand it to have been given by Divine authority and so translate it: some think that it was a term of reproach applied to the followers of Christ, by their enemies; while others with much more probability suppose it was adopted by themselves, both for convenience, and to keep out a term of reproach. † 1. Herod Agrippa, grand-son of Herod the Great.

‡ 27. Acts ii. 17; xiii. 1; xv. 32; xxi. 0; 1 Cor. xii. 28; Eph. iv. 11.
‡ 29. Rom. xv. 26; 1 Cor. xvi. 1; 2 Cor. ix. 1. ‡ 30. Acts xii. 25.
xx. 23. ‡ 5. 2 Cor. i. 10; Eph. vi. 18; 1 Thess. v. 17.

‡ 28. Acts xii. 10.
‡ 2. Matt. iv. 24.

ἦλθε παιδίσκη ὑπακούσαι, ὀνοματί 'Ροδῇ· ¹⁴ καὶ
a female servant to listen, by name Rhoda; and
 ἐπιγινούσα τὴν φωνὴν τοῦ Πέτρου, ἀπο τῆς
knowing the voice of the Peter, from the
 χαρᾶς οὐκ ἠνοιξε τὸν πυλῶνα· εἰσδραμούσα δὲ
joy not she opened the gate; having run in and
 ἀπηγγεῖλεν, ἕστησαν αὐτὸν Πέτρον πρὸ τοῦ πυλῶ-
told, to have stood the Peter before the gate.
 νος. ¹⁵ Οἱ δὲ πρὸς αὐτὴν εἶπον· Μαινῇ. Ἡ δὲ
The but to her said; Thou art mad. She but
 διισχυρίζετο οὕτως εἶχειν. ¹⁶ Οἱ δὲ ἐλέγον· Ὁ
confidently affirmed thus to be. They and said; The
 ἀγγέλος αὐτοῦ ἐστίν. Ὁ δὲ Πέτρος ἐπέμεινε
messenger of him it is. The but Peter continued
 κρούων· ἀνοίξαντες δὲ εἶδον αὐτόν, καὶ ἐξεστῆ-
knocking, having opened and they saw him, and were amazed.
 σαν. ¹⁷ Κατασεισάς δὲ αὐτοῖς τῇ χειρὶ· σιγᾶν,
having waved but to them the hand to be silent,
 διηγήσατο αὐτοῖς, πῶς ὁ κύριος αὐτὸν ἐξηγάγε-
he related to them, how the Lord him led
 ἐκ τῆς φυλακῆς. Εἶπε δὲ· Ἀπαγγεῖλατε Ἰακώ-
out of the prison. Said and, Report you to James
 βφ καὶ τοῖς ἀδελφοῖς ταῦτα. Καὶ ἐξελθὼν
and to the brethren these things. And going out
 ἐπορεύθη εἰς ἕτερον τόπον.
he went into another place.
¹⁸ Γενομένης δὲ ἡμέρας, ἦν ταραχος οὐκ ὀλί-
Having become and day, was a stir not small
 γος ἐν τοῖς στρατιώταις, τί ἀρὰ ὁ Πέτρος εἶχε
among the soldiers, what then the Peter was
 γετό. ¹⁹ Ἡρώδης δὲ ἐπζητήσας αὐτόν, καὶ μὴ
become, Herod and having sought him, and not
 εὑρών, ἀνακρίνας τοὺς φυλάκας, ἐκέλευσεν
having found, having examined the guards, commanded
 ἀπαχθῆναι· καὶ κατελθὼν ἀπο τῆς Ἰουδαίας εἰς
to be led off; and going down from the Judea into
 τὴν Καισαρείαν διέτριβεν. ²⁰ Ἦν δὲ θυμομαχῶν
the Caesarea he remained. He was and being enraged
 Τυριοῖς καὶ Σιδωνιοῖς· ὁμοθυμαδὸν δὲ παρήταν
with Tyrians and Sidonians, with one mind but was present
 πρὸς αὐτόν, καὶ πείσαντες Βλάστον, τὸν ἐπι-
with him, and having persuaded Blastus, that over
 τοῦ κοιτῶνος τοῦ βασιλέως, ᾗοντο εἰρῆνῃν·
the bed-chamber of the king, desired peace,
 δια το τρεφεσθαι αὐτῶν τὴν χώραν ἀπο τῆς
because that to be nourished of them the country from of the
 βασιλικῆς. ²¹ Τακτὴ δὲ ἡμέρᾳ ὁ Ἡρώδης ἐνδυ-
king. On a set and day the Herod having
 σαμενος ἐσθῆτα βασιλικήν, καὶ καθίσας ἐπὶ τοῦ
put on apparel royal, and having sat down on the
 θήματος, ἐδημηγόρει πρὸς αὐτοὺς. ²² Ὁ δὲ
throne, made a speech to them. The but

ΟΑΤΕ, a female servant named Rhoda, came to listen.

14 And having recognised PETER'S VOICE, she opened not the GATE from JOY, but running in, told them that Peter was standing at the GATE.

15 And THEY said to her, "Thou art mad." But SHE strongly asserted that it was so. And THEY said, "It is his ANGEL."

16 But PETER continued knocking; and having opened they saw him, and were astonished.

17 † And waving his hand for them to be silent, he related to them how the LORD conducted him out of the PRISON. And he said, "Tell these things to James and to the BRETHREN." And going out, he went into Another Place.

18 Now when it was Day, there was no small Commotion among the SOLDIERS, as to what had become of PETER.

19 And Herod having sought for him, and not finding him, examined the GUARDS, and commanded them to be led away to execution. And going down from JUDEA to CAESAREA, he abode there.

20 And he was highly displeased with the Tyrians and Sidonians, but they came with one accord to him, and having persuaded that Blastus who was over the KING'S CHAMBER, they desired Peace; because [their COUNTRY WAS NOURISHED from that of the KING'S].

21 And on † an appointed Day, * Herod having put on his royal Robes, and sitting upon the THRONE, made an oration to them.

* VATICAN MANUSCRIPT.—21. Herod.

† 21. This appointed day appears to have been the second day of the Games then celebrating in honor of Cesar. This history is remarkably confirmed by Josephus. See Ant. xix. 7, 2

‡ 17. Acts xlii 10; xix 33. xxi 40.

‡ 20. 1 Kings v. 9, 11.

δημος ἐπεφώνει· Θεοῦ φωνή, καὶ οὐκ ἀνθρώπου.
people shouted; Of a god a voice, and not of a man.
22 Παράχρημα δὲ ἐπάταξεν αὐτὸν ἀγγέλος
Immediately and struck him a messenger
 κυρίου, ἀνθ' ὧν οὐκ ἔδωκε δόξαν τῷ θεῷ· καὶ
of Lord, because not he gave glory to the God, and
 γενομένος σκωληκοβρώτος, ἐξέψυξεν. **24** Ὁ δὲ
being eaten of worms, he breathed out. The and
 λογος τοῦ θεοῦ ἤξανε καὶ ἐπληθύνετο. **25** Βαρ-
word of the God grew and was multiplied. Bar-
 ναβας δὲ καὶ Σαῦλος ὑπέστρεψαν ἐξ Ἱερουσα-
na-bas and and Saul returned from Jerusa-
 λημ, πληρώσαντες τὴν διακονίαν, συμπαραλα-
lem, having fulfilled the service, having brought
 βόντες καὶ Ἰωάννην τὸν ἐπικληθέντα Μάρκον.
along also John that having been surnamed Mark.

ΚΕΦ. ιγ. 13.

1 Ἦσαν δὲ * [τινες] ἐν Ἀντιοχείᾳ κατὰ τὴν
Were and [some] in Antioch in the
 οὐσαν ἐκκλησίαν προφῆται καὶ διδασκαλοὶ, ὁ,
being congregation prophets and teachers, the,
 τε Βαρναβας καὶ Συμεὼν ὁ καλούμενος Νίγερ,
both Barnabas and Symeon that being called Black,
 καὶ Λουκίος ὁ Κυρηνάιος, Μανᾶν τε, Ἡρώδου
and Lucius the Cyrenian, Manaen also, of Herod
 τοῦ τετραρρχοῦ συντροφός, καὶ Σαῦλος. **2** Λέ-
the tetrarch a foster brother, and Saul. Serv-
 τουργούντων δὲ αὐτῶν τῷ κυρίῳ καὶ νηστεύον-
ing and of them the Lord and fasting,
 των, εἶπε τὸ πνεῦμα τὸ ἅγιον· Αφορίσατε δη-
said the spirit the holy, Separate you indeed
 μαί τον Βαρναβαν καὶ * [τον] Σαῦλον εἰς τὸ
for me the Barnabas and [the] Saul for the
 ἔργον, ὃ προσκεκλημαι αὐτούς. **3** Τότε νηστεύ-
work which I have called them. Then having
 σάντες καὶ προσευξάμενοι, καὶ ἐπιθέντες τὰς
fasted and having prayed, and having laid the
 χεῖρας αὐτοῖς, ἀπέλυσαν. **4** Οὗτοι μὲν οὖν
hands to them, they sent forth. Three indeed then
 ἐκτεμφθέντες ὑπο τοῦ πνεύματος τοῦ ἁγίου,
having been sent forth by the spirit the holy,
 κατήλθον εἰς τὴν Σελεύκειαν, ἐκεῖθεν τε ἀπε-
went down into the Seleucia, thence and sailed
 πλεύσαν εἰς τὴν Κύπρον. **5** Καὶ γενομένοι ἐν
into the Cyprus. And having arrived in
 Σαλαμίνι, κατήγγελλον τὸν λόγον τοῦ θεοῦ ἐν
Salamin, they announced the word of the God in
 ταῖς συναγωγαῖς τῶν Ἰουδαίων· εἶχον δὲ καὶ
the synagogues of the Jews; they had and also
 Ἰωάννην ὑπηρέτην. **6** Διελθόντες δὲ ὅλην τὴν
John an attendant. Having gone through and whole the
 νήσον ἄχρι Παφου, εὗρον τινὰ μαγόν, ψευδο-
island to Paphos, they found a certain magician, a false
 προφήτην Ἰουδαίου, ᾧ ὄνομα Βαρισησους, **7** ὃς
prophet a Jew, to whom a name Barjesous, who

22 And the PEOPLE shouted, "It is the Voice of a God, and not of a Man."

23 And instantly an Angel of the Lord smote him, because he gave not Glory to God; and being eaten with worms, he expired.

24 But the word of * God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, having fulfilled the SERVICE, † taking with them also THAT John who was SURNAMED MARK.

CHAPTER XIII.

1 And there were Prophets and Teachers in the CONGREGATION at Antioch;—BARNABAS, and THAT SIMÉON CALLED NIGER, and LUCIUS, the CYRENIAN, and MANAEN, a foster-brother of HEROD the TETRARCH, and SAUL.

2 And while they were serving the LORD and fasting, the HOLY SPIRIT said, "Separate to me BARNABAS and SAUL for the work to which I called them."

3 Then † having fasted and prayed, and laid their HANDS on them, they sent them forth.

4 They, therefore, having been sent out by the * HOLY SPIRIT, went down to * Seleucia; and from thence they sailed to * Cyprus.

5 And having arrived at Salamis, they announced the WORD of GOD in the SYNAGOGUES of the JEWS; and they also had John for an Attendant.

6 And having gone through the Whole ISLAND to PAPHOS, they found † * a Certain Magician, a False prophet, a Jew, whose Name was Bar-Jesus,

* VATICAN MANUSCRIPT.—24. the LORD grew.
 3. HOLY SPIRIT. 4. Seleucia. 4. Cyprus.
 † False-Prophet.

1. some—omit. 2. the—omit.
 6. a Certain Man, a Magician, a

ην συν τῷ ἀνθυπατῷ Σέργιῳ Παύλῳ, ἀνδρὶ
was with the proconsul Sergius Paulus, a man
συνετῷ. Οὗτος προσκαλεσάμενος Βαρναβαν καὶ
intelligent. This having summoned Barnabas and
Σαῦλον, ἐπεζητήσεν ἀκουσαὶ τὸν λόγον τοῦ
Saul, desired to hear the word of
θεοῦ. ⁸ Ἀνθίστατο δὲ αὐτοῖς Ἐλύμας ὁ μαγός,
God. Stood against but them Elymas the magician,
(οὕτω γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ,) ⁹
(thus for is translated the name of him,) seeking
ζητῶν διαστρεφάτω ἀνθυπατὸν ἀπο τῆς πί-
seeking to turn away the proconsul from the faith.
στεως. ⁹ Σαῦλος δὲ (ὁ καὶ Παῦλος) πλησθεὶς
Saul but (he also Paul) being filled
πνεύματος ἁγίου, * [καὶ] ἀτενίσας εἰς αὐτόν,
of spirit holy, [and] having looked earnestly on him,
¹⁰ εἶπεν ὁ πληρὸς πᾶτος δούλου καὶ πᾶτος
said; O full of all deceit and of all
ραδιουργίας, υἱὲ διαβόλου, ἐχθρὲ πᾶτος δικαιοσυ-
ready working, O son of an accuser, enemy of all righteom-
νης, οὐ παύσῃ διαστρεφῶν τὰς ὁδοὺς κυρίου τὰς
ness, not wilt thou cease perverting the ways of Lord the
εὐθείας; ¹¹ Καὶ νῦν ἰδοὺ, χεὶρ κυρίου ἐπὶ σε,
straight? And now lo, a hand of Lord on thee,
καὶ ἐσθ' τυφλός, μὴ βλέπων τὸν ἥλιον ἀχρὶ
and thou shalt be blind, not seeing the sun till
καιροῦ. Παραχρήμα δὲ ἐπέπεσεν ἐπ' αὐτόν
a season. Immediately and fell on him
ἀχλὺς καὶ σκοτὸς· καὶ περιάγων ἐζητεῖ χεῖρα-
a mist and darkness; and going about he sought guides.
γωγούς. ¹² Τότε ἰδὼν ὁ ἀνθυπατος τὸ γεγονός,
Then seeing the proconsul that having been done,
ἐπίστευσεν, ἐκπλησσομένους ἐπὶ τῇ διδασκίᾳ τοῦ
believed, being astonished at the teaching of the
κυρίου.
Lord.

¹³ Ἀναχθέντες δὲ ἀπο τῆς Πάφου οἱ περὶ τοῦ
Having set sail and from the Paphos those about the
Παυλον, ἦλθον εἰς Πέργην τῆς Παμφυλίας.
Paul, came into Perga of the Pamphylia.
Ἰωάννης δὲ, ἀποχωρήσας ἀπ' αὐτῶν, ὑπέστρε-
John but, having gone away from them, returned
ψεν εἰς Ἱερουσόλυμα. ¹⁴ Αὐτοὶ δὲ διελθόντες
into Jerusalem. They and having passed through
ἀπο τῆς Περγῆς παρεγένοντο εἰς Ἀντιόχειαν
from the Perga went to Antioch
τῆς Πισιδίας, καὶ εἰσελθόντες εἰς τὴν συναγω-
of the Pisidia, and having entered into the synagogue
γὴν τῇ ἡμέρᾳ τῶν σαββάτων, ἐκάθισαν. ¹⁵ Μετὰ
in the day of the sabbaths, they sat down. After
δὲ τὴν ἀναγνώσιν τοῦ νομοῦ καὶ τῶν προφητῶν,
and the reading of the law and the prophets,
ἀπεστείλαν οἱ ἀρχισυναγωγοὶ πρὸς αὐτοὺς,
sent the synagogue-rulers to them,
λεγοντες· Ἄνδρες ἀδελφοί, ἐἴ ἐστι λόγος ἐν
saying; Men brethren, if is a word in
ὑμῖν παρακλήσεως πρὸς τὸν λαόν, λεγετέ·
you of consolation to the people, say you.

7 who was with the PROCONSUL, Sergius Paulus, an intelligent Man. This man having called for Barnabas and Saul desired to hear the word of God.

8 But Elymas, the MAGICIAN, (for so his NAME is translated,) opposed them, seeking to turn away the PROCONSUL from the FAITH.

9 Then THAT Saul, also called Paul, being filled with holy Spirit, looking intently on him, said,

10 "O full of All Deceit, and of All Imposture! Son of an Accuser! Enemy of all Righteousness! wilt thou not cease to pervert the STRAIGHT WAYS of the Lord?"

11 And now, behold, the Hand of the Lord is upon thee; and thou shalt be blind, not seeing the SUN for a Season.* And immediately a Mist and darkness fell on him, and going about he sought Guides.

12 Then the PROCONSUL seeing THAT HAVING BEEN DONE, believed, being astonished at the TEACHING of the LORD.

13 And sailing from PAPHOS, THOSE with * Paul came to PERGA in PAMPHYLIA; † but John having withdrawn from them, returned to Jerusalem.

14 And THESE, having passed through from PERGA, came to ANTIOCH in PISIDIA, and † went into the SYNAGOGUE on the DAY of the SABBATHS, and sat down.

15 And † after the READING of the LAW and the PROPHETS, the SYNAGOGUE-RULERS sent to them, saying, "Brethren, if * any one among you have a Word of EXHORTATION for the PEOPLE, speak."

* VATICAN MANUSCRIPT.—0, and—omit. 15. any one among you have a Word of.

11. on him—omit.

13. Paul

† 13. Acts xv. 33. et. 27.

† 14. Acts xvi. 13. xvii. 2; xviii. 4.

‡ 15. Luke iv.

16 Αναστας δε Παυλος, και κατασεισας τη χειρι,
Having stood up and Paul, and having waved the hand,
ειπεν· Ἀδρες Ἰσραηλιται, και οἱ φοβουμενοι
said; Men Israelites, and those fearing
 τον θεον, ακουσατε. **17** Ὁ θεος του λαου του-
the God, hear you. The God of the people this
 του εξελεξατο τους πατερας ἡμων και τον
chose the fathers of you; and the
 λαον ὑψωσεν εν τη παροικια εν γη Αιγυπτω,
people exalted in the sojourning in land of Egypt,
 και μετα βραχιονος ὑψηλουν εξηγαγεν αυτους εξ
and with an arm lifted up he brought them out of
 αυτης· **18** και ὡς τεσσαρακονταετη χρονον ετρο-
ket; and about forty years time he
 φορρησεν αυτους εν τη ερημῳ· **19** * [και] καθε-
nourished them in the desert; [and] having
 λων εθνη ἑπτα εν γη Χανααν, κατακληρονο-
made out nations seven in land of Canaan, he distributed
 τασεν αυτοις την γην αυτων. **20** Και μετα
by lot to them the land of them. And after
 ταυτα ὡς ετεσι τετρακοποιοις και περτηκοντα
these things about years four hundred and fifty
 εδωκε κριτας, ἕως Σαμουηλ του προφητου.
he gave judges, till Samuel the prophet.
21 Κακειθεν ηρτησαντο βασιλεα, και εδωκεν
And then they asked for a king, and gave
 αυτοις ὁ θεος τον Σαουλ υιον Κις, ανδρα εκ
to them the God the Saul son of Kish, a man of
 φυλης Βεριαμιν, ετη τεσσαρακοντα. **22** Και
tribe of Benjamin, years forty. And
 μεταστησας αυτον, ηγειρεν αυτοις τον Δαυιδ
having removed him, he raised up to them the David
 εις βασιλεα, 'ω και ειπε μαρτυρησας· Εύρον
for a king, to whom also he said having testified; I found
 Δαυιδ, τον του Ιεσσα, * [ανδρα] κατα την
David, that of the Jesse, [a man] according to the
 καρδιαν μου, ὃς ποιησει παντα τα θεληματα
heart of me, who will do all the will
 μου. **23** Τουτου ὁ θεος απο του σπερματος κατ'
of me. This the God from the seed according to
 επαγγελιαν ηγαγε τῷ Ἰσραηλ σωτηρα Ἰησουν,
promise brought forth to the Israel a Savior Jesus,
24 προκηρυξαντος Ἰωαννου προ προσωπου της
having announced before of John before face of the

16 Then Paul standing up, and waving his hand, said, "Israelites! and you who fear God, listen!"

17 The God of the people of Israel chose our FATHERS, and elevated the PEOPLE during their EXILE in the Land of Egypt, and brought them out of it with an uplifted Arm.

18 And for a period of Forty Years he nourished them in the DESERT;

19 and having cast out seven Nations in the Land of Canaan, he distributed their LAND to them by Lot.

20 And after these things, he gave Judges about four hundred and fifty Years, till Samuel the PROPHET.

21 And then they asked for a King; and God gave them SAUL, the Son of Kish, a Man of the Tribe of Benjamin, for forty Years.

22 And having removed him, he raised up to them DAVID for a King; to whom also giving testimony, he said, 'I have found David, the son of JESSE, a Man according to my HEART, who will perform All my WILL.'

23 From This man's POSTERITY, according to Promise, God brought forth to ISRAEL a Savior, JESUS;

24 John having previously proclaimed, before his APPEARANCE, an Im-

* VATICAN MANUSCRIPT.—17, the PEOPLE of ISRAEL. 19, And—omit. 19, gave them JESUS for an inheritance, about four hundred and fifty Years. And after that he gave them Judges till Samuel the Prophet.

22, a man—omit.

† 20. A difficulty occurs here which has very much puzzled Biblical chronologists. The date given here is at variance with the statement found in 1 Kings vi. 1. There have been many solutions offered, but only one which seems entirely satisfactory, i. e., that the text in 1 Kings vi. 1, has been corrupted, by substituting the Hebrew character *daleth* (4) for *hay* (5), which is very similar in form. This would make 580 years (instead of 480) from the exodus to the building of the temple, and exactly agree with Paul's chronology.

1 17. Dent. vii. 6, 7. 1 17. Psa. cv. 23, 24; Acts vii. 17. 1 17. Exod. xiii. 14, 16.
 1 18. Num. xiv. 33, 34; Psa. xcv. 9, 10; Acts vii. 36. 1 19. Dent. vii. 1. 1 19. Josh.
 xiv. 1, 2; Psa. lxxviii. 65. 1 20. Judges ii. 10. 1 20. 1 Sam. xiii. 20. 1 21. 1
 Sam. xiii. 14, 15; 1 K. i. 1. 1 22. 1 Sam. xv. 23, 26, 28; xvi. 1; Psa. xiii. 11. 1 22. 1 Sam.
 xvi. 13; 2 Sam. ii. 4; v. 3. 1 22. Psa. lxxix. 20. 1 22. 1 Sam. xiii. 11; Acts vii. 40.
 1 23. Psa. xl. 1; Luke i. 32, 33; Acts ii. 30; Rom. i. 3. 1 23. 2 Sam. vii. 12; Psa. cxxxii.
 11. 1 23. Matt. i. 21. 1 24. Matt. iii. 1; Luke iii. 3.

εἰσοδου αὐτου βαπτισμα μετανοιας παντι τῷ
entrance of him a dipping of reformation to all the
λαῷ Ἰσραηλ. 25 Ὡς δὲ ἐπληρουν ὁ Ἰωαννης τον
people Israel. As and was fulfilling the John the
δρομον, ελεγε· Τίνα με ὑπονοεῖτε εἶναι; οὐκ
race, he said; Who me do you suppose to be? not
εἰμι ἐγώ, ἀλλ' ἰδου, ἐρχεται μετ' ἐμε, οὗ οὐκ
am I, but lo, comes after me, of whom not
εἰμι ἀξίος τοῦ ὑποδήματος των ποδων λυσαι.

26 Ἄνδρες ἀδελφοί, υἱοὶ γένους Ἀβρααμ, καὶ
Men brethren, sons race of Abraham, and
οἱ ἐν ὑμῖν φοβούμενοι τον θεον, ἐμιν ὁ λογος
those among you fearing the God, to you the word
της σωτηριας ταυτης ἀπεσταλ. 27 Οἱ γὰρ
of the salvation this is sent: Those for
κατοικοῦντες ἐν Ἱερουσαλῆμ, καὶ οἱ ἀρχοντες
dwelling in Jerusalem, and the rulers

αὐτων, τούτων ἀγνοήσαντες, καὶ τὰς φωνὰς
of them, him not knowing, and the voices
των προφητων τὰς κατὰ παν σαββατον ἀναγι-
of the propheta those in every sabbath being
νωσκομενας, κρίναντες ἐπληρώσαν. 28 Καὶ μη-
read, judging fulfilled. And no
δεμίαν αἰτίαν θανάτου εὑρόντες, ᾗτησαν
one cause of death having found, they asked

Πιλατον ἀναيرهθῆναι αὐτον. 29 Ὡς δὲ ἐτελεσαν
Pilate to kill him. When and they finished
παντα τὰ περὶ αὐτου γεγραμμενα, καθέλον-
all the things concerning him having been written, having taken

τες ἀπο του ξυλου, ἐθήκαν εἰς μνημεῖον. 30 Ὁ
down from the cross, they placed in a tomb. The
δὲ θεος ᾗγειρεν αὐτον ἐκ νεκρων, 31 ὃς ὠφθῆ
but God raised him out of dead ones, who appeared

ἐπὶ ἡμερας πλείους τοῖς συναναβασιν αὐτῷ ἀπο
on days many to those having gone up with him from
της Γαλιλαίας εἰς Ἱερουσαλῆμ, οἵτινες εἰσι
of the Galilee into Jerusalem, who are

μαρτυρες αὐτου πρὸς τον λαον. 32 Καὶ ἡμεῖς
witnesses of him to the people. And we

ὑμᾶς εὐαγγελίζομεθα τὴν πρὸς τοὺς πατέρας
you address with glad tidings that to the fathers
ἐπαγγελίαν γενομένην, ὅτι ταυτην ὁ θεος ἐκ-
promise having been made, that this the God has

πτεπληρωκε τοῖς τέκνοις αὐτων ἡμῖν, ἀναστήσας
fulfilled to the children of them to us, having raised up

Ἰησοῦν. 33 ὡς καὶ ἐν τῷ πρώτῳ ψαλμῷ γεγραπ-
Jesus, as also in the first psalm it is written,

ταί· Τίος μου εἶ σύ, ἐγὼ σημερον γεγεννηκα
A son of me art thou, I to-day have begotten

mersion of Reformation to
All the PEOPLE of ISRAEL.
25 And as John was ful-
filling his race, he said,
‡ * Whom do you suppose
me to be? I am not he;
but behold, one comes
after me, the SANDALS of
Whose FEET I am not wor-
thy to untie.

26 Brethren, sons of the
Family of Abraham, and
those among you who
FEAR GOD, ‡ to you is the
WORD of this SALVATION
* sent.

27 For those DWELL-
ING in Jerusalem, and
their RULERS, ‡ not know-
ing him, nor the DECLA-
RATIONS of the PROPHETS
‡ which are READ Every
Sabbath, ‡ have fulfilled
them in judging him.

28 ‡ And without hav-
ing found any Cause of
Death they desired Pilate
to kill him.

29 And when they had
finished ALL things WRIT-
TEN concerning him, ‡ hav-
ing taken him down from
the cross, they laid him
in a Tomb.

30 ‡ But God raised
him from the Dead;

31 ‡ and he appeared
for several Days to those
who went up with him
from GALILEE to Jerusa-
lem, who are his Witnesses
to the PEOPLE.

32 And we announce
glad tidings to you, ‡ the
PROMISE which was made
to the FATHERS; because
God has fulfilled this to
* us their CHILDREN, hav-
ing raised up Jesus;

33 as it is written also
in the ‡ * SECOND Psalm,
‡ Thou art my Son; this
day I have begotten thee.

* VATICAN MANUSCRIPT.—25. What think you that. 26. sent forth. For. 32. our children, having. 33. second Psalm.

‡ 33. The two first Psalms as they stand in our editions, were anciently joined together. See *Wetstein*. *Griesbach* has followed some MSS which have *first* instead of *second*. So also *Tischendorf*. The common reading, however, has been adopted, which agrees with the Vat. MS.

‡ 26. Matt. iii. 11; Mark i. 7; Luke iii. 16; John i. 20, 27. ‡ 26. Matt. x. 6: Luke xxiv. 47; Acts iii. 26; ver. 40. ‡ 27. Luke xxiii. 34; Acts iii. 17; 1 Cor. ii. 8. ‡ 27. Acts xv. 21. ‡ 27. Luke xxiv. 20, 41; Acts xxviii. 23. ‡ 28. Matt. xxviii. 22; x. 4; Acts i. 13, 14. ‡ 29. Matt. xxviii. 50, &c. ‡ 30. Matt. xxviii. 6; Acts ii. 24; iii. 13, 15, 20, v. 30. ‡ 31. Acts i. 3; 1 Cor. xv. 5—7. ‡ 32. Gen. xii. 3; xxii. 12; Acts xvi. 6; Gal. iii. 10. ‡ 33. Psal. ii. 7, Heb. i. 5, v. 4.

σε. ³⁴ Ὅτι δε ἀνέστησεν αὐτὸν ἐκ νεκρῶν,
 there. Because and he raised him out of dead-
 οὐκέτι μέλλοντα ὑποστρέφειν εἰς διαφθοράν,
 no more being about to return to corruption,
 οὕτως εἰρηκεν. Ὅτι δώσω ὑμῖν τὰ ὅσια Δαυὶδ
 thus he said; That I will give to you the holy things of David
 τὰ πιστά. ³⁵ Διὸ καὶ ἐν ἑτέρῳ λέγει· Οὐ
 the faithful. Therefore also in another he says; Not
 δώσεις τὸν ὅσιον σου ἰδεῖν διαφθοράν.
 thou wilt permit the holy one of thee to see corruption.
³⁶ Δαυὶδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρετήσας τῇ
 David indeed for own generation served by the
 τοῦ θεοῦ βουλῇ ἐκοιμήθη, καὶ προστεθεὶ πρὸς
 of the God will fell asleep, and was laid with
 τοὺς πατέρας αὐτοῦ καὶ εἶδε διαφθοράν. ³⁷ Ὁν δὲ
 the fathers of himself and saw corruption; whom but
 ὁ θεὸς ἤγειρεν, οὐκ εἶδε διαφθοράν. ³⁸ Γνωσ-
 the God raised up, not saw corruption. Known
 τοῦ οὖν ἐστὼ ὑμῖν, ἀνδρες ἀδελφοί, ὅτι δια-
 therefore let it be to you, men brethren, that through
 τούτου ὑμῖν ἀφεσις ἁμαρτιῶν καταγγέλλεται·
 this to you forgiveness of sins is announced;
³⁹ καὶ ἀπο πάντων, ὧν οὐκ ᾔδυνηθητε ἐν τῷ
 and from all things, which not you are able by the
 ἰσχυρῷ Μωσέως δικαιωθῆναι, ἐν τούτῳ πᾶς ὁ
 law of Moses to be justified, in him every one tho
 πιστεύων δικαιούται. ⁴⁰ Βλέπετε οὖν, μὴ
 believing is justified. See then, not
 ἐπελθῇ ἐφ' ὑμᾶς τὸ εἰρημένον ἐν τοῖς προφη-
 may come upon you that having been spoken by the prophets;
 ταῖς. ⁴¹ Ἰδετε οἱ καταφρονῶνται. καὶ θαυμάσατε,
 behold you the despisers, and wonder you,
 καὶ ἀφανισθῆτε· ὅτι ἐργὸν ἐγὼ ἐργάζομαι ἐν
 and disappear you, because a work I work in
 ταῖς ἡμέραις ὑμῶν, ἐργὸν, ᾧ οὐ μὴ πιστευ-
 the days of you, a work, which not not you would
 σῆτε, εἰν τις ἐκδιηγῆται ὑμῖν. ⁴² Ἐξιόντων δὲ
 believe, if one should narrate to you. Having gone out and
 αὐτῶν, παρεκαλουν εἰς τὸ μεταξὺ σαββατῶν
 of them, they desired on the sabbath
 λαλῆσθαι αὐτοῖς τὰ ῥήματα ταῦτα. ⁴³ Λυθεί-
 to be spoken to them the words these. Being broken
 σης δὲ τῆς συναγωγῆς, ἠκολοίθησαν πολλοὶ
 up and the synagogue, followed many
 τῶν Ἰουδαίων καὶ τῶν σεβομένων προσηλυτῶν
 of the Jews and of the worshipping proselytes
 τῷ Παύλῳ καὶ τῷ Βαρναβᾷ· οἵτινες προσλα-
 the Paul and the Barnabas, who speaking
 λούκτες αὐτοῖς, ἐπειθον αὐτοὺς προσμένειν τῇ
 to them, persuaded them to continue in the

³⁴ And because he raised him from the Dead, no more to return to Corruption, he has spoken thus, † 'I will give you the SURE MERCIES of David.'

³⁵ Therefore also in another place he says, † 'Thou wilt not permit thy HOLY ONE to see Corruption.'

³⁶ For David, indeed, having in his Own Generation served the WILL of God, † fell asleep, and was laid with his FATHERS, and saw Corruption;

³⁷ but he whom God raised up saw not Corruption.

³⁸ Be it therefore known to you, Brethren, † That through him Forgiveness of Sins is proclaimed to you;

³⁹ † and by him EVERY ONE who BELIEVES is justified from all things, from which you could not be justified by the LAW of Moses.

⁴⁰ See then that WHAT is spoken in † the PROPHETS may not come upon you;

⁴¹ 'Behold, DESPISERS, and wonder, and 'disappear; For I perform a Work in your DAYS, a Work which you will by no means believe, though one should declare it to you.'

⁴² And they having gone out, * it was thought proper that these words should be spoken to them on the NEXT Sabbath.

⁴³ And when the SYNAGOGUE was broken up, many of the Jews and RELIGIOUS Proselytes followed PAUL and BARNABAS, who, speaking in them, persuaded them to

* VATICAN MANUSCRIPT.—42. it was thought proper that these words should be spoken.

† 34. 1. Cor. xv. 20. † 35. Psal. xli. 10; Acts ii. 31. † 36. 1. Kings ii. 10; Acts ii. 34. Luke xxiv. 47. † 37. Rom. vi. 24; viii. 3; † 38. 1. John ii. 12. † 39. 1. Cor. x. 11; 1. Tim. ii. 13.

χαριτι του θεου. ⁴⁴ Τῷ τε εχομένῳ σαββατῷ
 favor of the God. On the and coming sabbath,
 σχεδόν πᾶσα ἡ πόλις συνηχθεῖ ἀκοῦσαι τὸν
 almost all the city came together to hear the
 λόγον του θεου. ⁴⁵ Ἰδόντες δὲ οἱ Ἰουδαῖοι τοὺς
 word of the God. Seeing and the Jews the
 ὄχλους, ἐπληθίσθησαν (ζηλοῦν, καὶ ἀντελέγον
 crowds, they were filled of zeal, and spoke against
 τοῖς ὑπο τοῦ Παύλου λεγομένοις, * [ἀντιλε-
 the things by the Paul being spoken, (contra-
 γόντες καὶ) βλασφημούντες. ⁴⁶ Παρρησιασα-
 dicting and) blaspheming. Speaking
 μένοι δὲ ὁ Παῦλος καὶ ὁ Βαρναβᾶς εἶπον·
 freely and the Paul and the Barnabas said;
 ὅτι μιν ἦν ἀναγκαῖον πρῶτον λαλήθῃναι τὸν
 for you it was necessary first to be spoken the
 λόγον του θεου· ἐπειδὴ * [δὲ] ἀπωθίσεσθε αὐτὸν,
 word of the God: since (but) you thrust away him,
 καὶ οὐκ ἀξίους κρίνετε ἑαυτοὺς της αἰωνίου
 and not worthy judge yourselves of the age-lasting
 ζωῆς, ἰδοὺ, στρεφομεθα εἰς τὰ ἔθνη. ⁴⁷ Οὕτω
 life, lo, we turn to the gentiles. Thus
 γὰρ ἐντεταλταὶ ἡμῖν ὁ κύριος· Τεθεῖκα σε εἰς
 for has commanded us the Lord, I have set thee for
 φῶς ἐθνῶν, τοῦ εἶναι σε εἰς σωτηρίαν ἕως ἐσχά-
 a light of nations, the to be thee for salvation to and
 του της γῆς. ⁴⁸ Ἀκούοντα δὲ τὰ ἔθνη ἐχαίρουν,
 of the earth. Having heard and the gentiles rejoiced,
 καὶ ἐδοξάζον τὸν λόγον του κυρίου· καὶ ἐπισ-
 and glorified the word of the Lord; and be-
 τευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰωνίαν.
 lived as many as were having been disposed for life age-lasting.
⁴⁹ Διεφερέτω δὲ ὁ λόγος του κυρίου δι' ὅλης
 Was published and the word of the Lord through whole
 της χώρας. ⁵⁰ Οἱ δὲ Ἰουδαῖοι παρωτρύναν τὰς
 of the country. The but Jews stirred up the
 σεβόμενας γυναῖκας τὰς εὐσχημόνας, καὶ τοὺς
 religious women the honorable, and the
 πρῶτους της πόλεως, καὶ ἐπηγείραν διωγμὸν
 chiefs of the city, and raised a persecution
 ἐπὶ τὸν Παῦλον καὶ τὸν Βαρναβάν, καὶ ἐξεβάλον
 against the Paul and the Barnabas, and cast out
 αὐτοὺς ἀπο τῶν ὁρίων αὐτῶν. ⁵¹ Οἱ δὲ ἐκτινα-
 them from the borders of them. They but having
 ξαμένοι τὸν κονιορτὸν τῶν ποδῶν αὐτῶν ἐπ'
 shaken off the dust of the feet of them against
 αὐτοὺς, ἦλθον εἰς Ἰκόνιον.
 them, came into Iconium.

⁵² Οἱ δὲ μαθηταὶ ἐπληρύνοντο χαρὰς καὶ πνευ-
 The and disciples were filled joy and spirit
 ματος ἁγίου. ΚΕΦ. ιδ'. 14. ¹ Ἐγένετο δὲ ἐν
 holy. It happened and in

continuous in the FAVOR of GOD.

⁴⁴ And on the FOLLOWING Sabbath, almost the Whole CITY assembled to hear the word of GOD.

⁴⁵ And the JEWS seeing the crowds, were filled with Envy, and opposed the things spoken by * Paul, blaspheming.

⁴⁶ And both PAUL and BARNABAS speaking freely, said, * "It was necessary for the word of GOD first to be spoken to you, † but since you thrust it away from you, and judge yourselves unworthy of APOSTOLIC Life, behold, I we turn to the GENTILES.

⁴⁷ For thus the LORD has commanded us: † I have set thee for a Light of Nations, that thou shouldst be for Salvation to the Extremity of the EARTH."

⁴⁸ And the GENTILES having heard this, rejoiced, and glorified the word of * the LORD; and as many as were disposed for eternal Life, believed.

⁴⁹ And the word of the LORD was published through the Whole of the COUNTRY.

⁵⁰ But the JEWS excited the RELIGIOUS and UNHONORABLE Women, and the FIRST MEN of the CITY, and raised a Persecution against PAUL and * Barnabas, and expelled them from * their BORDERS.

⁵¹ † And THEY, shaking off the DUST of * their feet against them, went to Iconium.

⁵² And the DISCIPLES were filled with Joy and holy Spirit.

CHAPTER XIV.

1 And it occurred at Iconium, that they went TOGETHER into the SYNAGOGUE.

* VATICAN MANUSCRIPT.—45. Paul, blaspheming. And Paul and, 46. but—omit. 48. God; and as many.

50. the women. 51. the feet. 45. contradicting and—omit. 46. but—omit. 48. God; and as many. 50. Barnabas.

† 40. Matt. x. 6; Acts iii. 26; v. 26; Rom. i. 16. † 46. Matt. xxi. 43; Rom. x. 19. † 40. Acts xviii. 9; xxviii. 28. † 47. Isa. xlii. 6; xlix. 6; Luke ii. 32. † 51. Matt. x. 14; Mark vi. 11; Luke ix. 5; Acts xviii. 9. † 52. Matt. v. 15; John xvi. 32; Acts i. 26.

συναγωγῇ των Ἰουδαίων, καὶ λαλεῖσαι οὕτως,
synagogue of the Jews, and to speak so,
ὥστε πιστεῦσαι Ἰουδαίους τε καὶ Ἑλλήνων πολὺν
that to believe of Jews and also Greeks a great

πληθος. ²Οἱ δὲ ἀπειθουντες Ἰουδαῖοι ἐπηγε-
multitude. The but unbelieving Jews stirred up

ραν καὶ ἐκακώσαν τὰς ψυχὰς των ἐθνῶν κατὰ
and embittered the souls of the Gentiles against

των ἀδελφῶν. ³Ἰκανον μὲν οὖν χρόνον διέτρι-
the Brethren. Considerable indeed then time they re-
ψαν παρήσιαζομενοι ἐπὶ τῷ κυρίῳ, τῷ μαρτυ-
mained speaking freely about the Lord, that testifying

ρουντι τῷ λόγῳ της χάριτος αὐτοῦ, δίδοντι
to the word of the favor of himself, granting

σημεῖα καὶ τεράτα γίνεσθαι διὰ των χειρῶν
signs and prodigies to be done through the hands

αὐτῶν. ⁴Ἐσχίσθη δὲ τὸ πλῆθος της πόλεως
of them. Was divided and the multitude of the city

καὶ οἱ μὲν ἦσαν συν τοῖς Ἰουδαίοις, οἱ δὲ
and there indeed were with the Jews, those and

σὺν τοῖς ἀποστόλοις. ⁵Ὡς δὲ ἐγενετο ὁρμή
with the apostles. As and was a rush

των ἐθνῶν τε καὶ Ἰουδαίων σὺν τοῖς ἀρχουσιν
of the Gentiles and also of Jews with the rulers

αὐτῶν, ὕβριται καὶ λιθοβολῆσαι αὐτοὺς,
of them, to insult and to stone them,

⁶συνιδόντες κατέφυγον εἰς τὰς πόλεις της
seeing they fled into the city of the

Λυκαονίας, Λυστραν καὶ Δερβην, καὶ την
Lycouania, Lysira and Derbe, and the

περιχωρὸν. ⁷κακεῖ ἦσαν εὐαγγελίζομενοι.
surrounding country; and there they were preaching glad tidings.

⁸Καὶ τις ἀνὴρ ἐν Λυστροῖς ἀδύνατος τοῖς
And a certain man in Lysira unable to the

ποσὶν ἐκαθῆτο, χῶλος ἐκ κοιλίας μητρος αὐτοῦ,
foot was sitting, lame from womb of mother of himself,

ὃς οὐδέποτε περιεπεπατήκει. ⁹Οὗτος ἤκουε
who never had walked about. This heard

τὸν Παύλου λαλούντος· ὃς ἀτενίσας αὐτῷ,
the Paul speaking; who having looked intently to him,

καὶ ἰδὼν ὅτι πίστιν ἔχει του σωθῆναι, ¹⁰εἶπε
and seeing that faith he has of the to be saved, and

μεγαλὴν τῇ φωνῇ· Ἀναστῆθι ἐπὶ τοὺς πόδας σου
loud with the voice; Do thou stand upon the feet of thee

ορθός. Καὶ ἤλατο, καὶ περιεπατεῖ. ¹¹Οἱ δὲ
erect. And he leaped up, and walked about. The and

ὄχλοι, ἰδόντες ὃ ἐποίησεν ὁ Παῦλος, ἐπῆραν
crowds, seeing what did the Paul, lifted up

την φωνὴν αὐτῶν, Λυκαονιστὶ λεγόντες· Οἱ
the voice of them, in Lycouanian language saying; The

θεοὶ ὁμοιωθέντες ἀνθρώποις κατέβησαν πρὸς
gods being like men came down to

ἡμῶς. ¹²Ἐκάλουν τε τὸν μὲν Βαρναβάν, Δία·
we They called and the indeed Barnabas, Jupiter,

νογεῖν of the Jews, and spoke in such a manner, that a Great Multitude both of the Jews and Greeks believed.

² But the UNBELIEVING Jews excited and embittered the MINDS of the GENTILES against the BRETHREN.

³ For a considerable Time however, they continued there, speaking boldly in the LORD, † who TESTIFIED to the word of his FAVOR, by granting Signs and Prodigies to be performed by their HANDS.

⁴ But the MULTITUDE of the CITY was divided; and some were with the Jews, and some with the APOSTLES.

⁵ And as a violent attempt was made, both by the GENTILES and Jews, with their RULERS, † to wantonly disgrace and stone them,

⁶ knowing it, † they fled to the CITIES of LYCAONIA, Lysira and Derbe, and the SURROUNDING COUNTRY;

⁷ and there they proclaimed glad tidings.

⁸ † And there was sitting a certain Man at Lysira, disabled in his FEET, lame from his BIRTH, who had never walked.

⁹ This man heard PAUL speaking; who, looking intently on him, and † seeing That he had Faith to be RESTORED,

¹⁰ said with a * Loud Voice, "Stand erect on thy FEET." And he leaped up, and walked about.

¹¹ And the CROWDS seeing what PAUL did, they lifted up their voice in the Lycouanian language, saying, † "The gods, resembling men, have come down to us."

¹² And they, indeed, called BARNABAS, Jupiter,

* VATICAN MANUSCRIPT.—10. Loud Voice.

† 5. Mark xvi. 9. Heb. iii. 4. † 5. 2 Tim. iii. 17. † 6. Matt. x. 23. 1 & 2. 1 & 2.

† 9. Matt. xiii. 10; x. 26, 29.

† 11. Acts viii. 10; xxviii. 6.

τον δε Παυλον, Ἐρμην· ἐπειδὴ αὐτος ἦν ὁ
 the and Paul, Mercury· because he was the
 ἡγούμενος του λογου. ¹³ Ὁ δε ἱερεὺς του Διὸς
 leader of the word. The and priest of the Jupiter
 του οὐτος ἰρο της πολως, ταυρους και στεμ-
 of that being before the city, bulls and gar-
 ματα ἐπὶ τοὺς πυλῶνας ἐνεγκας, συν τοῖς
 lands to the gates having brought, with the
 οχλοῖς ἠθελε θυεῖν. ¹⁴ Ἀκουσαντες δε οἱ ἀπο-
 crowds wished to sacrifice. Having heard and the apostles
 τολοι Βαρναβας και Παυλος, διαρρήξαντες τα
 Barnabas and Paul, having rent the
 ἱματια αὐτῶν, ἐξεπηδησαν εἰς τον οχλον, κρα-
 mantles of them, rushed into the crowd, crying
 ζοντες ¹⁵ και λεγοντες· Ἄνδρες, τι ταῦτα ποι-
 and saying, Men, why these things do
 εἰτε· και ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἀνθρῶ-
 you? also we being like are to you men,
 ποι, εὐαγγελιζόμενοι ὑμᾶς ἀπο τούτων τῶν
 announcing glad tidings you from these the
 ματαιῶν ἐπιστρέφειν ἐπὶ τον θεον τον ζῶντα,
 superstitions to turn to the God the living,
 ὅς ἐπεῖρησε τον ουρανὸν και την γῆν και την
 who made the heaven and the earth and the
 θαλάσσαν, και πάντα τα ἐν αὐτοῖς· ¹⁶ ὅς ἐν
 sea, and all the things in them, who in
 ταῖς παρεχόμεναις γενεαῖς εἰσε πάντα τα
 the having gone by generations permitted all the
 ἔθνη πορεύεσθαι ταῖς ὁδοῖς αὐτῶν. ¹⁷ Καίτοι γε
 nations to go in the ways of themselves. Although indeed
 οὐκ ἀμαρτυροῦν ἑαυτὸν ἀφήκεν, ἀγαθοποιῶν,
 not without witness himself left, doing good,
 οὐρανὸν ὑμῖν ὑετοὺς διδούς και καιροὺς καρ-
 from heaven to you rains giving and seasons fruit-
 ποφοροῦς, ἐμπιπλῶν τροφῆς και εὐφροσύνης
 ful, being full of food and of joy
 τας καρδίας ὑμῶν. ¹⁸ Καὶ ταῦτα λεγοντες,
 the hearts of you. And these things saying,
 μόλις κατέπαυσαν τοὺς οχλοὺς του μὴ θυεῖν
 hardly they restrained the crowds the not to sacrifice
 αὐτοῖς. ¹⁹ Ἐπῆλθον δε ἀπο Ἀντιοχείας και Ἰκο-
 to them. Came and from Antioch and Ico-
 νιου Ἰουδαῖο· και πείσαντες τοὺς οχλοὺς, και
 nium Jews; and having persuaded the crowds, and
 λιθασάντες τον Παυλον, ἐσθυρον ἐξω της
 having stoned the Paul, they dragged outside of the
 πολεως, νομισάντες αὐτὸν τεθναῖναι. ²⁰ Κυκ-
 city, supposing him to be dead. Sur-
 λασάντων δε αὐτὸν τῶν μαθητῶν, ἀναστὰς
 counselling And him the disciples, having arisen
 εἰσηλθεν εἰς την πόλιν. Καὶ τη ἐπαύριον
 he entered into the city, And on the morrow
 ἐξῆλθε συν τῷ Βαρναβᾶ εἰς Δερβην. ²¹ Εὐαγ-
 he went with the Barnabas into Derbe. Having

and PAUL, Mercury, be-
 cause he was the CHIEF
 SPEAKER.

13 And the PRIEST of
 JUPITER [image of] JUPITER
 which was before the
 city, brought Bulls and
 Garlands to the GATES, and
 wished to sacrifice with the
 CROWDS.

14 But the APOSTLES,
 Barnabas and Paul, hav-
 ing heard of it, rent their
 MANTLES, and rushing
 out among the CROWD, ex-
 claiming

15 and saying, "Men,
 why do you These things?
 We are also Men, sub-
 ject to frailty with you,
 proclaiming glad tidings
 to turn you from These
 VANITIES to the LIVING
 GOD, † who made the HEA-
 VEN, and the EARTH, and
 the SEA, and all THINGS
 in them;

16 † who, in PRECED-
 ING Generations permitted
 All the GENTILES to walk
 in their own ways;

17 † though indeed he
 left not Himself without
 testimony, doing good,
 † giving you Rains from
 heaven, and fruitful Sea-
 sons, and filling your
 HEARTS with Food and
 Gladness."

18 And saying These
 things, they with difficulty
 restrained the CROWDS
 from SACRIFICING to
 them.

19 But † Jews came from
 Antioch and Iconium, and
 having persuaded the
 CROWDS, and † having
 stoned PAUL, they dragged
 him out of the CITY, sup-
 posing him to be dead.

20 But the DISCIPLES
 having surrounded him,
 he rose up and entered the
 CITY. And on the NEXT
 DAY he departed with BAR-
 NABAS to Derbe.

† 13. As was common in that day, cities were placed under the protection of heathen deities. The city of Lystra had the image of Jupiter, before its gates.

† 15. James v. 17; Rev. xix. 10.

† 15. 1 Thess. i. 9.

† 10. Psa. lxxxii. 12; Acts

xviii. 30; 1 Pet. iv. 3.

† 17. Acts xvii. 47; Rom. x. 20.

1 17. Lev. xxvii. 4; Deut.

xi. 14; xxvii. 12; Job v. 10; Psa. lxxv. 10; xxviii. 9; cxlviii. 8; Jer. xiv. 22; Matt. v. 45. † 19.

Acts xviii. 43. † 2 Cor. xi. 25; 2 Tim. iii. 11.

γελισαμενοι τε την πολιν εκεινην, και μαθη-
preached glad tidings and the city that, and having
τευσαντες ικανους, υπεστρεψαν εις την Λυστραν
made disciples many, they returned to the Lystra
και Ικονιον και Αντιοχειαν. 22 επιστηριζοντες
and Iconium and Antioch, confirming

τας ψυχας των μαθητων, παρακαλουντες εμμενεν
the souls of the disciples, exhorting to abide
τη πιστει, και οτι δια πολλων θλιψεων δεει
in the faith, and that through many afflictions it behoveth
ημας εισηλθειν εις την βασιλειαν του θεου.
us to enter into the kingdom of the God.

23 Χειροτονησαντες δε αυτοις πρεσβυτερους κατ'
Having appointed and for them elders in every

εκκλησιαν, προσευξαμενοι μετα νηστειων παρε-
congregation, having prayed with fasting they
θεντο αυτοις τω κυριω, εις ον πεπιστευκει.
commended them to the Lord, into whom they had believed.

σαν. 24 Και διελθοντες την Πισιδιαν, ηλθον
And having passed through the Pisidia, they came

εις Παμφυλιαν. 25 και λαλησαντες εν Περγη
into Pamphylia, and having spoken in Perga

τον λογον, κατεβησαν εις Ατταλειαν. 26 κακει-
the word, they went down into Attalia; and thence

θεν απεπλευσαν εις Αντιοχειαν, οθεν ησαν
they sailed into Antioch, whence they were

παραδεδομενοι τω χαριτι του θεου εις το εργον,
having been commended to the favor of the God for the work,

ο πληρωσαν. 27 Παραγενομενοι δε και συνα-
which they fulfilled. Having arrived and and having

γαγοντες την εκκλησιαν, αηγγειλαν οσα
assembled the congregation, they related what things

εποιησεν ο θεος μετ' αυτων, και οτι ηνοιξε τοις
did the God with them, and that he opened to the

εθνεσι θυραν πιστεως. 28 Διετριβον δε χρονον
Gentiles a door of faith. They remained and a time

ουκ ολιγον συν τοις μαθηταις. ΚΕΦ. ιε'. 15.
not a little with the disciples

1 Και τινες κατελθοντες απο της Ιουδαιας,
And some having come down from the Judea,

εδιδασκον τους αδελφους· 'Οτι εαν μη περιτεμ-
were teaching the brethren; That if not you are cir-

νησθε τω εθει Μωυσεως, ου δυνασθε σωθηναι.
circumcised with the rite of Moses, not you are able to be saved.

2 Γενομενης ουν στασεως και ζητησεως ουκ
Being therefore a dispute and discussion not

ολιγης τω Παυλω και τω Βαρναβα προς αυτοις,
a little the Paul and the Barnabas with them,

εταξαν αναβαινειν Παυλον και Βαρναβαν και
they decided to send up Paul and Barnabas and

21 And having preached the glad tidings in that city, and made many disciples, they returned to Lystra, and Iconium, and Antioch,

22 confirming the souls of the disciples, and exhorting them to continue in the faith, and that through many afflictions we must enter the kingdom of God.

23 And having appointed elders for them in every Congregation, and having prayed with Fasting, they commended them to the Lord, into whom they had believed.

24 And passing through Pisidia, they came to PAMPHYLIA;

25 and having spoken the word in Perga, they went to Attalia;

26 and thence they sailed to Antioch, whence they were recommended to the favor of God for the work which they fulfilled.

27 And having arrived, and assembled the CONGREGATION, they related what things God did by them, and that he had opened a Door of Faith to the GENTILES.

28 And they remained not a little Time with the DISCIPLES.

CHAPTER XV.

1 And some having come down from JUDEA taught the BRETHREN, "If you are not circumcised according to the custom of Moses, you cannot be saved."

2 There being, therefore, a Contention, and PAUL and BARNABAS had no little Debate with them, they decided to send up Paul and Barnabas, and some

* VATICAN MANUSCRIPT.—24. PAMPHYLIA. 1. MOSES.

1. 21. Matt. xviii. 19. 22. Acts xi. 23; xiii. 43. 23. Matt. x. 38; xvi. 24; Luke xxi. 28, 29; Rom. viii. 17; 3 Tim. ii. 11, 12. 25. Titus i. 5. 26. Acts xiii. 1, 3. 27. Acts xv. 40. 28. Acts xv. 4, 12; xxi. 19. 29. 1 Cor. xvi. 9; 2 Cor. ii. 12; Col. iv. 8; Rev. xiii. 4. 1. Gal. ii. 12. 2. John vii. 22; ver. 5; Gal. v. 2; Phil. iii. 2; Col. ii. 8, 11, 16. 2. Gal. ii. 1.

τινας αλλους εξ αυτων προς τους αποστολους
 some others of them to the apostles
 και πρεσβυτερους εις Ιερουσαλημ, περι του
 and elders at Jerusalem, about the
 ζητηματος τουτου. ³ Οί μεν ουν προπεμφθεν
 question this. They indeed therefore having been sent
 τες υπο της εκκλησιας, διηρχοντο την Φοινι-
 forward by the congregation, passed through the Pheni-
 κην και Σαμαρειαν, εκδιηγουμενοι την επιστρο-
 cian and Samaria, narrating the turning
 φην των εθνων και εποιουν χαραν μεγαλην
 of the Gentiles; and caused joy great
 πασι τοις αδελφοις. ⁴ Παραγενομενοι δε εις
 to all the brethren. Having come and into
 Ιερουσαλημ, απεδεχθησαν υπο της εκκλησιας
 Jerusalem, they were received by the congregation
 και των αποστολων και των πρεσβυτερων, ανη-
 and the apostles and the elders, they
 γειλαν τε οσα ο θεος εποιησε μετ' αυτων.
 related and what things the God did with them.
⁵ Εξανεστησαν δε τινες των απο της αιρεσεως
 stood up and some of those from the sect
 των Φαρισαιων πεπιστευκυτες, λεγοντες· Οτι
 of the Pharisees having believed, saying, That
 δει περιτεμνειν αυτοις, παραγγελλειν τε
 it is necessary to circumcise them, to command and
 τηρειν τον νομον Μωυσεως. ⁶ Συνηχθησαν δε
 to keep the law of Moses. Assembled and
 οι αποστολοι και οι πρεσβυτεροι ιδειν περι του
 the apostles and the elders to see concerning the
 λουγον τουτου. ⁷ Πολλης δε συζητησεως γενο-
 word this. Much and debate being,
 μενης, αναστας Πετρος ειπε προς αυτοις·
 having arisen Peter said to them.
 Ανδρες αδελφοι, υμεις επιστασθε, οτι αφ' ημε-
 Men brethren, you know, that from days
 ρων αρχαιων ο θεος εν ημιν εξελεξατο δια του
 former the God among us chose through the
 στοματος μου ακουσαι τα εθνη τον λογον του
 mouth of me to hear the Gentiles the word of the
 ευαγγελιου, και πιστευσαι. ⁸ Και ο καρδιο-
 glad tidings, and to believe. And the heart-
 ινωστης θεος εμαρτυρησεν αυτοις, δους αυτοις
 knowing God testified to them, giving to them
 το πνευμα το αγιον, καθως και ημιν. ⁹ και
 the spirit the holy, as even to us, and
 ουδεν διεκρινε μεταξυ ημων τε και αυτων, τη
 nothing judged between us and also them, by the
 πιστει καθαρισας τας καρδιας αυτων. ¹⁰ Νυν
 faith having purified the hearts of them. Now
 ουν τι πειραζετε τον θεον, επιθειναι ζυγον
 therefore why do you tempt the God, to place a yoke
 επι τον τραχηλον των μαθητων, ον ουτε οι
 on the neck of the disciples, which neither the
 πατερες ημων ουτε ημεις ισχυσαμεν βαστασαι.
 fathers of us nor we were able to bear?
¹¹ Αλλα δια της χαριτος του κυριου Ιησου πισ-

others of them, to the
 APOSTLES and Elders at
 Jerusalem, about this
 QUESTION.

³ THEY, therefore, hav-
 ing been sent forward by
 the CONGREGATION, went
 through PHENICIA and
 Samaria, † relating the
 CONVERSION of the GEN-
 TILES, and caused great
 Joy to All the BRETHREN.

⁴ And having arrived
 at Jerusalem, they were
 received by the CONGRE-
 GATION, and the APOS-
 TLES, and the ELDERS, and
 † related what things God
 performed with them.

⁵ But some of those
 having BELIEVED, from
 the SECT of the PHARI-
 SEES, stood up, saying,
 "It is necessary to cir-
 cumcise them, and to com-
 mand them to keep the
 LAW of Moses.

⁶ And the APOSTLES
 and ELDERS were gathered
 together to see about this
 MATTER.

⁷ And there being much
 Debate, Peter arising said
 to them, † "Brethren, you
 know That in former Days
 God chose among us, that
 by my MOUTH the GEN-
 TILES should bear the
 WORD of the GLAD TID-
 DINGS, and believe.

⁸ And God, the HEART-
 SEARCHER, testified to
 them, † giving to them the
 HOLY SPIRIT, even as to
 us;

⁹ † And made no dis-
 tinction between us and
 them, † having purified
 their HEARTS through the
 FAITH.

¹⁰ Now, therefore, why
 do you try God, † to put a
 Yoke on the NECK of the
 DISCIPLES, which neither
 our FATHERS nor we were
 able to bear?

¹¹ But through the
 FAVOR of the Lord Jesus

* VATICAN MANUSCRIPT.—S. to them—*and*.

† 3. Acts xiv. 27.

† 4. ver 12; xxi 19.

† 7. Acts x 20; xi 12.

† 9.

Acts x. 44.

† 9. Rom. x 11.

† 9. Acts x 16, 28, 43, 1 Cor. i 2; 1 Pet. i. 22.

† 10. Matt xxvi 4; Gal v. 2.

τευομεν σωθηναι, καθ' ὃν τροπον κακεινοι, have to be saved, in which manner also they.
 12- Εσιγησε δε παν το πληθος, και ηκουον Βαρ- Was silent and all the multitude, and heard Bar-
 αββα και Παυλου εξηγουμενων, ὅσα εποιησεν nabas and Paul narrating, what did
 ὁ θεος σημεια και τερατα εν τοις εθνεσι δι' the God signs and prodigies among the Gentiles through
 αυτων. 13 Μετα δε το σιγησαι αυτους, απεκ- them. After and the to besilent them, an-
 ριθη Ιακωβος, λεγων· Ανδρες αδελφοι, ακουσατε answered James, saying, Men brethren, hear you
 μου. 14 Σιμεων εξηγησατο, καθως πρωτον ὁ of me. Simeon related, how first the
 θεος επεσκεψατο λαβειν εξ εθνων λαον επι τῷ God looked to take out of Gentiles a people for the
 ονοματι αὐτου. 15 Και τουτω συμφωνουσιν οἱ name of himself. And with this harmonize the
 λογοι των προφητων, καθως γεγραπται, 16 μετα words of the prophets, as it is written, after
 ταυτα αναστρεψω και ανοικοδομησω την σκη- these things I will return and I will build again the taber-
 νην Δαυιδ την πεπτωκυιαν· και τα κατεσκαμ- nacle of David that having fallen down; and the ruins
 μενα αυτης ανοικοδομησω, και ανορθωσω αυτην· of her I will build again, and I will set up her;
 17 ὅπως αν εκζητησωσιν οἱ καταλοιποι των as that they seek the rest of the
 ανθρωπων τον κυριον, και παντα τα εθνη, ἐφ' men the Lord, and all the nations, on
 οὗς επικεκληται το ονομα μου ἐπ' αυτους, 18 ὅς whom has been called the name of me over them, says
 γει κυριος * [ὁ] ποιων ταυτα γνωστα ἀπ' αιωνος. Lord [he] doing these things known from an age.
 19 Λιό εγω κρινω μη παρενοχλειν τοις ἀπο των Therefore I judge not to trouble those from the
 εθνων επιστρεφουσιν ἐπι τον θεον, 20 αλλα Gentiles turning to the God; but
 πιστεilai αυτοις του απεχεσθαι ἀπο των to send word to them the to abstain from the
 αλισγηματων των ειδωλων και της πορνειας και pollutions of the idols and the fornication and
 του πνικτου και του αιματος. 21 Μωσης γαρ the strangled and the blood. Moses for
 εκ γενεων αρχαιων κατα πολιν τους κηρυτ- from generations of old in every city those preach-
 συντας αυτον εχει, εν ταις συναγωγαῖς κατα ing him has, in the synagogues in
 παν σαββατον αναγινωσκόμενος. 22 Τότε εδοξε every sabbath being read. Then it seemed good
 τοις αποστολοις και τοις πρεσβυτεροις συν ὅλῃ to the apostles and the elders with whole
 τη εκκλησια, εκλεξαμενους ανδρας εξ αυτων the congregation, having chosen men out of themselves

we trust to be saved, in like manner thrg also.
 12 And All the MULTI- TUD was silent, and heard Barnabas and Paul relate What Signs and Prodigies GOD I performed among the GENTILES through them.
 13 And after they were silent, † James answered, saying, "Brethren, hear me!
 14 † Simon has related how GOD first looked to take out of the Gentiles a People for His NAME.
 15 And with this the words of the PROPHETS harmonize; as it is writ- ten,
 16 † "After these things I will return; and I will 'rebuild THAT TABERNA- cles of David which has 'FALLEN DOWN; and I 'will rebuild its RUINE, 'and will re-establish it;
 17 'in order that the 'REMAINDER of MEN may 'seek the LORD, even All 'the GENTILES upon 'whom my NAME has been 'invoked.
 18 'says the Lord, who 'does these things,' which were known from the AGE.
 19 Therefore † I judge that we should not trouble THOSE, who from among the GENTILES are TURN- ing to God,
 20 but write to them to abstain from the FOR- BIDDEN † OFFERINGS to IDOLS, and † FORNICA- tion, and THAT which is STRANGLED, and † BLOOD.
 21 For from ancient Gen- erations Moses has, in every City, THOSE who PREACH him, being read in the SYNAGOGUES Every Sab- bath."
 22 Then it seemed good to the APOSTLES and EL- DERS, with the Whole CON- GREGATION, to send Men

* VATICAN MANUSCRIPT.—18. he—omit.

‡ 12. Acts xiv. 27. ‡ 13. Acts xii. 17. ‡ 14. ver. 7. ‡ 16. Amos ix. 11. 12. ‡ 10. ver. 28. ‡ 20. ver. 23. Acts xxi. 25; 1 Cor. viii. 1, 10; 11. 14, 20. ‡ 20. 1 Cor. vi. 9, 15. Gal. v. 10; Eph. v. 3, Col. iii. 6, 1 Thess. iv. 3, 1 Pet. iv. 3. ‡ 20. Gen. ix. 4. Lev. xii. 17; Deut. xii. 16, 23.

πεμφται εἰς Ἀντιοχείαν συν τῷ Παύλῳ καὶ Βαρ-
to send to Antioch with the Paul and Bar-
ναβᾶ, Ἰουδᾶν τὸν ἐπικαλούμενον Βαρσαββᾶν, καὶ
nabab, Judas that being called Barsabbas, and
Σίλαν, ἀνδρας ἡγουμένους ἐν τοῖς ἀδελφοῖς·
Silas, men leading among the brethren;

²³ γραψάντες διὰ χειρὸς αὐτῶν * [ταδε·]
having written by hand of them [thus·]

Οἱ ἀποστολοὶ καὶ οἱ πρεσβύτεροι καὶ οἱ
The apostles and the elders and the
ἀδελφοί, τοῖς κατὰ τὴν Ἀντιοχείαν καὶ Συρίαν
brethren, to those in the Antioch and Syria
καὶ Κιλικίαν ἀδελφοῖς, τοῖς ἐξ ἐθνῶν, χαίρειν.
and Cilicia brethren, those from Gentiles, greet-
ing.

²⁴ Ἐπειδὴ ἤκουσαμεν, ὅτι τινες ἐξ ἡμῶν * [ἐξελ-
Since we have heard, that some from us [having
θόντες] ἐταράξαν ὑμᾶς λόγοις, ἀνασκευάζοντες
gone out] troubled you with words, unsettling

τὰς ψυχὰς ὑμῶν, * [λεγοντες περιτεμεσθαι
the souls of you, [saying to be circumcised
καὶ τηρεῖν τὸν νόμον,] οἷς οὐ διεστείλαμεθα·
and to keep the law,] to whom not we gave commands;

²⁵ ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδὸν, ἐκλεξά-
It seemed good to us being of one mind, having
μενους ἀνδρας πεμψαί ὑμᾶς, συν τοῖς ἀγα-
chosen out men to send to you, with the be-
πητοῖς ἡμῶν Βαρναβᾶ καὶ Παύλῳ, ²⁶ ἀνθρώποις
loved of us Barnabas and Paul, men

παρεδεδωκοσι τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ ὀνο-
having given up the lives of them in behalf of the name
ματος τοῦ κυρίου ἡμῖν Ἰησοῦ Χριστοῦ. ²⁷ Ἀπεσ-
of the Lord of us Jesus Anointed. We

ταλκαμεν οὖν Ἰουδᾶν καὶ Σίλαν, καὶ αὐτοὺς
have sent therefore Judas and Silas, and them

διὰ λόγου ἀπαγγέλλοντας τὰ αὐτὰ. ²⁸ Ἐδοξε
through word announcing the same things. It seemed good
γὰρ τῷ ἁγίῳ πνεύματι καὶ ἡμῖν, μὴδὲν πλεον
for to the holy spirit and to us, no more

ἐπιτίθεσθαι ὑμῖν βάρος, πλὴν τῶν ἐπαναγκῆς
to lay to you a burden, besides the necessary things

τούτων, ²⁹ ἀπεχεσθαι εἰδωλοθυτῶν καὶ αἵματος
these, to abstain from things offered to idols and blood

καὶ πνικτύων καὶ πορνείας· ἐξ ὧν διατηρούντες
and strangled and fornication; from which keeping

ἑαυτοὺς, εὖ πράξετε. Ἐρῶσθε. ³⁰ Οἱ μὲν
yourself, well you will do. Farewell. They indeed

οὖν ἀπολυθέντες ἦλθον εἰς Ἀντιοχείαν· καὶ
therefore being dismissed went to Antioch; and

συναγαγόντες τὸ πλῆθος, ἐπέδωκεν τὴν ἐπισ-
having assembled the multitude, delivered the let-
τολὴν. ³¹ Ἀναγνόντες δὲ, ἐχαρήσαν ἐπὶ τῇ
wr. Having read and, they rejoiced at the

παρακλήσει. ³² Ἰουδᾶς τε καὶ Σίλας, καὶ αὐτοὶ
exhortation. Judas and and Silas, also themselves

chosen from among them-
selves to Antioch with
PAUL and Barnabas;—
THAT Judas * being called
Barsabbas, and Silas, lead-
ing Men among the BRETH-
REN;

²³ having written by
their hand, thus:— The
APOSTLES and * ELDERS
and BRETHREN, TO THOSE
BRETHREN IN ANTIOCH
and Syria and Cilicia, who
are of the Gentiles, greet-
ing.

²⁴ Since we have heard
that * some having gone
out from us troubled you
with words, unsettling
your MINDS, to whom we
gave no commands;

²⁵ it seemed good to us,
being of one mind, to chose
out men to send to you,
with your BELOVED Bar-
nabas and Paul,

²⁶ † Men who have
given up their LIVES in be-
half of the NAME of our
LORD Jesus Christ.

²⁷ We have therefore
sent Judas and Silas, who
will also tell you the SAME
things by Word.

²⁸ For it seemed good
to the * HOLY SPIRIT, and
to us, to lay on you no Ad-
ditional Burden besides
* THESE NECESSARY things,

²⁹ To abstain from
things offered to Idols, and
Blood, and That which is
Strangled, and Fornica-
tion; from which if you
keep yourselves you will
do well. Farewell."

³⁰ THEY, therefore, be-
ing dismissed, * went down
to Antioch, and having as-
sembled the MULTITUDE,
delivered the LETTER.

³¹ And when they had
read it, they rejoiced at
the EXHORTATION.

³² And Judas and Silas,
also themselves being ready

* VATICAN MANUSCRIPT.—²² being called Barsabbas.
ELDER BRETHRENS. ²⁴ having gone out—omit.
and to keep the LAW—omit. ²³ HOLY SPIRIT.

²³ thus—omit. ²⁴
²⁴ saying, to be circumcised, ²⁵
These. ³⁰ went down

‡ ²¹ ver. 1; Gal. ii. 4, 5, 12; Titus i. 10, 11.
10; 2 Cor. xi. 23, 20.

‡ ²⁰ Acts xiii. 30; xiv. 19; 1 Cor. xv

προφῆται ὄντες, δια λόγου πολλοῦ παρεκαλε-
prophets being, through a word great
σαν τοὺς ἀδελφούς, καὶ ἐπεστήριζαν. ³³ Ποιη-

σαντες δὲ χρόνον, ἀπελυθῆσαν μετ' εἰρήνης
spent and a time, they were dismissed with peace
αὐτῶν τῶν ἀδελφῶν πρὸς τοὺς ἀποστείλαντας
from the brethren to those having sent

αὐτοὺς. ³⁴ * [Ἐδοξε δὲ τῷ Σίλᾳ ἐπιμείναι
them. [It seemed good but to the Silas to remain

αὐτοῦ.] ³⁵ Παῦλος δὲ καὶ Βαρναβᾶς διέτριβον
there.] Paul but and Barnabas remained

ἐν Ἀντιοχείᾳ, διδασκόντες καὶ εὐαγγελίζοντες,
in Antioch, teaching and announcing glad tidings,

μετὰ καὶ ἑτέρων πολλῶν, τὸν λόγον τοῦ κυρίου.
with also others many, the word of the Lord.

³⁶ Μετὰ δὲ τινὰς ἡμέρας εἶπε Παῦλος πρὸς Βαρ-
After and some days said Paul to Bar-

ναβαν· Ἐπιστρέψαντες δὴ ἐπισκεψώμεθα τοὺς
nabas: Having returned indeed we may visit the

ἀδελφούς κατα πάσαν πόλιν, ἐν αἷς κατηγγει-
brethren in every city, in which we have

λάμεν τὸν λόγον τοῦ κυρίου, πῶς ἐχούσι.
preached the word of the Lord, how they are.

³⁷ Βαρναβᾶς δὲ ἐβουλεύσατο συμπαραλαβεῖν καὶ
Barnabas and counselled to take with also

Ἰωάννην τὸν καλούμενον Μάρκον. ³⁸ Παῦλος
John that being called Mark. Paul

δὲ ἤξιον, τὸν ἀποστάντα ἀπ' αὐτῶν ἀπο-
out deemed fitting, the having gone away from them from

Παμφυλίας, καὶ μὴ συνελθόντα αὐτοῖς εἰς τὴν
Pamphylia, and not having gone with them to the

ἐργον, μὴ συμπαραλαβεῖν τούτον. ³⁹ Ἐγένετο
work, not to take him. Occurred

οὖν παροξυσμός, ὥστε ἀποχωρισθῆναι αὐτοὺς
therefore a sharp contention, so as to separate them

ἀπ' ἀλλήλων, τὸν τε Βαρναβαν παραλαβόντα
from one another, the and Barnabas having taken

τὸν Μάρκον ἐκπλεύσαι εἰς Κύπρον.
the Mark sailed as Cyprus.

⁴⁰ Παῦλος δὲ ἐπιλεγόμενος Σίλαν ἐξῆλθε,
Paul but having selected Silas went out,

παραδοθεὶς τῇ χάριτι τοῦ θεοῦ ὑπο τῶν
having been commended to the favor of the God by the

ἀδελφῶν. ⁴¹ Διήρχετο δὲ τὴν Συρίαν καὶ Κιλικί-
brethren. He passed through and the Syria and Cil-
κίαν, ἐπιστηρίζων τὰς ἐκκλησίας. ΚΕΦ. 15.

cia, confirming the congregations.

^{16.} ¹ Κατήντησε δὲ εἰς Δερβην καὶ Λύστραν·
He came and to Derbe and Lystra,

καὶ ἰδὼν, μαθητὴς τις ἦν ἐκεῖ, ὀνοματί Τιμο-
and so, a disciple certain was there, by name Timo-

speakers, exhorted the
BRETHREN in a long Dis-
course and confirmed them.

³³ And having spent
some time, they were dis-
missed with Peace from
the BRETHREN to those
HAVING SENT them.

³⁴ * † [But it seemed
good to SILAS to remain
there.]

³⁵ † And Paul and Bar-
nabas remained at An-
tioch, teaching and pro-
claiming the glad tidings
of the word of the LORD,
with many others also.

³⁶ And after Some Days
Paul said to Barnabas,
"Let us return and visit
the BRETHREN in * Every
City in which we pro-
claimed the word of the
LORD, and see how they
are."

³⁷ And Barnabas wished
to take also with them
† THAT John, who was
SURNAMED Mark.

³⁸ But Paul deemed it
improper to take HIM with
them, † who DESERTED
them from Pamphylia, and
did not go with them to
the work.

³⁹ A sharp Contention
therefore ensued, so as to
separate them from each
other; and BARNABAS
having taken MARK sailed
to Cyprus.

⁴⁰ But Paul having se-
lected Silas, departed, † be-
ing commended to the FA-
vor of * the Lord by the
BRETHREN.

⁴¹ And he went through
SYRIA and Cilicia, † estab-
lishing the CONGREGA-
TIONS.

CHAPTER XVI.

¹ And he came * both to
† Derbe and to Lystra. And
behold a certain Disciple
was there, † named Timo-

* VATICAN MANUSCRIPT.—34. omf.
both to Derbe and to Lystra.

36. every City.

40. the Lord.

1.

† 34. This sentence is omitted by the *Vatican*, and a great number of other MSS; also by the Syriac, Arabic, Coptic, Slavonic, and Vulgate. Griesbach marks it as doubtful, and to be expunged.

† 35. Acts xiii. 1. † 36. Acts xiii. 4, 13, 14, 51; xiv. 1, 4, 24, 25. † 37. Acts xiv. 12, 25; xvi. 5; Col. iv. 10; 2 Tim. iv. 11; Philemon 24. † 38. Acts xiii. 13. † 40. Acts xiv. 26. † 41. Acts xvi. 6. † 1. Acts xiv. 6. † 1. Acts xix. 22; Rom. xvi. 21; 1 Cor. iv. 17; Phil. ii. 10; 1 Thess. iii. 2; 1 Tim. ii. 2; 2 Tim. i. 2.

θεος, υἱος γυναικος Ιουδαιας πιστης, πατρος δε
thy, a son of a woman Jew believing, father but
Ἑλληνος. ² ὃς ἐμαρτυρεῖτο ὑπο τῶν ἐν Λυ-
a Greek; who was testified to by those in Ly-
τροῖς καὶ Ἰκονίῳ ἀδελφῶν. ³ Τούτον ᾠέλησεν
tia and Iconium brethren. This wished
ὁ Παῦλος σὺν αὐτῷ ἐξελθεῖν καὶ λαβὼν περι-
he Paul with him to go out, and having taken he cir-
ετεμεν αὐτον, διὰ τοὺς Ἰουδαίους τοὺς οὐκ
cuncted him, on account of the Jews those being
ἐν τοῖς τοπικοῖς ἐκείνοις· ᾔδεισαν γὰρ πάντες
in the places those; they knew for all
τὸν πατέρα αὐτοῦ, ὅτι Ἕλλην ὑπῆρχην. ⁴ Ὡς
the father of him, that a Greek he was. As
δὲ διεπορευόντο τὰς πόλεις, παρέδιδουν αὐτοῖς
and they went through the cities, they delivered to them
φυλάσσειν τὰ δογμάτα, τὰ κεκρίμενα ὑπο
to keep the decrees, those having been determined by
τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων τῶν ἐν
the apostles and the elders those in
Ἱερουσαλὴμ. ⁵ Αἱ μὲν οὖν ἐκκλησῖαι ἐστερ-
Jerusalem. The indeed then congregations were es-
κουντο τῇ πίστει, καὶ ἐπερίσσευν τῷ ἀριθμῷ
tablished in the faith, and were increased in the number
καθ' ἡμέραν. ⁶ Διελθόντες δὲ τὴν Φρυγίαν καὶ
every day. Going through and the Phrygia and
τὴν Γαλατικὴν χώραν, κωλυθέντες ὑπο τοῦ
the Galatia country, being forbidden by the
ἀγίου πνεύματος λαλῆσαι τὸν λόγον ἐν τῇ Ἀσίᾳ,
holy spirit to speak the word in the Asia,
ἐλθόντες κατὰ τὴν Μυσίαν, ἐπείραζον εἰς τὴν
coming by the Mysia, they attempted into the
Βιθυνίαν πορευέσθαι· καὶ οὐκ εἰσῆκεν αὐτοὺς τὸ
Bithynia to go; and not permitted them the
πνεῦμα Ἰησοῦ. ⁹ Παρελθόντες δὲ τὴν Μυσίαν,
spirit of Jesus. Having passed by and the Mysia,
κατεβησαν εἰς Τρωαδὴν· καὶ ὄραμα δια τῆς
they came down to Troas. And a vision in the
νυκτός· ὡφθῇ τῷ Παύλῳ· ἀνὴρ τις ἦν Μακε-
night was seen by the Paul; a man certain was of Mace-
δων· ἐστῶς, παρακαλῶν αὐτον, καὶ λεγών· Δια-
don had been standing, beseeching him, and saying: Having
σας εἰς Μακεδονίαν, βοηθήσον ἡμῖν. ¹⁰ Ὡς δὲ
passed over into Macedonia, help thou us. When and
τὸ ὄραμα εἶδεν, εὐθὺς ἐζητήσαμεν ἐξελθεῖν εἰς
the vision seen, immediately we sought to go out into
τὴν Μακεδονίαν, συμβιβάζοντες, ὅτι προσκε-
the Macedonia, intending, that had called
λήται ἡμᾶς ὁ κύριος εὐαγγελισθῆναι αὐτοὺς.
in us the Lord to announce glad tidings to them.
¹¹ Αἰαχθέντες οὖν ἀπὸ τῆς Τρωαδος, εὐθυδρό-
having sailed therefore from the Troas, we run

thy, a Son of a believing Jewess, but of a Greek Father;) ² to whom the BRETH-
REN in Lystra and Iconium, gave †good testi-
mony. ³ Him PAUL wished to go forth with him; and †he took and circumcised him on account of THOSE JEWS who were in those PLACES; for they all knew That his FATHER was a Greek. ⁴ And as they went through the CITIES, they delivered for their obser-
vance THOSE DECREES † which had been made by *THOSE APOSTLES and Elders in Jerusalem. ⁵ Then, indeed, the CONGREGATIONS † were established in the FAITH, and were increased in NUMBER every Day. ⁶ * And they went through the Country of PHRYGIA and Galatia, be-
ing forbidden by the HOLY Spirit to speak the word in ASIA. ⁷ And coming by MYSTIA, they attempted to go into BITHYNIA; and the SPIRIT of Jesus did not permit them. ⁸ And having passed by MYSTIA, † they came down to Troas. ⁹ And a Vision was seen by PAUL in the * Night; a certain I Man of Macedonia was standing, and entreating him, and say-
ing, "Come over into Macedonia, and help us." ¹⁰ And when he saw the VISION, we immedi-
ately sought to go † into MACEDONIA, intending that * the LORD had called us to announce glad tid-
ings to them. ¹¹ Having sailed, there-
fore, from TROAS, we run

* VATICAN MANUSCRIPT.—4 ON APOSTLES and Elders. 10. Night.

6. And they went 10. God called us

† 1. 1 Tim. 1. 6. † 3. 1 Cor. ix. 10, Gal. ii. 3. † 6. Acts xv. 26. 20. † 6. Acts xv. 21. † 10. 1 Cor. xi. 15. † 10. 1 Cor. ix. 14. 2 Tim. iv. 13. † 1. Acts 4.

μησαμην εις Σαμοθρακην, τη τε επιουση εις
direct course to Samothracia, the and succeeding to
Νεαπολιν· ¹² ἐκεῖθεν τε εις Φιλιππους, ἥτις ἐστὶ
Neapolis; thence and to Philippi, which is
πρωτῇ της μεριδος της Μακεδονιας πολις, κο-
first of the part that Macedonia city, a
λωνια. Ἡμεν δε εν ταυτῃ τη πολει διατριβου-
colony. We were and in this the city abiding
τες ἡμερας τινας. ¹³ Τη τε ἡμερᾳ των σαββα-
days some. On the and day of the sab-
των ἐξήλθομεν ἐξ της πολεως παρα ποταμον,
baths we went out of the city by a river,
οὐ ἐνομιζετο προσευχη ειναι, και καθισαντες
where was allowed a place of prayer to be, and having sat down
ἐλαλουμεν ταις συνελθουσαις γυναιξι.
we spoke to the having come together women.

¹⁴ Καὶ τις γυνὴ ὀνοματι Λυδια, πορφυροπα-
And a certain woman by name Lydia, a seller of pur-
λις πολεως Θυατειραν σεβόμενη τον θεον,
ple of a city of Thyatira worshipping the God,
ἤκουεν· ἥς ὁ κυριος διηνοιξε την καρδιαν,
heard; for whom the Lord opened the heart,
προσεχουν τοις λαλουμενοις ὑπο του Παυλου.
to attend to those being spoken by the Paul.

¹⁵ Ὡς δε εβαπτισθη, και ὁ οίκος αὐτης, παρε-
When and she was dipped, and the house of her, she en-
καλεσε, λεγουσα· Εἰ κεκρικατε με πιστην τῷ
treated us, saying; If you have judged me faithful to the
κυριῳ ειναι, εισελθετε εις τον οικον μου,
Lord to be, having entered into the house of me,
μεινατε. Καὶ παρεβιασατο ἡμας. ¹⁶ Ἐγενετο
abide you. And she forced us. It happened

δε παρενομενων ἡμων εις προσευχην, παιδισκην
and going of us to a place of prayer, a female-servant
τινα εχουσαν πνευμα πυθωνος ἀπαντησαι ἡμιν,
certain having a spirit of Python to meet us,
ἥτις εργασιαν πολλην παρειχε τοις κυριοις
who gain much brought the lords
αὐτης, μαντευομενη. ¹⁷ Αὕτη κατακολουθησασα
of herself, divining. She having followed closely
τῷ Παυλῳ και ἡμιν, ἐκραζε λεγουσα· Οὗτοι οἱ
the Paul and us, cried saying; These the
ἀνθρωποι δουλοι του θεου του ὑψιστου ειναι,
men bond-servants of the God the most high are,
οἵτινες καταγγελλουσιν ἡμιν ὁδον σωτηριας.
who are proclaiming to us a way of salvation.

¹⁸ Τοῦτο δε ποιεῖ ἐπὶ πολλας ἡμερας. Διαπο-
This and she did for many days. Being
νηθεις δε ὁ Παυλος, και επιστρεψας, τῷ πνευ-
grieved but the Paul, and having turned, to the spirit
ματι εἶπε· Πισταγγελω σοι εν τῷ ὀνοματι Ἰη-
he said; I command thee in the name of Je-

a direct course to Samo-
thracia, and the NEXT day
to Neapolis;

¹² and thence to † Phil-
lippi, which is the Chief
of its * District, a City of
MACEDONIA, a Colony.
And we remained several
Days in That CITY.

¹³ And on the SABBATH
DAY we went out of the
* CITY by a River, where
there was allowed to be an
† Oratory; and having sat
down, we spoke to the wo-
MEN who were ASSEM-
BLED.

¹⁴ And a Certain Wo-
man named Lydia, a Seller
of purple, of the City of
Thyatira, a worshipper of
God, heard; † Whose
HEART the LORD opened,
to attend to THOSE things
SPOKEN by * Paul.

¹⁵ And when she was
immersed, and her FAMIL-
LY, she entreated, saying,
“If you have judged me to
be faithful to the LORD, en-
ter my house, and remain.”
† And she compelled us.

¹⁶ And it occurred, as
we were going to the
* ORATORY, a certain Fe-
male-servant, † having a
Spirit of † Python, met us,
who brought her MASTERS
much Gain by divining.

¹⁷ She having closely
followed * Paul and us,
cried saying, “These MEN
are the Servants of the
MOST HIGH GOD, who are
proclaiming to us the Way
of Salvation.”

¹⁸ And she did this
for Several Days. But
PAUL, being grieved, turned
and said to the SPIRIT,
“I command thee in the
* Name of Jesus Christ to

VATICAN MANUSCRIPT.—12. District.
FOR... 27. Paul.

13. GATE.

14. Paul.

16. ORA-

† 12. A place of prayer. See Note on Luke vi. 12.
according to fable, a huge serpent, that had an oracient Mount Parnassus, famous for pre-
dicting future events; that Apollo slew this serpent, and hence he was called *Pythius*, and
became celebrated as the foreteller of future events; and that all those who either could,
or pretended to predict future events, were influenced by the spirit of *Apollo Pythius*.—Clarke.

‡ 12. Phil. i. 1.
† 10. 1 Sam. xxviii. 7.

† 14. Luke xxiv. 48.

‡ 15. Luke xxiv. 20; Heb. xiii. 2.

σου Χριστου, ¹⁸ ἐξελθειν ἀπ' αὐτης. Καὶ
 Anointed, to come out from her. And
 ἐξηλθεν αὐτῇ τῇ ὥρᾳ. ¹⁹ Ἰδόντες δὲ οἱ κύριοι
 it came out in that the hour. Seeing and the lords
 αὐτης, ὅτι ἐξηλθεν ἡ ἐλπίς τῆς ἐργασίας
 of her, that came out the hope of the gain
 αὐτῶν, ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν
 of them, having taken hold of the Paul and the
 Σίλαν, εἰλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς
 Silas, they dragged into the market to the
 ἀρχοντας. ²⁰ καὶ προσαγαγόντες αὐτοὺς
 rulers; and they having led them
 τοῖς στρατηγοῖς, εἶπον· Οὗτοι οἱ ἄνθρωποι
 to the commanders, said, These the men
 ἐκταρασσουσὶν ἡμῶν τὴν πόλιν, Ἰουδαῖοι ὑπαρ-
 greatly disturb of us the city, Jews being,
 χυντες, ²¹ καὶ καταγγέλλουσιν ἐθῆ, ἃ οὐκ
 and preach customs, which not
 ἐξεστὶν ἡμῖν παραδεχέσθαι, οὐδὲ ποιεῖν, Ῥο-
 it is lawful for us to receive, or to do, Ro-
 μαῖοι οὖν. ²² Καὶ συνεπεσθῆ ὁ ὄχλος κατ'
 being. And rose up together the crowd against
 αὐτῶν, καὶ οἱ στρατηγοὶ περιρῆξαντες αὐτῶν
 them, and the commanders having torn off of them
 τι ἱμάτια, ἐκέλευον βραβδίζειν. ²³ πολλὰς τε
 a few mantles, they ordered to beat with rods; many and
 ἐπιθέντες αὐτοῖς πλῆγας, ἐβάλον εἰς φυλακὴν,
 having laid on them blows, they cast into prison,
 παραγγείλαντες τῷ δεσμοφυλάκῃ, ἀσφαλῶς
 having charged the jailor, securely
 τηρεῖν αὐτοὺς. ²⁴ ὃς παραγγέλιαν τοιαύτην
 to keep them, who a charge such
 εἰληφώς, ἐβάλον αὐτοὺς εἰς τὴν ἐσωτέραν
 having received, cast them into the inner
 φυλακὴν, καὶ τοὺς ποδὰς αὐτῶν ἡσφαλίσατο
 prison, and the feet of them were made fast
 εἰς τὸ ξύλον.
 into the stocks.

²⁵ Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σίλας
 At and the midnight Paul and Silas
 προσευχόμενοι ὕμνον τὸν θεόν· ἐπηκροῶντο δὲ
 praying sung a hymn to the God; listened to and
 αὐτῶν οἱ δεσμοῖ. ²⁶ Ἄφνω δὲ σεισμός ἐγενέτο
 upon the prisoners. Suddenly and shaking occurred
 μέγας, ὥστε σαλευθῆναι τὰ θεμέλια τῶν δεσμω-
 great, so as to shake the foundations of the pri-
 τηρίων· ἀνεψήσαν τε * [παράχρημα] αἱ θύραι
 so, were opened and [immediately] the doors
 πασαι, καὶ πάντων τὰ δεσμά ἀνεῴθη. ²⁷ Ἐξύπνους
 all, and all; the bonds were loosed. Out of sleep
 δὲ γενομένους ὁ δεσμοφυλάξ, καὶ ἰδὼν ἀνέψυχ-
 and having arisen the jailor, and seeing having been
 μένας τὰς θύρας τῆς φυλακῆς, σπασάμενος
 opened the doors of the prison, having drawn
 μάχαιραν, ἐμέλλεν ἑαυτὸν ἀναιρεῖν, νομίζων
 a sword, was about himself to kill, supposing
 ἐκπεφευγέναι τοὺς δεσμούς. ²⁸ Εἰφώνησε δὲ
 to have escaped the prisoners. Cried out and

come out of her." ‡ And it came out in That Hour.

19 And her MASTERS seeing That the HOPE of their GAIN was gone, ‡ seizing PAUL and SI-LAS, ‡ they dragged them into the MARKET, to the RULERS;

20 and they having con-ducted them before the COMMANDEES, said, "These MEN, being Jews, ‡ greatly disturb our CITY;

21 and preach Customs, which it is not lawful for us to receive or observe, being Romans."

22 And the CROWD rose up together against them; and the COMMANDEES having torn off their MAN-TLES, ‡ gave orders to beat them with rods.

23 And having laid Many Stripes on them, they cast them into Prison, charging the jailor to keep them safely;

24 who, having received such a Charge, cast them into the INNER prison, and made their FEET fast in the STOCKS.

25 And at MIDNIGHT, Paul and Silas praying, sung a hymn to God; and the PRISONERS listened to them.

26 ‡ And suddenly there was a great Concussion, so as to shake the FOUN-DATIONS of the PRISON; and ‡ all the DOORS were opened, and the FETTERS of All were loosed.

27 And the JAILOR, awaking from sleep, and seeing the DOORS of the PRISON opened, drew a SWORD, and was about to kill Himself, supposing that the PRISONERS had escaped.

28 But PAUL cried with

* VATICAN MANUSCRIPT.—26. immediately—omit.

‡ 15. Mark xvi. 7. ‡ 19. 2 Cor. vi. 5. ‡ 10. Matt. x. 18. ‡ 20. Acts iv. 31. ‡ 26. Acts v. 19. xiv. 7, 19.

φωνη μεγάλη ὁ Παῦλος, λεγων· Μηδεν πρᾶξῃς
with a loud voice the Paul, saying: Not thou mayest do
σεαυτῷ κακόν, ἀπαντες γὰρ ἐσμεν ἐνθάδε.
to thyself harm, all for we are here.

22 Αἰτήσας δὲ φῶτα εἰσεκλήθησε, καὶ ἐντρομος
Having asked and light he rushed in, and tremored
γενομενος προσέπεσε τῷ Παύλῳ καὶ τῷ Σίλῳ.
having become he fell before the Paul and the Silas.

23 Καὶ πρὸς αὐτοὺς ἐξῶ, ἐφῆ· Κυριοί,
And having led them out, he said: Ours,
τί με δεῖ ποιεῖν, ἵνα σωθῶ; 31 Οἱ δὲ εἶπον·
what me it behoves to do, that I may be saved? They and said,
Πιστεύου ἐπὶ τῷ κυρίῳ Ἰησοῦν Χριστῷ, καὶ
Believe thou in the Lord Jesus Anointed, and
σωθήσῃ· σὺ καὶ ὁ οἶκος σου. 32 Καὶ ἐλάλησαν
and he saved thou and the house of thee. And they spoke

αὐτῷ τὸν λόγον τοῦ κυρίου, σὺν πανσὶ τοῖς ἐν
to him the word of the Lord, with all those in
τῇ οἰκίᾳ αὐτοῦ. 33 Καὶ παραλαβὼν αὐτοὺς ἐν
the house of him. And having taken them in

ἐκείνῃ τῇ ὥρᾳ τῆς νυκτός, ἐλούσεν ἀπὸ τῶν
that the hour of the night, he washed from the
πλῆγων· καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ
stripes, and was dipped he and those of him
πάντες παραχρῆμα. 34 Ἀναγαγὼν τε αὐτοὺς εἰς
all immediately. Having led up and them into

τὸν οἶκον αὐτοῦ, παρέθηκε τραπέζαν, καὶ ἠγά-
the house of himself, he set a table, and re-
λιάσατο πανοικίᾳ πεπιστευκυῖς τῷ θεῷ.
joined with all his house, having believed in the God.

35 Ἡμέρας δὲ γενομένης, ἀπέστειλαν οἱ στρα-
Day and having become, sent the com-
τηγοὶ τοὺς ῥαβδουχοὺς, λεγοντες· Ἀπολύσου
minders the rod-bearers, saying: Release thou

τοὺς ἀνθρώπους ἐκείνους. 36 Ἀπηγγεῖλε δὲ ὁ
the men those. Told and the
δεσμοφυλάξ τοὺς λόγους τούτους πρὸς τὸν Παῦ-
jailor the words these to the Paul:

λόν· Ὅτι ἀπεσταλκασιν οἱ στρατηγοί, ἵνα ἀπο-
That has sent the commanders, that you
λυθῇτε· νῦν οὖν ἐξελθόντες, πορεύεσθε ἐν
may be released, now therefore going out, do you go in

εἰρήνῃ. 37 Ὁ δὲ Παῦλος ἐφῆ πρὸς αὐτοὺς·
peace. The but Paul said to them,
Δειραντες ἡμᾶς δημοσίᾳ, ἀκατακρίτους, ἀνθρώ-
Having beaten us publicly, uncondemned, men

πους Ῥωμαίους ὑπαρχόντας, ἐβάλον εἰς φυλα-
Romans being, they cast into prison,
κην, καὶ νῦν λαθρὰ ἡμᾶς ἐκβαλλοῦσιν; Οὐ
and now privately us do they cast out? No

γὰρ· ἀλλὰ ἐλθόντες αὐτοὶ ἡμᾶς ἐξαγαγετώσαν.
Indeed, but having come themselves us let them lead out,
38 Ἀνηγγεῖλαν δὲ τοῖς στρατηγοῖς οἱ ῥαβδουχοί
Told and to the commanders the rod-bearers

τὰ ῥήματα ταῦτα· καὶ ἐφοβήθησαν, ἀκούσαντες
the words these, and they were afraid, having heard
ὅτι Ῥωμαῖοι εἰσι. 39 Καὶ ἐλθόντες παρακαλε-
that Romans they are. And having come they entreated

a loud Voice, saying. "Do
thyself no harm; for we
are All here."

29 And having asked
for Lights, he rushed in,
and being in a tremor,
fell down before PAUL and
* SILAS.

30 And conducting
them out, he said, † "Sirs,
what must I do that I may
be saved?"

31 And THEY said,
† "Believe in the LORD
Jesus Christ, and thou
shalt be saved, and thy
FAMILY."

32 And they spoke to
him the word of * the
LORD, and to ALL those in
his house.

33 And taking them in
That HOUR of the NIGHT,
he washed them from their
STRIPES, and was imme-
diately immersed, he and
all his.

34 And having brought
them into * his house,
† he set a Table, and re-
joiced with all his house-
hold, believing in GOD.

35 And when it was
Day, the COMMANDERS sent
the OFFICERS, saying,
"Let those men go."

36 And the JAILOR told
* these words to PAUL,
"The COMMANDERS have
sent to release you, now
therefore depart, and go
in Peace."

37 But PAUL said to
them, "They have beaten
us publicly uncondemned,
† being Romans, and cast
us into Prison; and now
do they privately cast Us
out? No, indeed, but let
them come themselves and
conduct Us out."

38 And the OFFICERS
related these words to the
COMMANDERS; and they
were afraid when they
heard that they were Ro-
mans.

39 And they came and

* VATICAN MANUSCRIPT.—22. Silas.
80. the words.

32. God, with ALL that were.

34. the

† 30. Luke ii. 19; Acts ii. 37; ix. 6

† 31. John iii. 16, 30; vi. 47; 1 John v. 10

† 34. Luke v. 29, xix. 9.

† 37. Acts xxi. 28.

σαν αὐτοὺς, καὶ ἐξαγαγοῦντες ἡρώτων ἐξηλθὲν
them, and having led out they asked to go out
τῆς πόλεως. ⁴⁰ Ἐξελθόντες δὲ ἐκ τῆς φυλά-
of the city. Having gone and out of the prison

κῆς εἰσηλθόντες πρὸς τὴν Λυδίαν, καὶ ἰδόντες τοὺς
they came in to the Lydia; and having seen the
ὑπελθόντας, παρεκάλεσαν αὐτοὺς, καὶ ἐξηλθόν.
brethren, they exhorted them, and went out.
ΚΕΦ. ΙΖ'. 17. ¹ Διοδευσάντες δὲ τὴν Ἀμφι-
Having passed through and the Amphi-

πολιν καὶ Ἀπολλωνίαν, ἦλθον εἰς Θεσσαλονί-
polis and Apollonia, they came into Thessalonica,
κην, ὅπου ἦν ἡ συναγωγή τῶν Ἰουδαίων.
where was the synagogue of the Jews.

² Κατὰ δὲ τὸ εἰσῶτος τῷ Παύλῳ εἰσηλθε πρὸς
According to and the custom the Paul went in to
αὐτοὺς, καὶ ἐπὶ σαββάτα τρία διελέγετο αὐ-
them, and for sabbaths three reasoned with
τοῖς ἀπὸ τῶν γραφῶν. ³ Διανοίγων καὶ παρατι-
them from the writings; opening and setting
θεμενος, ὅτι τὸν Χριστὸν εἶδει παθεῖν καὶ
forth, that the Anointed it was necessary to have suffered and

ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι οὗτος ἐστὶν ὁ
to have been raised out of dead ones, and that this is the
Χριστὸς Ἰησοῦς, ὃν ἐγὼ καταγγέλλω ὑμῖν.
Anointed Jesus, whom I announce to you.

⁴ Καὶ τινες ἐξ αὐτῶν ἐπεισθῆσαν, καὶ προσε-
And some of them were convinced, and joined
κλήρωθησαν τῷ Παύλῳ καὶ τῷ Σίλᾳ, τῶν τε
themselves to the Paul and to the Silas, of the and
σεβομένων Ἑλλήνων πολὺ πλῆθος, γυναῖκες
pious Greeks a great number, women

τε τῶν πρώτων οὐκ ὀλίγαι.
and of the chief not a few.

⁵ Προσλαβομένοι δὲ οἱ Ἰουδαῖοι τῶν ἀγοραίων
Having taken to themselves and the Jews of the market-loungers
τινας ἀνδρας πονηροὺς, καὶ ὀχλοποιήσαντες,
some men of evil, and having gathered a crowd,
ἐθορυβοῦν τὴν πόλιν· ἐπιστάντες τε τῇ οἰκίᾳ
they disturbed the city; having assaulted and the house
Ἰασονος, ἐζητοῦν αὐτοὺς ἀγαγεῖν εἰς τὸν δῆμον·
of Jason, they sought them to lead out into the people;

⁶ μὴ εὗροντες δὲ αὐτοὺς, ἐσσυρον τὸν Ἰασονα
not having found and them, they dragged the Jason
καὶ τινὰς ἀδελφούς ἐπὶ τοὺς πολιτάρχης, βοών-
and some brethren to the city-rulers, crying,
τες· ὅτι οἱ τὴν οἰκουμένην ἀναστατώσαντες,
That they the habitable having disturbed,

οὗτοι καὶ ἐνθάδε παρῆσιν· ⁷ οὓς ὑποδεξεται
these also here are present, whom has received
Ἰασων· καὶ οὗτοι πάντες ἀπεναντί τῶν δογμα-
Jason, and these all against the decrees

entreated them; and con-
ducting them out, asked
them to depart * from the
CITY.

⁴⁰ And going out of
the PRISON, † they entered
into the house of LYDIA,
and having seen the
BRETHREN, they exhorted
them, and departed.

CHAPTER XVII

¹ And (traveling through
Amphipolis and Apollonia
they came to * THESSA-
LONICA, where was * a
Synagogue of the Jews.

² And according to his
CUSTOM, PAUL † went in
to them, and on three Sab-
baths reasoned with them
from the SCRIPTURES,

³ opening and setting
forth, † That the MESSIAH
ought to suffer and to rise
from the dead, and That
"This is the ANOINTED Je-
sus whom ‡ I announce to
you."

⁴ † And some of them
believed and adhered to
PAUL, and ‡ Silas, and of
the PIOUS Greeks a * great
Multitude, and of the
CHIEF Women not a few.

⁵ But the JEWS taking
some evil-disposed Men
from the MARKET-LOUNG-
ERS, and gathering a
crowd, alarmed the CITY;
and having assailed the
HOUSE of † Jason sought
to bring them * forth into
the assembly of the PEOP-
LE;

⁶ but not finding them,
they dragged * Jason and
some of the Brethren to
the RULERS of the CITY,
crying out, † "THESE men
who have disturbed the
EMPIRE, are come here
also;

⁷ whom Jason has re-
ceived; and all these op-
pose the † DECREES of Ce-

* VATICAN MANUSCRIPT.—30. from the CITY.
Jogoue of. 4. Silas. 4. great Multitude.

1. THESSALONICA.

1. a Syna-

5. forth to the PEOPLE.

6.

† 30. Mast. viii. 31.

† 40. ver. 14.

† 2. Acts ix. 20; xii. 5, 14; xiv. 1; xvi. 13;

xiii. 8.

† 3. Luke xxiv. 26, 43; Acts xviii. 23; Gal. iii. 1.

† 4. Acts xv. 22, 27, 32, 40.

† 5. Rom. xvi. 21.

† 6. Acts xvi. 20.

† 7. Luke

xxiii. 2; John xix. 12.

καὶ Καίσαρος πρᾶττονσι, βασιλεῖα λεγόντες
of Caesar do, a king saying
 ἑτέρω ἐναντί, Ἰησοῦν. ⁸ Ἐταράξεν δὲ τὸ νοχλὸν
another to be, Jesus. Troubled and the crowd
 καὶ τοὺς πολιτάρχας ἀκούοντας ταῦτα ⁹ Καὶ
and the city-rulers having heard these things. And
 λαβόντες τὸ ἑκάνον παρὰ τοῦ Ἰάσονος καὶ τῶν
having taken the security from the Jason and the
 λοιπῶν, ἀπέλυσαν αὐτοὺς ¹⁰ Οἱ δὲ ἀδελφοί
rest, they let go them. The and brethren
 εὐθὺς διὰ τῆς νυκτός ἐξεμψαν τὸν τε
immediately by the night sent away the both
 Παῦλον καὶ τὸν Σίλαν εἰς Βεροίαν· οἵτινες παρὰ
Paul and the Silas into Berea, who hav-
 γενομένοι, εἰς τὴν συναγωγὴν τῶν Ἰουδαίων
ing arrived, into the synagogue of the Jews
 ἀπήσαν. ¹¹ Οὗτοι δὲ ᾤοντο εὐγενέστεροι τῶν
were. These and were more candid of those
 ἐν Θεσσαλονικῇ, οἵτινες ἐδεξάντο τὸν λόγον
in Thessalonica, who received the word
 μετὰ πάσης προθυμίας, τὸ καθ' ἡμέραν ἀνακρι-
with all promptness, that every day closely
 νοντες τὰς γραφάς, εἰ ἔχοι ταῦτα οὕτως.
examining the writings, if was these things thus.
¹² Πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπίστευσαν, καὶ
Many indeed therefrom of them believed, and
 τῶν Ἑλληνίδων γυναικῶν τῶν εὐσχημονῶν καὶ
of the Greek women of the honorable and
 ἀνδρῶν οὐκ ὀλίγοι. ¹³ Ὡς δὲ ἐγνώσαν οἱ ἀπὸ
men not a few. When but knew those from
 τῆς Θεσσαλονικῆς Ἰουδαῖοι, ὅτι καὶ ἐν τῇ Βεροίᾳ
the Thessalonica Jews, that also in the Berea
 κατήγγελλε ὑπὸ τοῦ Παύλου ὁ λόγος τοῦ θεοῦ,
was preached by the Paul the word of the God,
 ἦλθον κακεῖ σαλευόντες τοὺς ὄχλους. ¹⁴ Εὐθὺς
they came also there stirring up the crowds. Immediately
 δὲ τότε τὸν Παῦλον ἐξαπέστειλαν οἱ ἀδελφοί
and then the Paul sent out the brethren
 πορεύεσθαι ὥς ἐπὶ τὴν θάλασσαν· ὑπέμενον δὲ
to go as to the sea; remained and
 ὁ, τε Σίλας καὶ ὁ Τιμόθεος ἐκεῖ. ¹⁵ Οἱ δὲ καθίσ-
the, both Silas and the Timothy there. They but conduct-
 τῶντες τὸν Παῦλον ἡγάγον * [αὐτὸν] ἕως Ἀθη-
ing the Paul led [him] to Ath-
 νῶν· καὶ λαβόντες ἐντολὴν πρὸς τὸν Σίλαν καὶ
ena, and having received a charge to the Silas and
 Τιμόθεον, ἵνα ὥς ταχιστα ἐλθῶσι πρὸς αὐτόν,
Timothy, that as soon as possible they should come to him,
 ἐξήσαν. ¹⁶ Ἐν δὲ ταῖς Ἀθηναῖς ἐκδεχόμενον
they departed. In and the Athens waiting
 αὐτοὺς τοῦ Παύλου, παρωζυνοτο τὸ πνεῦμα
them of the Paul, was stirred up the spirit
 αὐτοῦ ἐν αὐτῷ, θεωροῦντι κατείδωλον οὐσαν
of him in him, beholding full of idols being

ear, saying that there is another King, Jesus."
 8 And they alarmed the crowd and the rulers of the city, when they heard these things.
 9 And having taken security from Jason and the rest, they let them go.
 10 But the brethren immediately, by * Night, sent away PAUL and SILAS, to Berea; who, having arrived, went into the SYNAGOGUE of the JEWS.
 11 And These were of a more noble disposition than those in Thessalonica, for they received the word with All Readiness, daily examining the scriptures whether these things were so.
 12 Many of them, therefore, believed; and of the HONORABLE GREEK WOMEN, and Men not a few.
 13 But when the JEWS of THESSALONICA knew That the word of GOD was preached by PAUL at BEREa, they came there also exciting * and troubling the crowds.
 14 † And then the BRETHREN immediately sent PAUL away, as if he were to go towards the SEA; but SILAS and TIMOTHY remained there.
 15 And those conducting PAUL led him to Athens; and having received a charge for SILAS and * TIMOTHY to come to him as soon as possible, they departed.
 16 Now while PAUL was waiting for them at ATHENS, his SPIRIT was stirred within him, as beholding the CITY was † full of idols.

* VATICAN MANUSCRIPT.—10. Night, him—omit. 15. TIMOTHY.

13. and troubling the crowds.

16.

† 16. This expression denotes the appearance of Athens to the eye of a stranger. "A person could hardly take his position any where in ancient Athens, where the eye did not range over temples, altars, and statues of the gods almost without number." Bib. Sac. Vol. vi. p. 330

‡ 10. Acts ix. 25; ver. 14. 11. Luke xvi. 20; John v. 30.

‡ 14. Matt. x. 23

την πολιν. ¹⁷ Διελεγετο μεν ουν εν τη συνα-
the city. He reasoned indeed then in the syna-
γωγη τοις Ιουδαιοις και τοις σεβομενοις, και
gogue with the Jews and with those being pious, and
εν τη αγορα κατα πασαν ημεραν προς τους
in the market during every day with those
παράτυγχανοντας. ¹⁸ Τιμες δε των Επικουρειων
happening to meet. Some but of the Epicureans

και των Στωικων φιλοσοφων συνεβαλλον αυτω
and of the Stoics philosophers encountered him;
και τινες ελεγον· Τι αν θελοι ο σπερμολογος
said some said; What may intend the seed-picker
ουτος λεγειν· Οι δε Ξενων δαιμονιων δοκει
this to say? They and; Of strange demons he seems
καταγγελευς ειναι· οτι τον Ιησουν και την
a proclaimer to be; because the Jesus and the
αναστασιν * [αυτοις] ευηγγελιζετο. ¹⁹ Επιλα-
resurrection [to them, he announced glad tidings. Having

βομενοι τε αυτου, επι τον Αρειον παγον ηγα-
taken hold and of him, to the Mars hill they
γον, λεγοντες· Δυναμεθα γνωναι, τις η καινη
had, saying; Are we able to know, what the new
αυτη η υπο σου λαλουμενη διδαχη· ²⁰ Ξενιζον-
this that by thee beingspoken teaching? Strange things
τα γαρ τινα εισφερεις εις τας ακοας ημων.
for certain thou bringest to the ears of us.
Βουλομεθα ουν γνωναι, τι αν θελοι ταυτα
We desire therefore to know, what may intend these things
ειναι. ²¹ Αθηναιοι δε παντες και οι επιδημον-
to be. Athenians and all and the sojourning
τες ξενοι, εις ουδεν ετερον ευκαιρουν, η λεγειν
strangers, in nothing else spend leisure, than to tell
τι και ακουειν καινοτερον.
something and to hear newer.

²² Σταθεις δε ο Παυλος εν μεσφ του Αρειου
Having stood up and the Paul in midst of the Mars
παγον, εφη· Ανδρες Αθηναιοι, κατα παντα
hill, said; Men Athenians, in all things
ως δεισιδαιμονεστερους υμας θεωρω· ²³ διε-
as it were worshippers of demons you I perceive; pass-
χομενος γαρ και αναθεωρων τα σεβασματα
ing through for and beholding the objects of worship
υμων, ευρον και βωμον, εν 'ω επεγεγραπτο·
of you, I found also an altar, in which had been written,
Αγνωστω θεφ. 'Ον ουν αγνοουντες ευσεβειτε,
To an unknown God. Whom therefore not knowing you worship,
τουτον εγω καταγγελλω υμιν. ²⁴ 'Ο θεος ο
this I announce to you. The God that
ποιησας τον κοσμον και παντα τα εν αυτω,
having made the world and all the things in it,

¹⁷ He reasoned there-
fore in the SYNAGOGUE
with the JEWS, and with
the PIOUS persons; and
in the MARKET every Day
with THOSE he happened
to MEET.

¹⁸ But some of the EPI-
CUREAN and * STOIC
PHILOSOPHERS encoun-
tered him. And some
said, "What does this
† BABBLER wish to say?"
And OTHERS, "He seems
to be a Proclaimer of
Strange Demons;" Be-
cause he announced glad tidings
concerning JESUS and the
RESURRECTION.

¹⁹ And laying hold of
him, they led him to
the † AREOPAGUS, saying,
"Can we know what This
NEW Doctrine is, which is
spoken by thee?"

²⁰ For thou bringest
certain strange things to
our EARS; we desire,
therefore, to know what
these things mean."

²¹ Now all the Athe-
nians, and the RESIDENT
STRANGERS among them,
spent their time in noth-
ing else but to tell and
hear something new.

²² And PAUL standing
in the midst of the AREOPAGUS,
said, "Athenians, I
perceive that in all things
you are extremely devoted
to the worship of Demons.

²³ For as I passed
through, and beheld the
OBJECTS of your worship,
I found also an Altar on
which was an inscription,
'To an Unknown God.'
* What therefore you wor-
ship without knowing,
This I announce to you.

²⁴ That ‡ GOD who
made the WORLD and ALL
THINGS in it, he being

* VATICAN MANUSCRIPT.—18. Stoics.
you worship without knowing:

19. to them—omit.

23. What therefore

† 18. Literally, a seed-picker, a name given to crows, etc., and applied to a person who
picks up scraps of knowledge, which he imparts to others without sense or purpose, and
upon any and every occasion.—Owen. ‡ 19. The supreme court of Athens. † 21.

Or, more religiously inclined than others.

‡ 24. Acts xiv. 16.

οὗτος οὐρανοῦ καὶ γῆς κυρίως ὑπαρχῶν, οὐκ
 this of heaven and earth Lord being, not
 ἐν χειροποιήτοις ναοῖς κατοικεῖ, ²⁵ οὐδὲ ὑπὸ
 in hand-made temples dwells, nor by
 χειρῶν ἀνθρώπων θεραπεύεται, προσδεδωμένος
 hands of men is served, wanting
 τινος, αὐτὸς δίδους πᾶσι ζωὴν καὶ πνοὴν καὶ
 anything, he giving to all life and breath and
 τὰ πάντα. ²⁶ ἐποίησε τε ἐξ ἑνός * [αἵματος]
 the things all, made and out of one (blood)
 παν ἔθνος ἀνθρώπων κατοικεῖν ἐπὶ παν τὸ προ-
 every nation of men to dwell on all the face
 σῶπον τῆς γῆς, ὀρίσας προστεταγμένους και-
 of the earth, having fixed having been appointed sea-
 ρους καὶ τὰς ὁριοθεσίας τῆς κατοικίας αὐτῶν.
 sons and the fixed limits of the habitation of them;
²⁷ ζητεῖν τὸν θεόν, εἰ ἀραγε ψηλαφῆσαι αὐτὸν
 to seek the God, if indeed they might feel him
 καὶ εὗροιν, κατοίγετε οὐ μακρὰν ἀπὸ ἑνός ἑκάσ-
 and might find, and indeed not far from one each
 του ἡμῶν ὑπαρχόντα. ²⁸ Ἐν αὐτῷ γὰρ ζῶμεν
 of us being, in him for we live
 καὶ κινούμεθα καὶ ἐσμεν* ὡς καὶ τινες τῶν καθ'
 and are moved and we are; as also some of those with
 ἡμᾶς ποιητῶν εἰρηκασι. Του γὰρ καὶ γένος
 you poets have said; Of the for also offspring
 ἐσμεν. ²⁹ Γένος οὖν ὑπαρχόντες τοῦ θεοῦ,
 we are. Offspring therefore being of the God,
 οὐκ οφείλομεν νομίζειν, χρυσοῦ ἢ ἀργυροῦ ἢ
 not we are bound to suppose, gold or silver or
 λίθου, χαραγματῆς τεχνῆς καὶ ἐνθυμησεως ἀνθρώ-
 stone, a sculpture of art and device of man,
 που, τὸ θεῖον εἶναι ὅμοιον. ³⁰ Τοὺς μὲν οὖν
 the Deity to be like. The indeed therefore
 χρόνους τῆς ἀγνοίας ὑπερίδων ὁ θεός, τὰ νῦν
 times of the ignorance overlooking the God, now
 παραγγέλλει τοῖς ἀνθρώποις πᾶσι πανταχοῦ
 he commands to the men all in all places
 μετανεῖν. ³¹ διότι ἐστήσεν ἡμέραν, ἐν ᾗ
 to reform, because he established a day, in which
 μελλεῖ κρίνειν τὴν οἰκουμένην ἐν δικαιοσυνῇ,
 he is about to judge the habitable in righteousness,
 ἐν ἀνδρὶ ᾧ ᾤρισε, πιστὴν παρασχὼν πᾶσιν,
 by a man whom he appointed, a guarantee having furnished to all,
 ἀναστήσας αὐτὸν ἐκ νεκρῶν. . . . ³² Ἀκούσαν-
 having raised him out of dead ones. Having heard
 τες δὲ ἀναστᾶσιν νεκρῶν, οἱ μὲν ἐχλευάζον*
 and a resurrection of dead ones, these indeed mocked;
 οἱ δὲ εἶπον· Ἀκουσόμεθα σου πάλιν περὶ του-
 those but said, We will hear thee again about this.

† Lord of Heaven and Earth, † dwells not in Temples made with hands; ²⁵ nor is he served by the HANDS of MEN, † as needing anything; † he having given to all Life, and Breath, and all things; ²⁶ and made from One, Every Nation of Men to dwell on * the Whole Face of the EARTH; having determined the appointed Seasons, and † the FIXED LIMITS of their HABITATION;

²⁷ † to seek God, if perhaps they might feel after and find him; † and indeed he is not far from every one of us;

²⁸ For in him we live, and move, and exist; as even some of † YOUR OWN Poets have said, 'For also we are HIS Offspring are.'

²⁹ Being, therefore, the Offspring of God, † we ought not to imagine a Gold or Silver or Stone Sculpture,—a work of Art and human Skill,—to be like the DEITY.

³⁰ Therefore, indeed, overlooking † the TIMES of IGNORANCE, God † now commands all MEN, in every place, to reform;

³¹ because he has established a DAY † in which he is about to judge the HABITABLE in Righteousness, by a Man whom he has appointed, having furnished a Proof to all by † raising him from the Dead."

³² And when they heard of the Resurrection of the Dead, some derided, but others said, "We will hear thee * again about this.

* VATICAN MANUSCRIPT.—25. Blood—omit. again.

26. The Whole Face of.

32. also

† 24. The *Phænomena* of Aratus, and *Cleanthes'* Hymn to Jupiter, contain this quotation. Aratus was a Cilician, one of Paul's countrymen, with whose writings Paul was probably well acquainted.

† 24. Matt. xi. 26. † 25. Acts vii. 48. † 25. Psa. i. 6. † 25. Gen. i. 7; Num. xvi. 22; Job xii. 10; xxvii. 3, xxxiii. 4; Isa. xlii. 5; lvi. 16, Zech. xii. 1. † 26. Deut. xxxii. 8. † 27. Rom. i. 20. † 27. Acts xiv. 17. † 28. Isa. xl. 14. † 29. Acts xiv. 16; Rom. iii. 26. † 30. Luke xiv. 47; Titus ii. 11, 12, † 1 Pet. i. 14; iv. 8. † 31. Acts x. 42; Rom. ii. 16; xiv. 10. † 32. Acts ii. 24.

του. ³³ Καὶ οὕτως ὁ Παῦλος ἐξηλθεν ἐκ μέσου
And thus the Paul went out from midst
αὐτῶν.
of them.

³⁴ Τινες δὲ ἄνδρες κολληθέντες αὐτῷ, ἐπισ-
Some but men having associated with him, be-
τευσαν· ἐν οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης,
lived; among whom also Dionysius the Areopagite,
καὶ γυνὴ ὀνοματι Δαμαρίς, καὶ ἕτεροι συν
and a woman by name Damaris, and others with
αὐτοῖς. ΚΕΦ. ιη'. 18. ¹ Μετὰ δὲ ταῦτα
them. After and these things

χωρισθεὶς ὁ Παῦλος ἐκ τῶν Ἀθηνῶν, ἦλθεν εἰς
having withdrawn the Paul from the Athens, came into
Κορίνθον. ² Καὶ εὗρων τινα Ἰουδαῖον ὀνοματι
Corinth. And having found certain Jew by name

Ἀκυλαν, Ποντικὸν τῷ γενεῖ, πρόσφατως ἐληλυ-
Aquila, Pontius by the race, recently having
θῆτα ἀπο τῆς Ἰταλίας, καὶ Πρίσκιλλαν γυναῖκα
come from the Italy, and Priscilla wife
αὐτοῦ, (διὰ τὸ διατεταχέναι Κλαυδίον χωρι-
of him, (because the to have commanded Claudius to with-
(εἶσθαι πάντας τοὺς Ἰουδαίους ἐκ τῆς Ῥώμης,)
draw all the Jews from the Rome.)

προσηλθεν αὐτοῖς. ³ καὶ διὰ τὸ ὁμοτεχρον
he went to them; and because the same trade
εἶναι, ἐμείνε παρ' αὐτοῖς· καὶ εἰργάζετο· ᾧσαν
to be, he remained with them, and worked; they were
γὰρ σκηνοποιοὶ τὴν τέχνην. ⁴ Διελέγετο δὲ ἐν
for tent-makers the trade. He reasoned and in

τῇ συναγωγῇ κατὰ παν σαββατον, ἐπειθε τε
the synagogue during every sabbath, persuaded and
Ἰουδαίους καὶ Ἕλληνας. ⁵ Ὡς δὲ κατήλθον
Jews and Greeks. When but came down

ἀπο τῆς Μακεδονίας ὁ, τε Σίλας καὶ ὁ Τιμοθέος,
from the Macedonia the, both Silas and the Timothy,
συνειχέτο τῷ λόγῳ ὁ Παῦλος, διαμαρτυρομένους
was confined to the word the Paul, earnestly testifying
τοῖς Ἰουδαίοις τὸν Χριστὸν Ἰησοῦν. ⁶ Ἀντίτασ-
to the Jews the Anointed Jesus. Resulting

σομένων δὲ αὐτῶν καὶ βλασφημούντων, ἐκτινα-
but them and blaspheming, having
ζάμενος τὰ ἱμάτια, εἶπε πρὸς αὐτοὺς· Τὸ αἷμα
shaken the mantles, he said to them, The blood
ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν, καθάρος ἐγώ,
of you on the head of you, pure I,

καὶ τὸν νῦν εἰς τὰ ἔθνη πορεύσομαι. ⁷ Καὶ
from the now to the Gentiles I will go. And
μεταβὰς ἐκεῖθεν, ἦλθεν εἰς οἰκίαν τινος ὀνο-
having removed thence, he went into a house of one by
ματι Ἰουστοῦ, σεβόμενου τοῦ θεοῦ, οὗ ἡ οἰκία
name Justus, worshipping the God, of whom the house
ἦν συνομορροῦσα τῇ συναγωγῇ. ⁸ Κρίσπος δὲ ὁ
was adjoining to the synagogue. Crispus but the

ἀρχισυναγωγὸς ἐπίστευσε τῷ κυρίῳ συν ὅλῳι
synagogue-ruler believed in the Lord with whole
τῷ οἴκῳ αὐτοῦ· καὶ πολλοὶ τῶν Κορίνθιων ἀκου-
the house of himself, and many of the Corinthians hear

³³ And thus Paul went
out from the midst of
them.

³⁴ But Some Men ad-
hering to him, believed;
among whom were Diony-
sius the *Areopagite, and
a Woman named Damaris,
and others with them.

CHAPTER XVIII.

¹ And after these things
* Paul withdrawing from
ATHENS, came to Corinth;

² and having found a
Certain Jew named
[Aquila, a native of Pon-
tus, recently come from
ITALY, and his wife Pris-
cilla, (because * Claudius
had COMMANDED ALL JEWS
to withdraw from ROME,)
he went to them.

³ And because he was
of the same trade, he re-
mained with them, and
* labored; for they were
Tent makers by trade.

⁴ And he reasoned in
the SYNAGOGUE Every
Sabbath, and persuaded
Jews and Greeks.

⁵ And when SILAS and
TIMOTHY came from MA-
CEDONIA, PAUL was con-
fined to the word, ear-
nestly testifying to the
Jews the ANOINTED Je-
sus.

⁶ But when they re-
sisted and blasphemed,
shaking his CLOTHES, he
said to them, "Your
BLOOD be upon your head!
I am pure; from this time
I will go to the GENTILES."

⁷ And having removed
thence he went into the
House of one named Jus-
tus, a worshipper of God,
Whose house was adjoining
the SYNAGOGUE.

⁸ And * Crispus, the
RULER of the SYNAGOGUE,
believed in the LORD with
All his house; and many
of the CORINTHIANS hear

* VATICAN MANUSCRIPT.—34. Areopagite.
were commanded to withdraw from Rome.
1 2. Rom. xvi. 3; 1 Cor. xvi. 19; 2 Tim. iv. 19.
1 Thess. ii. 9; 2 Thess. iii. 8.
Acts xiii. 46, 49, xiviii. 23.

1. he departed from. 2. All Jews
3. they labored.
1 3. Acts xx. 34; 1 Cor. iv. 12; 1
1 5. Acts xviii. 14, 15. 1 6.

οντες επιστευουν, και εβαπτιζοντο· ⁹ ειπε δε ο
ing believed, and were dipped; said and the
κυριος δι' οραματος εν νυκτι τω Παυλω· Μη
Lord through a vision by night to the Paul; Not
φθιβου, αλλα λαλει και μη σιωπησης· ¹⁰ διوتي
fear, but speak and no be silent; because
εγω ειμι μετα σου, και ουδεις επιθησεται σοι
I am with thee, and no one shall attack thee
τον κακωσαι σε· διوتي λαος εστι μοι πολυς εν
of the to hurt thee; because people is for me much in
τη πολει ταυτη. ¹¹ Εκαθισε τε ενιαυτον και
the city this. He continued and a year and
μηνας εξ, διδασκων εν αυτοις τον λογον του
months six, teaching among them the word of the
θεου.

¹² Γαλλωνος δε ανθυπατευοντες της Αχαιας,
Gallo and being procurator of the Achaia,
κατεπεσθησαν ομοθυμαδον οι Ιουδαιοι τω Παυ-
rushed with one mind the Jews to the Paul,
λω, και ηγαγον αυτον επι το βημα, ¹³ λεγοντες·
and led him to the tribunal, saying,

‘Οτι παρα τον νομον οστος ανακειθαι τους
That from the law this persuades the
ανθρωπους σεβεσθαι τον θεον. ¹⁴ Μελλοντος
men to worship the God. Being about

δε του Παυλου ανοιγειν το στομα, ειπεν ο
but the Paul to open the mouth. said the
Γαλλων προς τους Ιουδαιους· Ει μεν ουν ην
Gallo to the Jews; If indeed therefore it was
αδικημα τι, η ραδιουργημα πονηρον, ο Ιου-
injustice any, or reckless evil, O Jews,
δαιοι, κατα λογον αν ηνευχομην υμων· ¹⁵ ει
according to reason I would bear with you, it

δε (η.ημα εστι περι λογου και ονοματων και
but a question it is about a word and names and
νομου του καθ' υμας, οφεςθε αυτοι· κριτης
or a law of that with you, you will see yourselves; a judge
* [χαρ] εγω τούτων ου βουλομα ειναι. ¹⁶ Και
(for) I of these not choose to be. And

απηλασεν αυτους απο του βηματος. ¹⁷ Επειλα-
he drove them from the tribunal. Having

θυσεννοι δε παντες * [οι Έλληνες] Σωθρευην
withhold not all [the Greeks] of Sardennes
τον αρχισυναγωγον, ετυπουν εμπροσθεν του
the synagogue-ruler, they struck before the
βηματος· και ουδεν τούτων τω Γαλλωνι· εμε-
tribunal, and nothing of these the Gallo cared.

λεν. ¹⁸ Ο δε Παυλος ετι προκειμενος ημερας
The and Paul yet having remained days
ικανας, τοις αδελφοις αποταξμενος, εξεπλει
many, to the brethren having bid farewell, sailed out
εις την Συριαν, και συν αυτω Πρισκιλλα και
into the Syria, and with him Priscilla and
Ακυλας, κεφαλμενος την κεφαλην εν Κεγχρεαις·
Aquila, having shaved the head in Cenchrea; for

ειχε γαρ ευχην. ¹⁹ Κατηντησε δε εις Εφεσον,
he had for a vow. He came and to Ephesus,

ing, believed, and were im-
mersed.

⁹ † And the Lord said to PAUL, in a Vision by Night, “Fear not, but speak, and be not silent;

¹⁰ † for I am with thee; and no one shall attack thee; to HURT thee; for there are many People for me in this city.

¹¹ And he remained there a Year and six Months, teaching among them the word of God.

¹² But when Gallio was Proconsul of ACHAJA, the Jews with one mind assaulted PAUL, and brought him to the TRIBUNAL,

¹³ saying, “This man persuades MEN to worship God contrary to the LAW.”

¹⁴ And PAUL being about to SPEAK, GALLIO said to the JEWS, † “If indeed it was an act of Injustice or reckless Evil, O Jew! according to Reason I would bear with you;

¹⁵ but if it be a Question concerning Doctrine, and Names, and THAT Law which is among you, see you to it, for I will not be a Judge of these things.”

¹⁶ And he drove them from the TRIBUNAL.

¹⁷ And they All took † Sosthenes, the RULER of the SYNAGOGUE, and beat him before the TRIBUNAL. But GALLIO cared for none of these things.

¹⁸ And PAUL having remained yet many Days, bidding farewell to the BRETHREN, sailed thence for SYRIA, in company with Priscilla and Aquila, † having shaved his head in † Cenchrea, for he had a Vow.

¹⁹ And he came to

* VATICAN MANUSCRIPT -- 15. For--omit. 17. the GREEK--omit.
† 9. Acts xxiii. 11. † 10. Jer. i. 18, 19; Matt. xxviii. 20. † 11. Acts xviii. 20;
--v. 17, 19. † 12. 1 Cor. i. 12. † 13. Num. vi. 11; Acts xxi. 24. † 14. Rom. xvi. 7

κακεινους κατελειπεν αυτου· αυτος δε εισελ-
and them he left there· he but having en-
θων εις την συναγωγην, διελεχθη τοις
tered into the synagogue, reasoned with the
Ιουδαιοις. ²⁰ Ερωτωντων δε αυτων επι πλειονα

Jews. Asking and them for longer
χρονον μειραι * [περ' αυτοις,] ουκ επενευθεν·
a time to remain [with them,] not he consented;

²¹ αλλ' απεταξατο * [αυτοις,] ειπων· * [Δει με
but he bade fare well [to them,] saying; [It behooves me

παντων την εορτην την ερχομενην ποιησαι εις
by all means the feast that coming to keep into

Ιεροσολυμα·] παλιν * [δε] ανακαμψω προς
Jerusalem,] again [but,] I will return to

υμας, του θεου θελωτος. * [Και] ανηχθη απο
you, the God willing; [And,] he sailed from

της Εφεσου· ²² και κατελθων εις Καισαρειαν,
the Ephesus, and having gone down to Caesarea,

αναβας, και απασαμενος την εκκλησιαν,
having gone up, and having saluted the congregation,

κατεβη εις Αντιοχεια. ²³ Και ποιησας χρονον
he went down to Antioch. And having spent time

τινα, εξηλθε, διερχομενος κθεξτε, την Γαλα-
some, he went out, passing through in order the Galati-
τικην χωραν και Φρυγιαν, επιστηριζων παντας

τους μαθητας. ²⁴ Ιουδαιοις δε τις Απολλωσ
the disciples. A Jew and certain Apollos

ονοματι, Αλεξανδρευσ τω γερε, αηρ λογιος,
by name, an Alexandrian by the birth, a man eloquent,

κατηντησεν εις Εφεσον δυνατος ον εν ταις
came to Ephesus powerful; being in the

γραφαις. ²⁵ Ουτος ην κατηχημενος την οδον
writings. This was having been instructed the way

του κυριου· και ζων τη πνευματι, ελαλει και
of the Lord; abiding in the spirit, he spoke and

εδιδασκεν ακριβως τα περ. του κυριου,
taught accurately the things concerning the Lord.

επισταμενος μονον του βαπτισμα Ιωαννου.
being acquainted with only the dipping of John

²⁶ Ουτος τε ηρξατο παρρησιαζεσθαι εν τη συνα-
This and began to speak boldly in the syna-

γωγη. Ακουσσαντες δε αυτου Ακυλας και
gogue. Having heard and of him Aquila and

Πρισκιλλα, προτελαβοντο αυτον, και εκριβεσ-
Priscilla, took him, and were accu-

τερον αυτην εξηλκοντο την του θεου οδον. ²⁷ Ρου-
sely to him explained the of the God way. Wish-

λομενου δε αυτου διελθειν εις την Αχαιαν, προ-
ing and of him to pass through into the Achaia, hav-

τρεψαμενυ οι αδελφοι εγραψαν τοις μαθηταις
ing exhorted the brethren they wrote to the disciples

αποδεξασθαι αυτον· ος παραγενομενος, συνε-
to receive him, who having arrived, be

βαλετο πολυ τους πεπιστευκοσι δια της χαρι-
helped much those having believed through the grace.

Ephesus, and left them there; as he entered into the SYNAGOGUE, and reasoned with the Jews.

20 And when they requested him to remain a longer Time, he did not consent;

21 but bade them fare-
well, saying, "I will return to you again, ‡God willing." And he sailed from EPHESUS;

22 and coming down to Caesarea, and going up, and saluting the CONGREGATION, he went down to Antioch.

23 And having spent some Time there, he departed, going through the COUNTRY of ‡ GALATIA and Phrygia, in order, ‡ establishing All the DISCIPLES.

24 ‡ And a certain Jew named Apollos, a Native of Alexandria, an eloquent Man, being powerful in the SCRIPTURES, came to Ephesus.

25 This person was being instructed in the way of the LORD, and being fervent in SPIRIT, he spoke and * also taught accurately the THINGS * concerning JESUS, ‡ being acquainted only with the IMMERSION of John.

26 And he began to speak boldly in the SYNAGOGUE. And * Aquila and Priscilla explained to him more accurately the way of God.

27 And when he was wishing to pass over into ACHAIA, the BRETHREN wrote exhorting the DISCIPLES to receive him; who, having arrived, ‡ he greatly assisted THOSE BELIEVERS, by his GIFT;

* VATICAN MANUSCRIPT.—20. with them—omit. 21. It behooves me to keep the COMING FEAST in Jerusalem—omit.—omit.

25. also talking. 25. concerning JESUS.

21. to them—omit.

21. but—omit.

21. And

20. Priscilla and Aquila.

‡ 21. 1 Cor. iv. 19; Heb. vi. 3; James iv. 15.
xiv. 22, xv. 32, 41. ‡ 24. 1 Cor. i. 13; iii. 5, 6; iv. 6; Titus iii. 13.

‡ 23. Acts

‡ 25. Acts

‡ 27. 1 Cor. iii. 6.

τους. ²⁸ Εὐτὼς γὰρ τοῖς Ἰουδαίοις διακατη-
Strenuously for with the Jews he was discuss-
λεγχέτο δημοσίᾳ, ἐπιδείκνυς ὅια τῶν γραφῶν,
sing publicly, proving by the writings,
εἶναι τὸν Χριστὸν Ἰησοῦν.
to be the Anointed Jesus.

ΚΕΦ. ιθ'. 19.

¹ Ἐγένετο δὲ ἐν τῷ τῶν Ἀπολλῶ εἶναι ἐν
It happened and in the the Apollos to be in
Κορίνθῳ, Παῦλον διελθόντα τὰ ἀνωτέρικα μέρη,
Corinth, Paul having passed through the upper parts,
ἐλθεῖν εἰς Ἐφέσον. Καὶ εὗρων τινὰς μαθητάς,
to come to Ephesus. And having found some disciples,
² εἶπε πρὸς αὐτοὺς· Εἰ πνεῦμα ἅγιον ἐλάβετε
he said to them; If a spirit holy you received
πιστεύσαντες; Οἱ δὲ εἶπον πρὸς αὐτὸν· Ἀλλ'
having believed, They and said to him; But
οὐδὲ εἰ πνεῦμα ἅγιον ἐστίν, ἡκουσαμεν. ³ Εἶπε
not even if a spirit holy is, we have heard. He said
τε * [πρὸς αὐτοὺς]· Εἰς τι οὖν ἐβαπτισθήτε;
and [to them.] Into what then were you dipped?
Οἱ δὲ εἶπον· Εἰς τὸ Ἰωάννου βαπτισμα. ⁴ Εἶπε
They and said, Into the of John dipping. Said
δὲ Παῦλος· Ἰωάννης ἐβαπτισε βαπτισμα μετα-
and Paul, John dipped a dipping of refor-
νοίας, τῷ λαῷ λεγών, εἰς τὸν ἐρχομένον μετ'
nation, to the people saying, into him coming after
αὐτὸν ἵνα πιστεῦσωσι· τούτ' ἐστίν, εἰς τὸν
him that they should believe, that is, into the
Ἰησοῦν. ⁵ Ἀκουσάντες δὲ ἐβαπτισθήσαν εἰς τὸ
Jesus. Having heard and they were dipped into the
ὄνομα τοῦ κυρίου Ἰησοῦ. ⁶ Καὶ ἐπιθέντος
name of the Lord Jesus. And having placed
αὐτοῖς τοῦ Παύλου τὰς χεῖρας, ἦλθε τὸ πνεῦμα
to them the Paul the hands, came the spirit
τὸ ἅγιον ἐπ' αὐτοὺς, ἐλάλουν τε γλώσσαις καὶ
the holy upon them, they spoke and with tongues and
προεφθέτουν. ⁷ Ἦσαν δὲ οἱ πάντες ἄνδρες ὥσει
prophesied. Were and the all men about
δεκάδύο. ⁸ Ἐστελθὼν δὲ εἰς τὴν συναγωγὴν,
twelve. Having entered and into the synagogue,
ἐπερὶ ἡμεῖς ἔστο, ἐπὶ μηνῶν τρεῖς διαλεγόμενος
he spoke fiercely, for months three reasoning
καὶ πειθὼν * [τα] περὶ τῆς βασιλείας τοῦ
and persuading [the things] concerning the kingdom of the
θεοῦ. ⁹ Ὡς δὲ τινες ἐσκληρυνοντο καὶ ἠπει-
God. When and some were hardened and disbe-
θουν, κακολογοῦντες τὴν ὁδὸν ἐνώπιον τοῦ
lied, speaking evil of the way in presence of the

²⁸ for he strenuously
discuss'd with the Jews
in public, † proving by the
SCRIPTURES that Jesus is
the MESSIAH.

CHAPTER XIX.

¹ And it happened, while
† APOLLOS was in Corinth,
Paul, having passed
through the UPPER PARTS,
came to * EPHESUS; and
having found Some Disci-
ples,

² he said to them,
"Have you received the
holy Spirit since you be-
lieved?" And THEY said
to him, † "We have not
even heard whether there
be any holy Spirit."

³ And he said, "Into
what then were you im-
mersed?" And THEY said,
† "Into JOHN'S IMMER-
SION?"

⁴ And Paul said,
† "John administered the
Immersion of Reformation,
saying to the PEOPLE, that
they should believe into
HIM that was COMING
after him, that is, into Je-
sus."

⁵ And having heard this,
they were immersed † into
the NAME of the LORD
Jesus.

⁶ And Paul † putting
his * Hands on them, the
HOLY SPIRIT came on
them, and † they spoke
with Tongues and pro-
phesied.

⁷ And ALL the Men
were about twelve.

⁸ And having entered
the SYNAGOGUE, he spoke
boldly for three Months,
reasoning and persuading
† about the KINGDOM of
God.

⁹ But when some were
hardened, and disbelieved,
speaking evil of the way

* VATICAN MANUSCRIPT.—1. Ephesus, and found Certain Disciples; and he said to them.
3. to them—omit. 2. Hands. 8. the things—omit.

† 28. Acts ix. 22; xvi. 3; ver. 5. † 1. 1 Cor. i. 12; ii. 6. † 2. Acts viii. 10.
† 3. Acts xviii. 26. † 4. Matt. iii. 11. John i. 15, 27, 30; Acts i. 5; xi. 10; xiii. 24, 25.
† 5. Acts viii. 16. † 6. Acts vi. 6, viii. 17. † 6. Acts ii. 4; x. 46. † 8.
Acts xvii. 2. xviii. 4. † 8. Acts i. 3. xxviii. 23.

πληθους, αποστας απ' αυτων, αφωρισε τους
multitude, having departed from them, he separated the
μαθητας, καθ' ημεραν διαλεγομενος εν τη
disciples, every day reasoning in the
σχολη Τυραννου * [τινος.] 10 Τούτο δε εγενετο
school of Tyrannus [one.] This and was done
επι ετη δυο, ωστε παντας τους κατοικουντες
for years two, so that all the dwellers
την Ασιαν ακουσαι τον λογον του κυριου, Ιου-
the Asia to hear the word of the Lord, Jews
δαιους τε και 'Ελληνas. 11 Δυναμεις τε ου τας
both and Greeks. Miracles and not the
τουχουσας εποιει ο θεος δια των χειρων
common ones did the God through the hands
Παυλου. 12 Ωστε και επι τους ασθενουντας
of Paul; so that even to those being sick
επιφερεσθαι απο του χρωτος αυτου σουδαρια η
to be brought from the skin of him napkins or
σιμικινθια, και απαλασσεσθαι απ' αυτων τας
aprons, and to be set free from them the
νοτους, τα τε πνευματα 'τα πονηρα εκπορευεσ-
diseases, the and spirits the evil to be cast
θαι.
out.

13 Επεχειρησαν δε τινες απο των περιερχο-
Tou in hand and some from of those going
μενων Ιουδαιων εξορκιστων οναμαζειν επι τους
about Jews exorcists to name on these
εχοντας τα πνευματα τα πονηρα το ονομα του
having the spirits the evil the name of the
κυριου Ιησου, λεγοντες: 'Ορκιζω υμας τον
Lord Jesus, saying; I adjure you the
Ιησουν, ον ο Παυλος κηρυσσει. 14 Ησαν δε
Jews, whom the Paul preaches. Were and
τινες υιοι Σεβα Ιουδαιου αρχιερεως επτα, οι
some sons of Seba a Jew A high-priest seven, who
τουτο ποιουντες. 15 Αποκριθεν δε το πνευμα το
this were doing. Answering and the spirit the
πονηρον ειπε: Τον Ιησουν γινωσκω, και τον
evil said; The Jesus I know, and the
Παυλον επισταμαι: υμεις δε τινες εστε; 16 και
Paul I am acquainted with; you but who are? and
εφαλλαμενος επ' αυτους ο ανθρωπος, εν 'ω ην
leaping on them the man, in which was
το πνευμα το πονηρον, και κατακυριευσας
the spirit the evil, and having overcome
αυτων, ισχυσε κατ' αυτων, ωστε κυμρους και
them, prevailed against them, so that naked and
τετραυματισμενους εκφυγειν εκ του οικον
having been wounded to have fled out of the house
εκεινου. 17 Τούτο δε εγενετο γνωστον πασιν
that. This and became known to all
Ιουδαιοις τε και 'Ελλησι τοις κατοικοιουσιν την
Jews both and Greeks those dwelling the
Εφεσον: και επεπεσε φοβος επι παντας αυτους,
Ephesus. and fell a fear on all them,

before the PEOPLE, having departed from them, he separated the DISCIPLES, reasoning daily in the SCHOOL of Tyrannus.

10 † And this was done for two Years, so that All the INHABITANTS of ASIA, heard the WORD of the LORD, both Jews and Greeks.

11 And † God performed EXTRAORDINARY Miracles by the HANDS of Paul;

12 † so that Napkins or Aprons were brought from him to the SICK, and the DISEASES departed from them, and the EVIL SPIRITS were cast out.

13 † And some of the TRAVELING Jewish exorcists † undertook to name the NAME of the LORD Jesus over those HAVING EVIL SPIRITS, saying, "I adjure you by JESUS whom PAUL preaches."

14 And there were some * Seven Sons of One Seba, a Jewish High-priest, who did so.

15 But the EVIL SPIRIT answering, * said to them, "Jesus indeed I know, and Paul I know, but who are you?"

16 And the MAN in whom the EVIL SPIRIT was leaped on them, and having overcome * them, prevailed against them, so that they fled out of that house naked and wounded.

17 And this became known to ALL, both Jews and GREEKS, dwelling in Ephesus; † and fear fell

* VATICAN MANUSCRIPT.—0. one—omit. said to them, JESUS indeed I know, and.

14. Seven Sons of One Seba. 15. them both, and prevailed.

† 10. Acts xx. 31.

† 11. Mark xvi. 20; Acts xiv. 3.

† 12. Acts v. 15; See 2

Kings iv. 20.

† 13. Matt. xii. 27.

† 13. See Matt. ix. 38; Luke ix. 40.

† 17.

Luke i. 65; vii. 18; Acts ii. 43; v. 5, 11.

και μεγαλυνητο το ονομα του κυριου Ιησου.
and was magnified the name of the Lord Jesus.
18 Πολλοι τε των πιστευοντων ηρχοντο εξο-
Many and of those having believed came con-
μολογουμενοι και αναγγελλοντες τας πραξεις
fearing and declaring the deeds
αυτων. 19 Ίκανοι δε των τα περιεργα τραξαν
of them. Many and of those the magical arts practis-
ων, συνενεγκαντες τας βιβλους, κατεκκιον
ing, having brought together the books, burnt
ενωπιον παντων και συνεψηφισαν τας τιμας
in presence of all, and they computed the price
αυτων, και ευρον αργυριου μυριαδας πεντε.
of them, and found pieces of silver myriads five.
20 Ουτω κατα κρατος ο λογος του κυριου
Thus according to power the word of the Lord
ηξαν και ισχυεν. 21 Ως δε επληρωθη ταυτα,
grew and prevailed. When and was fulfilled these things,
εθετο ο Παυλος εν τη πνευματι, διελθων
was disposed the Paul in the spirit, having passed through
την Μακεδονιαν και Αχαιαν, πορευεσθαι εις
the Macedonia and Achaia, to go into
Ιερουσαλημ, ειπων· Ὅτι μετα το γενεσθαι με
Jerusalem, saying; That after the to be come me
εκει, δει με και Ῥωμην ιδειν. 22 Αποστείλας
there, it behooves me also Rome to see. Having sent
δε εις την Μακεδονιαν δυο των διακονουντων
and into the Macedonia two of those ministering
αυτω, Τιμοθεον και Εραστον, αυτος επεσχε
to him, Timothy and Erastus, he remained
χρινον εις την Ασιαν. 23 Εγενετο δε κατα τον
time to the Asia. It happened and during the
καιρον εκεινον ταραχος ουκ ολιγος περι της
season that a tumult not small concerning the
δδου.
why.
24 Δημητριος γαρ τις ονοματι, αργυροκοπος,
Demetrius for a certain by name, a silversmith,
ποιων ναους * [αργυρους] Αρτεμιδος, παρειχετο
making temples [of silver] for Diana, brought
τοις τεχνιταις εργασιαν ουκ ολιγην. 25 Ους
to the workmen gain not a little. Whom
συναθροισας, και τους περι τα τοιαυτα εργα-
having brought together, and those about the such like work-
τας, ειπεν· Ανδρες, επιστασθε, οτι εκ ταυ-
men, said; Men, you know, that out of this
της της εργασιας η ευπορια ημων εστι· 26 και
the work the wealth of us is, and
θεωρειτε και ακουετε, οτι ου μονον Εφεσον,
you see and you hear, that not only of Ephesus,

on them all, and the NAME of the LORD Jesus was magnified.

18 AND MANY of those who BELIEVED, came, confessing and declaring their DEEDS.

19 AND many of THOSE PRACTISING MAGICAL ARTS, having brought together their BOOKS, burnt them before all; and they computed the value of them, and found it to be fifty thousand pieces of Silver.

20 Thus the word of the LORD powerfully increased and prevailed.

21 † And when these things were accomplished, † PAUL was disposed by the SPIRIT, having passed through Macedonia and Achaia, to go to Jerusalem, saying, "After I have BEEN there, † I must also see Rome."

22 And having sent two of † THOSE who MINISTERED to him, Timothy and Erastus, into Macedonia and Achaia, he remained for a Time in Asia.

23 And † there occurred, during that PERIOD, no small Tumult concerning † that WAY.

24 For a certain man, named Demetrius, a Silversmith, making † silver Temples of Diana afforded † no * Small Gain to the WORKMEN.

25 whom he having assembled, with THOSE employed about the LIKE BUSINESS, said, "Men, you know That from This WORK is our WEALTH;

26 and you see and hear, That not only at Ephesus

* VATICAN MANUSCRIPT.—20. the LORD.

21. silver—omit.

24. Small Gain.

† 24. Portable representations of this temple, which were bought by strangers as matters of curiosity, and probably of devotion. The temple of Diana was raised at the expense of all Asia Minor, and yet was 220 years in building, before it was brought to its sum of perfection. It was in length 425 feet, by 228 in breadth, and was beautified by 127 columns, which were made at the expense of so many kings; and was adorned with the most beautiful statues.—Clarke.

1 21. Rom. xv. 23; Gal. i. 1.

1 21. Acts xx. 22.

1 21. Acts xviii. 21; xviii.

11. Rom. xv. 24—25.

1 23. Acts xiii. 5

1 33. 2 Cor. i. 8

1 23. See Acts ix. 2

1 24. Acts xvi. 19, 19.

ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας ὁ Παῦλος οὗτος
 but almost all the Asia the Paul this
 πείσας μετέστηεν ἱκανὸν ὄχλον, λέγων,
 having persuaded misled large a crowd, saying,
 ὅτι οὐκ εἰσὶ θεοὶ οἱ διὰ χειρῶν γινόμενοι. 27 Οὐ
 that not are gods those by hands being made. Not
 μόνον δὲ τοῦτο κινδυνεύει ἡμῖν τὸ μέρος εἰς
 only and this in danger to us the craft into
 ἀπελθόντων ελθεῖν· ἀλλὰ καὶ τὸ τῆς μεγάλης
 contempt to come, but also that the great
 θεᾶς Ἀρτεμίδος ἱερὸν εἰς οὐδὲν λογισθῆναι,
 goddess Diana temple into nothing to be despised,
 μέλλειν τε καὶ καθαιρεῖσθαι τὴν μεγαλειότητα
 to be about and also to be destroyed the magnificence
 αὐτῆς, ἣν ὅλη ἡ Ἀσία καὶ ἡ οἰκουμένη σεβεται.
 of her, which whole the Asia and the habitable worships.
 28 Ἀκούσαντες δὲ, καὶ γενομένοι πληρεῖς θυμοῦ,
 Having heard and, and having become full of wrath,
 ἐκράζον, λέγοντες· Μεγάλη ἡ Ἀρτεμὶς Ἐφεσίων.
 they cried out, saying: Great the Diana of Ephesians.
 29 Καὶ ἐπληρώθη ἡ πόλις * [ὅλη] τῆς συγχύσεως·
 And was filled the city [whole] the confusion:
 ὥρμησαν τε ὁμοθυμαδὸν εἰς τὸ θέατρον, συναρ-
 they rushed and with one mind into the theatre, having
 πασαντες Γαῖον καὶ Ἀριστάρχον Μακεδόνας,
 seized Gaius and Aristarchus Macedonians,
 συνεκδήμους Παύλου. 30 Τοῦ δὲ Παύλου βου-
 fellow-travelers of Paul. The and Paul wish-
 λομένου εἰσελθεῖν εἰς τὸν δῆμον, οὐκ εἰω-
 ing to enter into the assembly of the people, not suffered
 αὐτὸν οἱ μαθηταί. 31 Τινες δὲ καὶ τῶν Ἀσιαρ-
 him the disciples. Some and even of the rulers of
 χῶν ὄντες αὐτῷ φίλοι, πεμψάντες πρὸς αὐτὸν,
 Asia being to him friends, having sent to him,
 παρεκάλουν μὴ δύναι ἑαυτὸν εἰς τὸ θέατρον.
 besought not to venture himself into the theatre.
 32 Ἄλλοι μὲν οὖν ἄλλο τι ἐκράζον· ἡ γὰρ ἡ
 Some indeed therefore some thing was for the
 ἐκκλησία συγκεχυμένη, ἐπὶ οὐ πλείους οὐκ
 assembly having been confused, and the greater not
 ᾔδεισαν, τίνος ἕνεκεν συνεληλυθείσαν. 33 Ἐκ
 knew, for what purpose they were come together. Out of
 δὲ τοῦ ὄχλου προεβίβασαν Ἀλεξάνδρον, προ-
 and the crowd they pushed forward Alexander, thrust-
 ῶν αὐτὸν τῶν Ἰουδαίων· ὁ δὲ Ἀλεξάν-
 ing forward him the Jews; the and Alexan-
 δρος κατασείσας τὴν χεῖρα, ᾔθελεν σπολονεῖσθαι
 der having waved the hand, wished to defend himself
 τῷ τῷ δῆμῳ. 34 Ἐπιγινώσκοντες δὲ ὅτι Ἰου-
 to the assembly of the people. Knowing but that a

but almost All Asia, this Paul has persuaded and turned aside Many People, saying, That \ddagger THEY are not Gods which are MADE by Hands.

27 And not only This WORK of ours is in danger of being brought into contempt, but also that the TEMPLE of the GREAT Goddess Diana should be despised, and her GRANDNESS destroyed, whom All Asia and the HABITABLE worships."

28 And having heard this, they were full of Wrath, and cried out, saying, "Great is the DIANA of the Ephesians."

29 And the CITY was filled with Confusion; and having seized \ddagger Gaius and \ddagger Aristarchus, Macedonians, Paul's Fellow-travelers, they rushed with one mind into the THEATRE.

30 And * PAUL, desiring to enter the THEATRE, the DISCIPLES did not permit him.

31 And some even of the \ddagger ASARCHES, who were his Friends, sent to him, advising him not to venture into the THEATRE.

32 Some therefore cried one thing, and some another; for the ASSEMBLY was confused, and the GREATER part did not know why they were come together.

33 And they pushed Alexander out of the CROWD, the JEWS thrusting him forward. And \ddagger ALEXANDER \ddagger having waved the HAND wished to defend himself in the ASSEMBLY of the PEOPLE.

34 But knowing that he

* VATICAN MANUSCRIPT.—20. Whole—omit.

30. Paul.

\ddagger 31. These persons presided over religious observances and the public games. They were ten in number, chosen by the cities from persons of wealth and influence, and approved by the proconsul. One of them styled the chief Asiarch: resided at Ephesus; the others were his associates and advisers.

1 36. 1st Ed. xlv. 4; 1st Ed. xlv. 10—20; Jer. x. 8. A. 1st Ed. 4; xxiv. 2; Col. iv. 10, 1st Ed. 24. 1 34. Acta xii. 17.

1 29. Rom. xvi. 23; 1 Cor. i. 14. 1 29. 1 33. 1 1st Ed. i. 20. 2 Tim. iv. 14

δῖος ἐστὶ, φωνὴ ἐγένετο μία ἐκ πάντων, ὥς
J. w he is, voice came one from all about
ἐπὶ ὧρας δύο κραζόντων· Μεγάλη ἡ Ἀρτεμὶς
for hours two crying Great the Diana
Ἐφεσίων. ³⁵ Καταγετίλας δὲ ὁ γραμματεὺς τὸν
of Ephesians. if being stilled and the scribe the
οἶκτον, φησὶν· Ἄνδρες Ἐφεσῖοι, τίς γὰρ ἐστὶν
crowd, he said, Men Ephesians, what for is
ἀλλήρωτος, ὃς οὐ γινώσκει τὴν Ἐφεσίαν πόλιν
man, who not knows the Ephesians city
νεώκουρον οὐσαν τῆς μεγάλης Ἀρτεμίδος καὶ
temple-keeper being of the great Diana and
τοῦ Διαιπέτου; ³⁶ Ἀναντιρρήτων οὖν ὄντων
of that fallen from Jupiter? Cannot he denied therefore being
τούτων, δεόν ἐστιν ὑμᾶς κατασταλαμένους
these things, necessary it is you having been quiet
ὑπαρχειν, καὶ μὴδὲν προπετές πραττεῖν.
to be, and nothing rashly to do.
³⁷ Πῦγαγετε γὰρ τοὺς ἀνδρας τούτους, οὔτε
You brought for the men these, neither
ἱερουπόλους, οὔτε βλασφημούντας τὴν θεὸν
temple-robbers, nor blasphemers of the goddess
ὑμῶν. ³⁸ Εἰ μὲν οὖν Δημητριὸς καὶ οἱ σὺν
of you; If indeed therefore Demetrius and those with
αὐτῷ τεχνῖται ἔχουσιν πρὸς τίνα λόγον, ἀγοραῖοι
him workmen have against any a word, courts
ἀγροῦνται, καὶ ἀνὸνπατοὶ εἰσὶν· ἐγκαλείτωσαν
are held, and prosecute also; let them accuse
ἀλλήλους. ³⁹ Εἰ δὲ τί περὶ ἑτέρων ἐπιζη-
each other. If but anything about other things you in-
τεῖτε, ἐν τῇ κοινῇ ἐκκλησίᾳ ἐπιλυθησεται.
quire, in the lawful assembly it shall be settled.
⁴⁰ Καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσθαι στασεως
Even for we are in danger to be accused of tumult
περὶ τῆς σημερον, μηδενος αιτιου ὑπαρχον-
concerning the day, not one cause being.
τος, περὶ οὗ δυνήσομεθα ἀποδοῦναι λόγον τῆς
about which we are able to give a reason for the
πεπτροφῆς ταυτῆς. ⁴¹ Καὶ ταῦτα εἰπὼν, ἀπε-
gathering this. And these having said, bedis-
λύσε τὴν ἐκκλησίαν.
banded the assembly.

ΚΕΦ. κ'. 20.

¹ Μετὰ δὲ το παυσασθαι τον θορυβον, προσ-
After and the to be restrained the tumult, having
καλεσαμενος ὁ Παυλος τους μαθητας, και ασπα-
called to the Paul the disciples, and having
σαιμενος, εξηλθε πορευθηναι εις την Μακεδονιαν.
embarked, he went out to go into the Macedonia.
² Διελθων δε τα μερη εκεινα, και παρακα-
Having passed through and the parts those, and having ex-
λασας αυτους λογω πολλω, ηλθεν εις την
harmed them with a word great, he went into the
Greece.

was a Jew, one Voice came from all for about two Hours, crying, "Great is the DIANA of the * Ephesians?"

³⁵ And the RECORDER having quieted the crowd, said, "Ephesians! What Man is there who does not know that the CITY of the EPHESIANS is Temple-keeper of the GREAT Diana, and of that which FELL FROM JUPITER?"

³⁶ These things, therefore, being indisputable, it is necessary for you to be quiet, and to do nothing rashly;

³⁷ For you have brought these MEN, which are neither Temple-robbers, nor Blasphemers of your GODDESS.

³⁸ If, therefore, Demetrius and the ARTIFICERS with him have a Charge against any one, Courts are held, and there are Proconsuls; let them accuse each other.

³⁹ But if you seek anything * further, it shall be settled in the LAWFUL Assembly.

⁴⁰ For we are even in danger of being accused about the Tumult of today; there being no cause by which we can excuse this CONCOURSE."

⁴¹ And having said this, he dismissed the ASSEMBLY.

CHAPTER XX.

¹ Now after the tumult was allayed, PAUL, * having summoned the DISCIPLES, and embracing them, † departed to go into MACEDONIA.

² And passing through those PARTS, and exhorting them with many Words, he went into GREECE.

* VATICAN MANUSCRIPT.—34. Ephesians! Great is the DIANA of the Ephesians! And Paul. ³⁹ further, it shall be settled. † sent for the disciples, and exhorting and embracing them, he departed for.

Ἑλλάδα· ³ ποιήσας τε μηνὺς τρεῖς, γενομένης
Greece, having continued and months three, being formed
αὐτῷ ἐπιβόλῃς ὑπὸ τῶν Ἰουδαίων, μελλόντι
him a plot against by the Jews, being about
ἀναγεσθαι εἰς τὴν Ὑβρίαν, ἐγένετο γνῶμη τοῦ
to sail into the Syria, came a resolution of the
ὑποστρεφεῖν διὰ Μακεδονίας. ⁴ Συνεῖπετο δὲ
to return through Macedonia. ⁴ Went with and
αὐτῷ * [ἀχρι τῆς Ἀσίας] Σωπάτρος Πυρρῶν τοῦ Βε-
him [as far as the Asia] Sopater of Pyrrhus a Be-
ρριανός. Θεσσαλονικέων δὲ, Ἀριστάρχου καὶ
rean. Of Thessalonians and, Aristarchus and
Σέκουνδος, καὶ Γαῖος Δερβανός καὶ Τιμόθεος·
Secundus, and Gaius of Derbe and Timothy;
Ἀσιαῖοι δὲ, Τυχικός καὶ Τρόφιμος. ⁵ Οὗτοι
Asiatics and, Tychicus and Trophimus. These
προελθόντες ἐμενόν ἡμᾶς ἐν Τρώαδι· ⁶ ἡμεῖς δὲ
going before awaited us in Troas; we but
ἐξεπλεύσαμεν μετὰ τῶν ἡμερῶν τῶν ἀζύμων
sailed out with the days of the unleavened cakes
ἀπὸ Φιλίππων, καὶ ἦλθομεν πρὸς αὐτοὺς εἰς τὴν
from Philippi, and came to them into the
Τρώαδα ἀχρὶς ἡμερῶν πέντε, οὗ διέτριψαμεν
Troas in days five, where we remained
ἡμέρας ἑπτά. ⁷ Ἐν δὲ τῇ μιᾷ τῶν σαββάτων,
day seven. In and the first of the sabbaths,
συνηγμένων ἡμῶν κλασαι ἄρτον, ὁ Παῦλος
having been assembled of us to break bread, the Paul
διελέγετο αὐτοῖς, μέλλων ἐξίεναι τῇ ἐπαύριον·
discoursed to them, being about to depart on the morrow:
παρετεῖνε τε τὸν λόγον μεχρὶ μεσονυκτίου.
continued and the discourse till midnight.
⁸ Ὦσαν δὲ λαμπράς ἱκαναί ἐν τῷ ὑπερνώ, οὗ
Were and lamps many in the upper room, where
ἦμεν συνηγμένοι. ⁹ Καθήμενος δὲ τις νεανίας,
we were assembled. Was sitting and a certain youth,
ὀνόματι Εὐτύχος, ἐπὶ τῆς θυρίδος, καταφερο-
by name Eutychus, in the window, being over-
μένος ὑπὸν βάθει, διαλεγόμενον τοῦ Παύλου
powered with sleep deep, discoursing the Paul
ἐπὶ πλεῖον, κατενεχθεὶς ἀπὸ τοῦ ὕπνου, ἐπένευ
for a longer time, having been overcome from the sleep, fell
ἀπὸ τοῦ τρίτου κατῶ, καὶ ἦρθη νεκρός.
from the third story down, and was taken up dead.
¹⁰ Καταβὰς δὲ ὁ Παῦλος ἐπέπεσεν αὐτῷ, καὶ
Having gone down and the Paul fell upon him, and
συμπεριλαβὼν εἶπε· Μὴ θορυβείσθε· ἡ γὰρ
having embraced said, Not be you troubled; the for
ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστίν. ¹¹ Ἀναβὰς δὲ, καὶ
life of him in him is. Having come up and, and
κλάσας ἄρτον καὶ γευσάμενος, ἐφ' ἱκανὸν τε
having broken bread and having tasted, for a long time and

³ And having remained three Months, & a Plot being laid for him by the Jews, as he was about to sail into Syria, he resolved to RETURN through Macedonia.

⁴ And there went with him into ASIA, Sopater, the son of Pyrrhus, a Berean; but & Aristarchus and Secundus of the Thessalonians; and Gaius of Derbe, and & Timothy; and & Tychicus and & Trophimus, Asiatics;

⁵ * these going before waited for us at Troas.

⁶ And we sailed out from Philippi, after the & DAYS of UNLEAVENED BREAD, and came to them at & TROAS in five Days; where we continued seven Days.

⁷ And on & the FIRST day of the WEEK, we having assembled & to break Bread, Paul, intending to depart on the NEXT day, discoursed to them, and continued his SPEECH till Midnight...

⁸ And there were many Lamps in the & UPPER room where we were assembled.

⁹ And there was a Certain Youth, named Eutychus, sitting in a window, being overpowered with deep Sleep; and as PAUL prolonged his discourse, having been overcome by SLEEP, he fell from the THIRD STORY down, and was taken up dead.

¹⁰ And PAUL going down, & fell on him, and embracing him, said, & "Be not troubled; for his LIFE is in him."

¹¹ And having come up and broken * Bread, and tasting it, and con-

* VATICAN MANUSCRIPT.—4. as far as Asia omit.

5. And these going.

11. BREAD.

1 3. Acts ix. 23; xliii. 12; xiv. 3; 2 Cor. xi. 20. 4. Acts xix. 29; xxvii. 3; Col. iv. 10. 1 4. Acts xvi. 1. 4. Eph. vi. 21; Col. iv. 7; 2 Tim. iv. 12; Tit. iii. 1. 1 4. Acts xxi. 20; 2 Tim. iv. 20. 1 6. Exod. xii. 14, 15; xxii. 15. 1 6. Acts xxi. 8; 2 Cor. ii. 12; 2 Tim. iv. 13. 7. 1 Cor. xvi. 2; Rev. i. 10. 1 7. 1 Cor. ii. 4; 1 Cor. x. 16; xi. 20. 5. Acts i. 43. 10. 1 Kings xvii. 21; 2 Kings iv. 34. 1 10. Matt. ix. 23.

ὁμιλήσας ἀχρις αὐγῆς, οὕτως ἐξῆλθεν. ¹² Ἦγα-
having conversed till day-break, so he departed. They
γον δε τον παιδα ζῶντα, και παρεκληθησαν ου
brought and the youth living, and were comforted not
πειρῶσι. ¹³ Ἡμεῖς δε προελθόντες ἐπ. το
a little. We but going before to the
πλοιον, ἀνηχόμεν εἰς τὸ Ἀσσον, ἐκεῖθεν μελ-
ship, sailed to the Assos, there
λόντες ἀναλαμβάνειν τον Παυλον· οὕτω γαρ ην
tending to take in again the Paul; so for it was
διατεταγμενος, μελλων αὐτος πεζευν. ¹⁴ Ὡς
having been arranged, being about himself to go on foot. When
δε συνελθεν ἡμιν εἰς την Ἀσσον, ἀναλαβόντες
and he met with us at the Assos, having again received
αὐτον ἡλθομεν εἰς Μιτυληνην. ¹⁵ κακειθεν απο-
him we came to Mitylene; and thence hav-
πλευσάντες, τη ἐπιούσῃ κατηντήσαμεν ἀντικρυ
ing sailed away, on the morrow we came opposite
Χιου. Τη δε ἑτέρα παρεβαλομεν εἰς Σαμου.
Chios. In the and another we touched at Samos;
* [και μειναντες ἐν Τρωγυλλίῳ,] τη ἐχραενη
[and having remained in Trogyllium,] in the following
ἡλθομεν εἰς Μιλητον. ¹⁶ Κακρικει γαρ ὁ Παυ-
we came to Miletus. Had determined for the Paul
λος παραπλευσαι την Εφεσον, ὅπως μη γενηται
to sail by the Ephesus, so that not it might be
αὐτω χρονοτριβησαι ἐν τη Ἀσίᾳ· ἐσπευδε γαρ,
for him to spend time in the Asia, he was hastening for,
εἰ δυνατόν ην αὐτῷ, την ἡμεραν της πεντηκοστ-
if possible it was for him, the day of the pentecost
της γενεσθαι εἰς Ἱερουσαλμα. ¹⁷ Απο δε της
to be in Jerusalem. From and the
Μιλητου πέμψας εἰς Εφεσον, μετεκαλεσατο
Miletus having sent to Ephesus, he called for
τους πρεσβυτερουs της ἐκκλησιαs. ¹⁸ Ὡς δε
the elders of the congregation. When and
παρεγενοντο προς αὐτον, εἶπεν αὐτοιs· Ὑμεῖς
they were come to him, he said to them; You
ἐπιστασθε, ἀπο πρωτης ἡμερας ἀφ' ἧs ἐπεβην
know, from that day in which I entered
εἰς την Ἀσιαν, πως μεθ' ὑμων τον παντα χρονον
into the Asia, how with you the whole time
εγενομην, ¹⁹ δουλευων τῷ κυρίῳ μετὰ πασης
I was, serving the Lord with all
ταπεινοφροσυνης και δακρυων και πειρασμων,
lowliness and tears and temptations,
των συμβαντων μοι ἐν ταῖς ἐπιβουλαῖς των
of those having happened to me by the plots of the
Ἰουδαιων· ²⁰ ὥς ουδεν ὑπέστειλαμην των συμ-
Jews, how nothing I kept back of that being
φεροντων, του μη ἀναγγεῖλαι ὑμιν και διδασθαι
profitable, the not to declare to you and to teach
ὑμαs δημοσίᾳ και κατ' οἰκοῦs· ²¹ διαμαρτυρομε-
you publicly and in houses, earnestly testifying

versed for a long time
even till Day-break, he so
departed.

¹² And they brought
the youth alive, and were
not a little comforted.

¹³ But we, having gone
before to the ship, sailed to
Assos, there intending to
take Paul in again; for it
was so arranged, he being
about to go by land.

¹⁴ And when he met
us at Assos, we received
him, and came to Mity-
lene.

¹⁵ And sailing thence,
on the next day we came
opposite to Chios; and on
the next we arrived at
Samos; and having re-
mained at Trogyllium, on
the following day we came
to Miletus.

¹⁶ For Paul had deter-
mined to sail by Ephesus,
that it might not be neces-
sary for him to spend time
in Asia; for he was hastes-
ting, if it were possible
for him, to be at Jerusalem
on the day of Pen-
tecost.

¹⁷ But sending from
Miletus to Ephesus, he
called to him the elders
of the congregation.

¹⁸ And when they were
come to him, he said to
them, "You know, I from
the first day in which I
came into Asia, how I
was the whole time with
you,

¹⁹ serving the Lord
with all humility, and with
Tears, and those trials
which happened to me by
the plots of the Jews;

²⁰ how I kept back
nothing that was profitable;
neglecting not to
declare to you and to teach
you publicly, and at your
houses;

²¹ earnestly testifying

* VATICAN MANUSCRIPT.—15. in the evening we arrived.
Trogyllium—omit.

15. and remained at

† 10. Acts xviii. 21; xix. 21; xxi. 4, 12.

† 10. Acts xxiv. 17.

† 16. Acts i. 1;

Cor. xvi. 8.

† 18. Acts xviii. 10; xix. 1, 10.

† 19. verse 3.

† 20. verse 27.

νος Ἰουδαίους τε καὶ Ἑλλᾶσι τὴν εἰς τὸν θεόν
 to Jews both and Greeks the towards the God
 μετανοίαν, καὶ πίστιν τὴν εἰς τὸν κύριον ἡμῶν
 reformation, and faith that towards the Lord of us
 Ἰησοῦν Χριστόν. ²² Καὶ νῦν ἰδοὺ, δεδεμένους
 Jesus Anointed. And now lo, having been bound
 ἐγὼ τῷ πνεύματι, πορεύομαι εἰς Ἱερουσαλὴμ,
 I in the spirit, to go to Jerusalem,
 τὰ ἐν αὐτῇ συναντήσοντά μοι μὴ εἰδώς,
 the things in her shall be happening to me not knowing,
²³ ἅπλῃ ὅτι τὸ πνεῦμα τὸ ἅγιον κατὰ πόλιν
 except that the spirit the holy every city
 διαμαρτυρεται μοι, λέγον, ὅτι δεσμός με καὶ
 will witness to me, saying, that bonds me and
 θλίψεις μένουσιν. ²⁴ Ἀλλ' οὐδεὶς λόγον ποιού-
 afflictions await. But of no account I make,
 καὶ, οὐδὲ ἔχω τὴν ψυχὴν μου τίμιον ἐμαυτῷ,
 nor I the life of me valuable to myself,
 ὥς τελείωσαι τὸν δρόμον μου * [μετὰ χαρᾶς.]
 so that to finish the course of me [with joy.]
 καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ κυρίου
 and the service which I received from the Lord
 Ἰησοῦ, διαμαρτυρασθαι τὰ εὐαγγέλιον τῆς
 Jesus, to earnestly declare the glad tidings of the
 χάριτος τοῦ θεοῦ. ²⁵ Καὶ νῦν ἰδοὺ, ἐγὼ οἶδα,
 favor of the God. And now lo, I know,
 ὅτι οὐκέτι ὀφείθε το προσώπων μου ὑμεῖς παν-
 that no longer will see the face of me you all,
 τες, ἐν οἷς διηλθὼν κηρύσσω τὴν βασιλείαν
 among whom I have gone about proclaiming the kingdom
 * [τοῦ θεοῦ.] ²⁶ Διὸ μαρτυροῦμαι ὑμῖν ἐν τῇ
 [of the God.] Therefore I testify to you in the
 σήμερον ἡμέρᾳ, ὅτι καθὼς ἐγὼ ἀπο τοῦ
 this day, that cleave I from the
 αἵματος πάντων· ²⁷ οὐ γὰρ ὑπέσπειλα μὴ τοῦ
 blood of all, not for I kept back of the
 μὴ ἀναγγεῖλαι ὑμῖν πᾶσαν τὴν βουλὴν τοῦ
 not to declare to you all the will of the
 θεοῦ. ²⁸ Προσεχετε * [οὐκ] ἑαυτοῖς καὶ παντὶ
 God. Take heed [therefore] to yourselves and to all
 τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον
 the flock, in which you the spirit the holy
 ἐθετο ἐπισκόπους, ποιμαίνειν τὴν ἐκκλησίαν
 placed overseers, to feed the congregation
 τοῦ κυρίου, ἣν περιποιήσατο διὰ τοῦ αἵματος
 of the Lord, which he purchased through the blood
 τοῦ ἰδίου. ²⁹ Ἐγὼ γὰρ οἶδα * [τοῦτο,] ὅτι εἰσ-
 of the own. I for know [this,] that shall

both to Jews and Greeks,
 of reformation towards
 God, and that faith
 which is towards our Lord
 Jesus Christ.

²² And now behold, being
 constrained by the
 spirit, I go to Jerusalem,
 not knowing the things
 which will happen to me
 there;

²³ except That the
 HOLY SPIRIT testifies to
 me in every City, saying
 That Bonds and Afflictions
 await Me.

²⁴ I But of No Ac-
 count make I LIFE
 precious to myself, so that I
 may finish my course,
 even the SERVICE which
 I received from the LORD
 Jesus, earnestly to declare
 the GLAD TIDINGS of the
 FAVOR of GOD.

²⁵ And now, behold, I
 know That you all, among
 whom I have gone pro-
 claiming the KINGDOM of
 GOD, will see my FACE no
 more.

²⁶ Therefore I testify to
 you THIS DAY, That I am
 pure from the BLOOD of
 All;

²⁷ for I kept not back
 from announcing All the
 WILL of GOD to you.

²⁸ I Take heed to your-
 selves, therefore, and to
 All the FLOCK among
 whom the HOLY SPIRIT
 made you Overseers, and to
 All the FLOCK among
 whom the HOLY SPIRIT
 made you Overseers, to
 feed the CHURCH of GOD,
 which he acquired by the
 BLOOD of his own.

²⁹ For I know, That

* VATICAN MANUSCRIPT.—21. of No Account make I LIFE precious to myself. 24. with Joy—omit. 25. of God—omit. 26. I am pure. 27. All the WILL of God to you. 28. therefore—omit. 29. the church of God. 29. this—omit.

† 28. The Common Version and Vatican MS. have been followed in the above rendering. Griesbach, and nearly all modern editors, read "Church of the Lord." The phrase *ecclesia tou κυρίου* nowhere occurs in the New Testament, while *ecclesia tou θεου* occurs about fifteen times in Paul's epistles. There are no less than six different readings of this phrase in the MSS., which have probably arisen from a presumed difficulty in understanding it in connection with the latter part of the sentence—"purchased with his own blood." But read it as it stands in the original, and it still makes good sense, without rejecting the reading of the most ancient MS. and some of the oldest Peshito Syriac copies. The reader can supply the elliptical word after each, whether it be *Son*, or *Lamb*, or *Sacrifice*. Thus, "feed the church of God, which he acquired by the blood of his own (Son)."

† 21. Luke xxiv. 47; Acts xl. 38. 22. Acts xiv. 21. 23. Acts xxi. 4, 11, 1 Thess. iii. 3. 24. Acts xxi. 13; Rom vii. 35; 2 Cor. iv. 10. 25. ver. 38; 1 Tim. x. 23. 26. 1 Pet. v. 2. 27. Eph. i. 7, 14; Col. i. 14; Heb. ix. 12; 1 Pet. i. 12; Rev. v. 9.

ελευσονται μετα την αφιξιν μου λυκοι βαρεις
enter after the departure of me wolves rapacious
εις υμας, μη φειδομενοι του ποιμιου· ³⁰ και
among you, not sparing the flock; and
εξ υμων αυτων αναστησονται ανδρες λαλουν-
from yourselves will arise men speaking
τες διεστραμμενα, του αποσταν τους μαθητας
perverse things, the to draw away the disciples
οπισθ αυτων. ³¹ Διο γρηγορειτε, μνημονευ-
after them. Therefore watch you, remember-
ντες, οτι τριετιαν νυκτα και ημεραν ουκ επαυ-
ing, that three years night and day not
σαμην μετα δακρυων νουθετων ενα εκαστον.
served with tears admonishing one each.
³² Και τανυν παρατιθεμαι υμας, * [αδελφοι,] τη
And now I commend you, [brethren,] to the
θεω και τη λογω της χαριτος αυτου, τη δυνα-
God and to the word of the favor of him, to that being
μενω εποικοδομησαι, και δουναι υμιν κληρονο-
able to build up, and to give you an inheri-
μιαν εν τοις ηγιασμενις πασιν. ³³ Αργυριου η
tance among those having been sanctified all. Silver or
χρυσιου η ιματισμου ουδενος επεθυμησα·
gold or raiment of no one I coveted;
³⁴ αυτοι γινωσκετε, οτι ταις χρεiais μου και
yourselfs you know, that the necessities of me and
τοις ουσι μετ' εμου υπηρετησαν οι χειρες αυται.
those being with me supplied the hands these.
³⁵ Παντα υπεδειξα υμιν, οτι ουτω κοτιωντας
All things I pointed out to you, that so laboring
δει αντιλαβανεισθαι των ασθενουντων,
it is necessary to aid those being weak,
μνημονευειν τε των λογων του κυριου Ιησου,
to remember and the words of the Lord Jesus,
οτι αυτος ειπε· Μακαριον εστι μαλλον διδοναι,
that he said; Blessed it is more to give,
η λαμβανειν. ³⁶ Και ταυτα ειπων, θεις
than to receive. And these things having said, having placed
τα γονατα α'γου, συν πασιν αυτοις προσηυχάτο.
she knees of himself, with all those he prayed.
³⁷ Ικανος δε εγενετο κλαυθμος παντων· και
Much and was weeping of all; and
επιπεσοντες επι τον τραχηλον του παυλου,
having fallen on the neck of the Paul,
κατεφιλουυν αυτον· ³⁸ οδυνημενοι μαλιστα·
they affectionately kissed him; sorrowing most of all
επι τω λογω· ο' ειρηκει, οτι ουκετι, μελλουσιν
for the word which he spoke, that no more, they are about
το προσωπον αυτου θεωρειν. Προσεπεμπον δε
the face of him to see. They accompanied and
αυτον εις το πλοιον.
him to the ship.

after my DEPARTURE † rapacious Wolves will come in among you, not sparing the FLOCK;

³⁰ † and * of you will Men arise speaking perverse things, to draw away disciples after them.

³¹ Therefore watch, remembering That for three years, by Night and by Day, I ceased not to admonish every one with Tears.

³² And now I commend you * to God, and to THAT word of his FAVOR, which is able to edify, and to give you † an Inheritance among all THOSE who were SANCTIFIED.

³³ I have coveted no man's Silver, or Gold, or Apparel;

³⁴ you yourselves know † That these HANDS have served my NECESSITIES, and THOSE who WERE with me.

³⁵ I have showed you in All things, † That by thus laboring you ought to assist the WEAK, and to remember the WORDS of the Lord Jesus, That he said, 'It is more blessed to give than to receive.'

³⁶ And having said these WORDS, he kneeled, and prayed with them all.

³⁷ And there was much weeping among them all; and falling on PAUL'S NECK, they affectionately kissed him,

³⁸ grieving chiefly for the WORDS which he spoke, That they should see his FACE no more. And they accompanied him to the SHIP.

* VATICAN MANUSCRIPT.—SO. of you will men arise. to the LORD, and to THAT word.

32. brethren—omit.

33

† 29. Matt. vii. 15; 2 Pet. ii. 1. † 30. 1 Tim. i. 20; 1 John ii. 10. † 32. Acts xxvii. 18; Eph. i. 18; Col. i. 12; Heb. ix. 15; 1 Pet. i. 4. † 34. Acts xviii. 3; 1 Cor. iv. 12; 1 Thess. ii. 9; 2 Thess. iii. 8. † 35. Rom. xv. 1; 1 Cor. ix. 18; 2 Cor. xi. 9, 12; xii. 18; Eph. iv. 29; 1 Thess. iv. 11; v. 14; 2 Thess. iii. 8.

ΚΕΦ. κα'. 21.

1 Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς ἀποσπασθεν-
When and it happened to have sailed us having separated
τας ἀπ' αὐτῶν, εὐθυδρομήσαντες ἤλθομεν εἰς
from them, having run a straight course we came to
τὴν Κω, τῇ δὲ ἔξης εἰς τὴν Ῥόδον, κἀκείθεν εἰς
the Coos, thence and next to the Rhodes, and thence to
Πάταρα. 2 Καὶ εὗροντες πλοῖον διαπερῶν εἰς
Patara. And having found a ship passing over to
Φοινίκην, ἐπιβάντες ἀνηχθήμεν. 3 Ἀναφανεν-
Phoenicia, going on board we set sail. Having come in
τες δὲ τὴν Κύπρον, καὶ καταλιπόντες αὐτὴν
view and the Cyprus, and having left behind her
εὐνοῦμεν, ἐπλοῖμεν εἰς Συρίαν, καὶ κατήχθη-
on the left, we sailed into Syria, and were brought
μεν εἰς Τύρον· ἐκεῖσε γὰρ ἦν τὸ πλοῖον ἀπο-
to Tyre; there for was the ship un-
φορτιζόμενον τὸν γόμον. 4 Καὶ ἀνευρόντες
loading the freight. And having found
τοὺς μαθητάς, ἐμείναμεν αὐτοῦ ἡμέρας ἑπτὰ·
the disciples, we remained there days seven;
οἵτινες τῷ Παύλῳ ἐλέγον διὰ τοῦ πνεύματος,
these to the Paul said through the spirit,
μὴ ἀναβαίνειν εἰς Ἱερουσόλυμα. 5 Ὅτε δὲ ἐγε-
not to come up to Jerusalem. When and it
νετο ἡμᾶς ἐξαρτίσαι τὰς ἡμέρας, ἐξελθόντες
appeared us to have completed the days, having gone out
ἐπορευόμεθα, προπεμποντῶν ἡμᾶς πάντων συν-
we went our way, accompanying us all with
γυναῖκι καὶ τέκνοις, ἐξ ἐξω τῆς πόλεως· καὶ
wives and children, till outside of the city, and
θεντες τὸ γόνατα ἐπὶ τὸν αἰγιαλόν, προστυ-
having placed the knees on the shore, we prayed.
ζαμεθα. 6 Καὶ ἀσπασάμενοι ἀλλήλους, ἐπεβή-
And having embraced each other, en-
μεν εἰς τὸ πλοῖον· ἐκεῖνοι δὲ ὑπέστρεψαν εἰς
tered into the ship, they and returned into
τὰ ἴδια. 7 Ἡμεῖς δὲ τὸν πλῆν διενυσάμεντες,
the own. We and the voyage having finished,
ἀπο Τύρου κατήγνησamen εἰς Πτολεμαῖδα· καὶ
from Tyre we came down to Ptolemais; and
ἀσπασάμενοι τοὺς ἀδελφούς, ἐμείναμεν ἡμέραν
having embraced the brethren, we remained day
μίαν παρ' αὐτοῦ. 8 Ἡ δὲ ἐπαύριον ἐξελθόντες
one with them On the and morrow having gone out
ἤλθομεν εἰς Καισαρείαν· καὶ εἰσελθόντες εἰς
we came into Caesarea, and having entered into
τὸν οἶκον Φίλιππου τοῦ εὐαγγελιστοῦ, οὗτος
the house of Philip the Evangelist, being
ἐκ τῶν ἑπτὰ, ἐμείναμεν παρ' αὐτοῦ. 9 Τούτῳ
one of the seven we remained with him. To this
δὲ ἦσαν θυγατέρες παρθένοι τέσσαρες προφη-
and were daughters virgins four being
τεῖναι. 10 Ἐπιμεινοντων δὲ ἡμῶν ἡμέρας
getting with prophecy. Continuing and of us days

CHAPTER XXI.

1 Now it occurred, when we had separated from them, and had sailed, having run a straight course we came to Coos; and on the following day to Rhodes, and thence to Patara.

2 And having found a Ship passing over to Phoenicia, going on board we sailed.

3 And arriving in view of Cyprus, and leaving it on the left, we sailed into Syria, and landed at Tyre; for there the ship was to unload its freight.

4 And having found the DISCIPLES we remained there seven Days; † and these told PAUL, through the SPIRIT, not to go up to Jerusalem.

5 And it happened when we had completed the days, we went our way; they all accompanying us with Wives and Children, till out of the city; and ‡ kneeling down on the shore, we prayed.

6 And having embraced each other, we entered the ship; and they returned to † their own homes.

7 And having finished the VOYAGE, from Tyre we went down to Ptolemais, and having embraced the BROTHERS, we remained one Day with them.

8 And departing on the NEXT day we came to Caesarea; and having entered the house of THAT PHILIP † the EVANGELIST, ‡ who was one of the SEVEN, we lodged with him.

9 And this man had four Virgin Daughters. ‡ who prophesied.

10 And as we continued there many Days, a Cer-

† 4 ver. 12; Acts xx. 23.
iv. 11; ‡ 1 Tim. iv. 5.

‡ 5. Acts ix. 36.
† 8 Acts vi. 5; viii. 20, 40.

† 6. John i. 11. ‡ 8. Eph.
† 9. Joel ii. 28; Acts ii. 17.

πλείους, κατήλθε τις ἀπο τῆς Ἰουδαίας προφη-
many came down from certain from the Judea a pro-
 τῆς οὐραμῆτι Ἀγαθὸς· ¹¹ καὶ ἐλθὼν πρὸς ἡμᾶς,
first by name Agabus: and having come to us,
 καὶ ἀρας τὴν ζώνην τοῦ Παύλου, ἔδρας τε
and having taken the girdle of the Paul, having bound and
 αὐτοῦ τὰς χεῖρας καὶ τοὺς πόδας, εἶπε· Τὰδε
of himself the hands and the feet, said, Thus
 λέγει τὸ πνεῦμα τὸ ἅγιον· Τὸν ἀνδρᾶ, οὗ
says the spirit the holy: The man, of whom
 ἐστὶν ἡ ζώνη αὕτη, οὕτω δεσποῦσιν ἐν Ἱερουσα-
is the girdle this, so shall bind in Jerusa-
 λημ οἱ Ἰουδαῖοι, καὶ παραδώσουσιν εἰς χεῖρας
from the Jews, and deliver into hands
 ἐθνῶν. ¹² Ὡς δὲ ἤκουσαμεν ταῦτα, παρεκα-
o: Gentiles. When and they heard these things, entreated
 λουμεν ἡμεῖς τε καὶ οἱ ἐντοπίοι, τοῦ μὴ ἀνα-
we both and those of the place, of the not to
 βαίνειν αὐτὸν εἰς Ἱερουσαλὴμ. ¹³ Ἀπεκριθὲν δὲ
go up him to Jerusalem. Answered and
 ὁ Παῦλος· Τί ποιεῖτε, κλαίοντες καὶ συνθρυπ-
the Paul, What do you, weeping and breaking
 τόντες μου τὴν καρδίαν· ἐγὼ γὰρ οὐ μόνον
of me the heart? I for not only
 δεθῆναι, ἀλλὰ καὶ ἀποθάνειν εἰς Ἱερουσαλὴμ
to be bound, but also to die in Jerusalem
 ἐτοιμῶς ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου
in readiness I in behalf of the name of the Lord
 Ἰησοῦ. ¹⁴ Μὴ πείθομενου δὲ αὐτοῦ, ἤσυχασα·
Jesus. Not being persuaded and of him, we were silent.
 μὲν, εἰπόντες· Τὸ θελημα τοῦ κυρίου γένησθω.
saying, The will of the Lord let it be done.
¹⁵ Μετὰ δὲ τὰς ἡμέρας ταύτας ἀποσκευάσα-
After and the days these packing up bag-
 μενοὶ ἀνεβαίνομεν εἰς Ἱερουσαλὴμ. ¹⁶ Συνηλ-
page we went up to Jerusalem. Went with
 θον δὲ καὶ τῶν μαθητῶν ἀπὸ Καισαρείας συν-
and also of the disciples from Caesarea with
 ἡμῖν, ἀγόντες παρ' ᾧ ξενισθῶμεν, Μνασῶνι
us, leading with whom we might lodge, to Mnason
 τινὶ Κυπρίῳ, ἀρχαίῳ μαθητῇ. ¹⁷ Γενομένων δὲ
one a Cyprian, an old disciple. Having arrived and
 ἡμῶν εἰς Ἱερουσαλὴμ, ἀσμενῶς ἐδέξαντο ἡμᾶς
of us to Jerusalem, gladly received us
 οἱ ἀδελφοί. ¹⁸ Τρὶ δὲ ἐπιουσίᾳ εἰσῆλθαι ὁ Παῦλος
the brethren. On the and next had entered the Paul
 σὺν ἡμῖν πρὸς Ἰακώβον· πάντες τε παρευγενον-
with us to James, all and were present
 το οἱ πρεσβύτεροι. ¹⁹ Καὶ ἀσπασάμενος αὐτούς,
the elders And having saluted them,
 ἐξηγεῖτο καθ' ἓν ἐκάστον, ὧν ἐποίησεν ὁ θεός
he related one by one, which did the God
 ἐν τοῖς ἐθνεσὶ διὰ τῆς διακονίας αὐτοῦ. ²⁰ Οἱ
among the Gentiles through the service of him. They

tain Prophet, named † Aga-
 bus, came down from JU-
 DEA.

11 And coming to us,
 taking PAUL'S GIRDLE
 and having bound his
 * FEET and HANDS, he
 said, "Thus says the HOLY
 SPIRIT, † So will the JEWS
 at Jerusalem bind the
 MAN who owns this GIR-
 DLE, and deliver him into
 the Hands of the Gen-
 tiles."

12 And when we heard
 these things, both we and
 those of that place, en-
 treated him not to go to
 Jerusalem.

13 But PAUL answered,
 † "What do you, weeping
 and breaking MY HEART?
 for I am ready not only
 to be bound, but also to die
 at Jerusalem in behalf
 of the NAME of the LORD Je-
 sus."

14 And he not being
 persuaded, we were silent,
 saying, † "Let the WILL
 of the LORD be done."

15 And after these
 DAYS, packing up our bag-
 gage, we went up to Jeru-
 salem.

16 And some of the
 DISCIPLES also from Ce-
 sarea accompanied us, con-
 ducting us to one Mnason,
 a Cyprian, an Old Disci-
 ple, with whom we might
 lodge.

17 † And on our arriv-
 ing at Jerusalem, the
 BRETHREN received us
 gladly.

18 And on the FOLLOW-
 ING day, PAUL went in
 with us to † James; and
 all the ELDERS were pre-
 sent.

19 And having saluted
 them, † he particularly re-
 lated what things God did
 among the GENTILES by
 † his MINISTRY.

* VATICAN MANUSCRIPT.—11. FEET and E. NOB, he said.

† 10. Acts xl. 23. † 11. ver. 83; Acts vi. 23. † 13. Acts xi. 21. † 14
 Matt. vi. 10; xxvi. 42; Luke xl. 2; xxi. 42. † 17. Acts xv. 4. † 18. Acts xv. 13
 19; 19; 19. † 19. Acts xv. 4, 12. Rom. xv. 15, 19. † 19. Acts xv. 14

δε ακουσαρτες εδοξαζον τον θεον· ειπον τε
and having heard glorified the God; they said and
αυτω· Ὁ υφεις, ἀδελφε, ποσαι μυριαδας εισιν
to him; Thou seest, O brother, how many myriads are
Ιουδαιων των πεπιστευκτων· και παντες ζηλω-
of Jews of those having believed; and all zealous
ται του νομου ὑπαρχουσι. 21 Κατηχηθησαν δε
of the law being. They were informed and

περι σου, ὅτι ἀποστασιαν διδασκεις ἀπο
concerning thee, that apostasy thou teachest from
Μωσews τους κατα τα εθνη παντας Ιουδαιους,
Moses those among the Gentiles all Jews,

λεγων, μη περιτεμνειν αυτους τα τεκνα, μηδε
saying, not to circumcise them the children, nor
σοις εθσαι περιπατειν. 22 Τι ουν εστι· παντας
the customs to walk. What then is it? certainly

*[δει πληθος συνελθειν] ακουσονται *[τοιο-
must a multitude to assemble;] they will hear [for.]

ὅτι εληλυθας. 23 Τυτο ουν ποιητον, ὁ σοι
that thou hast come. This therefore do thou, what thou

λεγομεν· Εισιν ἡμιν ανδρες τεσσαρες ευχρη-
we say; Are to us men four agree-

ιχοντες εφ' ἑαυτων. 24 Τουτους παραλαβων,
having upon themselves. These having taken,

ἀγισθητι συν αυτοις, και δαπανησον ἐπ
be thou purified with them, and be at expense for

αυτοις, ινα ξυρησωνται την κεφαλην, και γνω-
them, that they may shave the head, and will

σονται παντες, ὅτι ὧν κατηχηνται περι-
know all, that the things they have been instructed concerning

σου ουδεν εστιν, αλλα σπιχεις και αυτος τον
thee nothing is, but walkest orderly also himself the

νομον φυλασσων. 25 Περι δε των πεπιστευκ-
law keeping. Concerning but those having be-

των εθων ἡμεις επεσπειλαμεν, κριναντες
of Gentiles we sent word, judging

*[μηδεν τοιουτου τηρειν αυτους, ει μη] φυ-
[nothing such like to observe them, if not] φυ-

λασσεσθαι αυτους το, τε ειδε-λοθυτον και το
keep themselves the, both things offered to idols and the

αίμα και πνικτον και πορνειαν.
blood and strangled and fornication.

26 Τότε ὁ Παυλος παραλαβων τους ανδρας,
Then the Paul having taken the men,

τη εχομενη ἡμερα συν αυτοις αγισθεις εισηλ-
on the following day with them being purified entered

εις το ιερον, διαγγελων την εκπληρωσιν των
into the temple, announcing the completion of the

ἡμερων του ἁγισμου, ἕως οὗ προσηνεχθη
days of the purification, till of which they offered

ὑπερ ἑνος ἑκάστου αυτων ἡ προσφορα. 27 Ὡς
in behalf of one of each of them the offering. When

δε εμελλον αἱ ἑπτα ἡμεραι συντελεσθαι, οἱ απο
and were about the seven days to be completed, those from

της Ασίας Ιουδαιοι θεασαμενοι αυτον εν τῷ ιερῷ,
the Asia Jews having seen him in the temple,

20 And THEY, having heard, glorified God, and said to him, "Thou seest, brother, how Many Myriads *there are, among the JEWS, of those who BELIEVE, and all are *Zealots for the LAW.

21 And they have been informed concerning thee, that thou teachest ALL the JEWS among the GEN- TILES to apostatize from Moses, telling them not to circumcise their chil- DREN, nor to follow the CUSTOMS.

22 What is it then? They will certainly hear that thou hast come.

23 Do this, therefore, which we say to thee. We have four Men who have a Vow on them;

24 take them, and be purified with them, and be at expense for them, that they may † shave the HEAD; and all will know that those things of which they were informed concerning thee are not correct; but that thou thyself walkest orderly, keep- ing the LAW.

25 But concerning the BELIEVING GENTILES; we have sent word, judging that they avoid WHAT IS OFFERED TO IDOLS, and BLOOD, and what is Stran- gled, and Fornication."

26 Then PAUL took the MEN, and on the FOLLOW- ING Day being purified with them, † entered the TEMPLE, † announcing the COMPLETION of the DAYS of PURIFICATION; till the OFFERING should be of- fered in behalf of each one of them.

27 But when the SEVEN DAYS were about to be completed, the Jews from Asia seeing him in the

* VATICAN MANUSCRIPT.—20. there are among the JEWS, of THOSE who BELIEVE. 22. the Multitude must assemble—omit. 22. for—omit. 23. that they observe no such thing, except—omit.

† 20. Acts xxii. 3; Rom. x. 2; Gal. i. 14. † 21. Num. vi. 2, 13, 13; Acts xviii. 18.
† 23. Acts xv. 20, 20. † 20. Acts xxiv. 13. † 20. Num. vi. 13.

συνερχεον παντα τον οχλον, και επεβαλον επ'
stirred up all the crowd, and put on
 αυτον τας χειρας, ²⁸ κρᾶζοντες· Ἄνδρες Ἰσραηλι-
him the hands, crying, Men Israel-
 ται, βοηθεῖτε· οὗτος ἐστὶν ὁ ἀνὼθρωπος, ὁ κατὰ
ye, help you: this is the man, who against
 του λαου και του νομου και του τοπου τούτου
the people and the law and the place this
 παντας πανταχου διδασκων· ἐτι τε και Ἕλλη-
all everywhere in teaching, besides and also Greeks
 νας εἰσηγαγεν εἰς τὸ ἱερον, και κεκοινωκε τὸν
he led into the temple, and has made common the
 ἅγιον τοπον τούτου. ²⁹ (Ἦσαν γὰρ προεσρακα-
holy place this. (Were for having seen before
 τες Τροφίμου τον Εφῆσιον ἐν τῇ πόλει συν-
Trophimus the Ephesian in the city with
 αυτην, ὃν ἐνομίζον ὅτι εἰς τὸ ἱερον εἰσηγαγεν ὁ
him, whom they supposed that into the temple led the
 Παῦλος.) ³⁰ Ἐκινήθη τε ἡ πόλις ὅλη, και ἐγενε-
Paul.) Was moved and the city whole, and was
 το συνδρομη του λαου· και ἐπὶ λαβόμενοι του
running together of the people, and having taken hold of the
 Παύλου, εἴλκον αυτον ἐξω του ἱερου· και
Paul, they were dragging him outside of the temple; and
 κλεισθῆς ἐκλείσθησαν αἱ θύραι. ³¹ Ζητούντων
the gates were closed the gates. Seeking
 δὲ αὐτον ἀποκτείνειν, ἀνέβη φησι τῷ χιλιάρχῳ
and him to kill, went up a report to the commander
 τῆς σπειρῆς, ὅτι ὅλη συνκεχυται Ἱερουσαλημ
of the band, that whole was in confusion Jerusalem
 ὅς τις ἐξαυτῆς παραλαβὼν στρατιώτας και ἐκα-
who immediately having taken soldiers and cen-
 τυνταρχους, κατέδραμον ἐπ' αὐτους. Οἱ δὲ
run down upon them. They and
 ἰδόντες τον χιλιάρχον και τους στρατιώτας,
seeing the commander and the soldiers,
 ἐπαύσαντες τυπνόντες τον Παῦλον. ³² Τότε
ceased beating the Paul. Then
 ἐγγίσας ὁ χιλιάρχος ἐπέλαβετο αὐτον, και
having approached the commander laid hold on him, and
 ἐκέλευσε δεθῆναι ἀλυσσὶ δυσι· και ἐπερῶθα-
ordered to be bound with chains two, and inquired,
 νετο, τίς ἀν εἴη, και τί ἐπὶ πεποιήκως.
who it might be, and what it is having becadone.
³⁴ Ἄλλοι δὲ ἄλλο τι ἐβῶν ἐν τῷ ὄχλῳ. Μὴ
others and another thing were saying in the crowd. Not
 δυναμένος δὲ γινῶναι τὸ ἀθάλας δια τον θορυ-
being able and to know the certainty through the tumult,
 βον, ἐκέλευσεν ἀγεσθαι αὐτον εἰς τὴν παρεμ-
he ordered to be brought him into the castle.
 βολην. ³⁵ Ὅτε δὲ ἐγενετο ἐπὶ τοὺς ἀναβαθμοὺς,
When and because on the steps,
 συνέβη βαπταζεσθαι αὐτον ὑπὸ των στρατι-
it happened to be carried him by the soldiers
 των δια την βίαν του ὄχλου· ³⁶ ἠκολούθει γὰρ
through the violence of the crowd, followed for

TEMPLE, stirred up All the crowd, and laid hands on him,

28 exclaiming, "Israelites, help! This is THAT MAN † who TEACHES all men everywhere against the PEOPLE, and the LAW, and this PLACE; and besides he brought Greeks into the TEMPLE, and made this HOLY Place common."

29 (For they had previously seen † Trophimus the EPHESIAN, in the CITY with him, whom they imagined That PAUL had brought into the TEMPLE.)

30 † And all the CITY was moved, and there was a running together of the PEOPLE; and having seized PAUL they dragged him out of the TEMPLE; and the GATES were instantly closed.

31 And while they were seeking to kill him, a Report went up to the COMMANDER of the COHORT, That All Jerusalem was in confusion;

32 † who immediately having taken Soldiers and Centurions, rushed down upon them, and THEY, seeing the COMMANDER and the SOLDIERS, ceased beating PAUL.

33 Then the COMMANDER coming near, seized him, and † ordered him to be bound with two Chains, and inquired who he was, and what he has done.

34 And some among the crowd shouted one thing, and some another; and not being able to ascertain the TRUTH on account of the TUMULT, he ordered him to be led into the CASTLE.

35 But when he was upon the STEPS, it happened that he was borne away by the SOLDIERS, because of the VIOLENCE of the CROWD.

† 27 Acts xvi. 21.
 xvi. 21

† 28 Acts xiv. 18, 19.
 Acts xviii. 27; xxiv. 7

† 29 Acts xx. 4.
 ver. 11; Acts xx. 23.

† 30 Acts

το πλῆθος του λαου, κρᾶζον· Αἰρε αὐτον.
 the multitude of the people, crying, Lift up him.
 37 Μελλων τε εἰσαγεσθαι εἰς τὴν παρεμβολὴν ὁ
 Being about and to be led into the castle the
 Παυλος, λεγει τῷ χιλιάρχῳ· Εἰ ἐξεστι μοι
 Paul, he says to the commander, If it is permitted for me
 εἰπειν τι πρὸς σε· Ὁ δὲ εἶπεν· Ἑλληνιστὶ
 to say anything to thee? He and said, Greek
 γινώσκεις· 38 Οὐκ ἀρα σὺ εἶ ὁ Αἰγυπτίος, ὁ
 understandest thou? Not then thou art the Egyptian who
 πρὸ τούτων τῶν ἡμερῶν ἀναστατάς· καὶ
 before these the days having raised an insurrection and
 ἐξαγαγὼν εἰς τὴν ἐρημον τοὺς τετρακισχιλίους
 having led out into the desert the four thousand
 ἀνδρας τῶν σικαριῶν· Εἶπε δὲ ὁ Παυλος· 39 Ἐγὼ
 men of the Sicarii? Said and the Paul,
 ἀνθρώπος μὲν εἰμι Ἰουδαῖος Ταρσεύς, τῆς Κιλι-
 a man indeed am a Jew of Tarsus, of the Cilic-
 κίας οὐκ ἀσκημοὶ πολὺς πολιτὴς· δεομαι δὲ
 cia but of a mean city a citizen, I beseech and
 σου, ἐπιτρέψῃ μοι λαλῆσαι πρὸς τὸν λαόν.
 or thee, permit me to speak to the people.
 40 Ἐπιτρέψαντες δὲ αὐτον, ὁ Παυλος ἔστως ἐπὶ
 Having permitted and him, the Paul having been set on
 τῶν ἀναβαθμῶν κατέσεισε τὴν χεῖρ τῷ λαῷ·
 the steps waved with the hand to the people;
 πολλῆς δὲ σιγῆς γενομένης, προσεφώνησε τὴν
 great and silence occurring, he spoke in the
 Ἑβραϊδὶ διαλεκτῷ, λέγων·
 Hebrew dialect, saying·

ΚΕΦ. κβ'. 22.

1 Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε μου
 Men brethren and fathers, hear you of me
 τῆς πρὸς ὑμᾶς νῦν ἀπολογίας. 2 Ἀκουσάντες
 the to you now apology. hearing
 δὲ ὅτι τῇ Ἑβραϊδὶ διαλεκτῷ προσεφώνει αὐτοῖς,
 and that in the Hebrew dialect he was speaking to them,
 μᾶλλον παρέσχον ἡσυχίαν. Καὶ φησὶν· 3 Ἐγὼ
 more they kept silence. And he said, I
 μὲν εἰμι ἀνὴρ Ἰουδαῖος, γεγεννημένος ἐν Ταρσῷ
 indeed am a man a Jew, having been born in Tarsus
 τῆς Κιλικίας· ἐνατεθραμμένος δὲ ἐν τῇ παλαιοῦ
 of the Cilicia? having been brought up and in the city
 ταυτῇ, παρὰ τοὺς πόδας Γαμαλιὴλ πεπαιδευμέ-
 this, at the feet of Gamaliel having been taught
 νος κατὰ ἀκριβείαν τοῦ πατρῴου νομοῦ, ζῶν
 with accuracy the ancestral law, a zeal-
 τῆς ὑπαρχῶν τοῦ Θεοῦ, καθὼς πάντες ὑμεῖς ἐστέ
 of being of the God, even as all you are
 σημερον· 4 ὅς ταυτὴν τὴν ὁδὸν ἐδίωξα ἀκρι-
 to day; who this the way I persecuted till

36 for the MULTITUDE of the PEOPLE followed, crying, † "Take him away!"

37 And PAUL being about to be led into the CASTLE, he says to the COMMANDER, "May I be allowed to say something to thee?" And he said, "Dost thou understand Greek?"

38 Art thou not then THAT † Egyptian, who didst before These DAYS, excite a Sedition, and lead out into the DESERT FOUR THOUSAND Men of the † SICARII?"

39 But PAUL said, † "I am a Jew, of Tarsus in CILICIA, a Citizen of no Inconsiderable City; and I entreat thee, permit me to speak to the PEOPLE."

40 And having given him permission, PAUL, standing on the STEPS, † waved the HAND to the PEOPLE; and when there was Great Silence, he addressed them in the HEBREW Dialect, saying,

CHAPTER XXII.

1 "Men, † Brethren, and Fathers, hear now My APOLOGY before you."

2 (And hearing that he spoke to them in the HEBREW Dialect, they kept greater silence; and he said.)

3 † "I am a Jew, born in Tarsus, of CILICIA, but having been brought up in this CITY, at the FEET of † Gamaliel, and accurately instructed in the ANCESTRAL LAW; † being a Zealot for God, I as you all are To-day."

4 And I persecuted THIS WAY to Death,

† 33. Josephus mentions this Egyptian as having raised a mob of 30,000 men. (or as some think it originally read 4,000.) which he led against Jerusalem, as far as Mount Olivet, but was suddenly dispersed by Felix. † 33. The Sicarii were a body of rebels mentioned by Josephus. Wars b. vii, c. 10, § 1.

1 36. Luke xiii. 15; John xix. 15; xxii. 22
 ix. 11; xxii. 2. 2 30. Acts vi. 17.
 1 or xi 22; Phil. iii. 5. 1 3. Acts v. 34

1 35 See Acts v. 36. 1 39 Acts
 1 1. Acts vi. 2. 1 3 Acts xxi. 39, 4
 1 3 Acts xxi. 20, Gal. 1 14. 1 3

θανάτου, δεσμευων και παραδιδους εις φυλακας
death, binding and delivering into prisons
αιδρας τε και γυναικας, ^δως και ο αρχιερευς·
men both and women, as also the high-priest·
μαρτυρει μοι, και παν το πρεσβυτεριον· πα-
testifies to me, and all the eldership; from
ων και επιστολας δεξαμενος προς τους αδελ-
whom also letters having received to the brethren,
φους, εις Δαμασκον επυρευομην, αξων και
then, to Damascus I went, going to lead and
τους εκεισε οντας, δεδεμενους εις Ιερουσαλημ,
thou there beings, having been bound into Jerusalem,
ινα τιμωρηθωσιν. ⁶Εγενετο δε μοι πορευομενη
that they might be punished. It happened and to me traveling
και εγγιζοντι τη Δαμασκω, περι μεσημβριαν
and drawing near to the Damascus, about noon
εξαιφνης εκ του ουρανου περιαστοφαι φως ικα-
suddenly out of the heaven to shine round a light great
νον περι εμε· ⁷επεσον τε εις το εδαφος, και
about me, fell and on the ground, and
ηκουσα φωνης λεγουσης μοι· Σαουλ, Σαουλ, τι
heard a voice saying to me, Saul, Saul, why
με διωκεις; ⁸Εγω δε απεκριθην· Τις ει-
me persecutest thou? I and answered, Wh art thou;
κυριε· Ειπε τε προς με· Εγω εμι Ιησους ο
O sir! He said and to me, I am Jesus the
Ναζωραιος, ον πυ διωκεις. ⁹Οι δε συν εμοι
Nazarene, whom thou persecutest. Those and with me
δρες το με· φως εθεαπαντο, * [και εμβοβοι
being the indeed light [and terrified
εγενοντο·] την δε φωνην ουκ ηκουσαν του
they were,] the but voice not they heard of the
λαλουντος μοι. ¹⁰Ειπον δε· Τι ποιησω, κυριε;
speaking to me, I said and, What shall I do, O Lord?
Ο δε κυριος ειπε προς με· Αναστας πορευε-
The an· Lord said to me, Having arisen go thou
εις Δαμασκον· κακει σοι λαληθησεται περι
into Damascus, and there to thee it shall be told concerning
παντων, ων τετακται σοι ποιησαι. ¹¹Ως δ
all things, which have been appointed for thee to do. As and
ουκ ενεβλεπον απο της δόξης του φωτος κρει-
not I saw from the glory of the light of that,
νου, χειραγωγουμενος υπο των συνοντων μοι.
being led by the hand by those being with me,
ηλθον εις Δαμασκον.
I came into Damascus.

¹²Αντας δε τις, ανηρ ευσεβης κατα τον
Ananias and one, a man pious according to the
νομον, μαρτυρουμενος υπο παντων των κατοι-
law, being testified to by all the resi-
κουντων Ιουδαιων, ¹³ελθων προς με και επισ-
ding Jews, having come to me and having
τας ειπε μοι· Σαουλ αδελφε, αναβλεψον.
stood said to me, Saul O brother, look up.

binding and delivering into Prisons both Men and Women;

6 as the HIGH-PRIEST also *is my witness, † and All the ELDERSHIP; †from whom also receiving Letters to the BROTHERN, I went to Damascus to bring those who WERE there bound to Jerusalem, that they might be punished.

6 † And it occurred, as I was traveling and drawing near to Damascus, about noon, suddenly a great Light from HEAVEN shone around me;

7 And I fell to the GROUND, and heard a Voice saying to me, 'Saul, Saul, why dost thou persecute Me?'

8 And I answered: 'Who art thou, Sir?' And he said to me, 'I am Jesus the NAZARENE, whom thou persecutest.'

9 And I THOSE who WERE with me saw indeed the LIGHT, but they understood not the VOICE of HIM who SPOKE to me.

10 And I said, 'What shall I do, Lord?' And the LORD said to me, 'Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do.'

11 And as I could not see from the GLORY of that LIGHT, being led by the hand of THOSE who WERE with me, I came into Damascus.

12 And †one Ananias, a pious Man according to the LAW, †having a good testimony from All the JEWS RESIDING there.

13 coming to me, and standing by, said to me: 'Brother Saul, look up.'

* VATICAN MANUSCRIPT.—5. did bear me witness.

9. and they were terrified.—omit

† 6. Luke xxi. 66; Act. iv. 6.

† 5. Acts ix. 2; xxvi. 10, 12.

† 6. Acts ix. 3

xxvi. 12, 13.

† 9. Acts ix. 7; Dan. x. 7.

† 12. Acts ix. 17.

† 13. Acts x. 2

† 12. 1 Tim. iii. 7

Καγω αὐτῇ τῇ ὥρᾳ ἀνεβλεψα εἰς αὐτον. ¹⁴ Ὁ
 And I in this the hour looked on him. He
 δε εἶπεν· Ὁ Θεὸς τῶν πατέρων ἡμῶν προεχειρί-
 and said; The God of the fathers of us destined
 σατο σε γνῶναι το θελημα αὐτου, καὶ ἰδεῖν τον
 thee to know the will of himself, and to see the
 δικαιον, καὶ ἀκουσὰ φωνην εκ του στοματος
 righteous one, and to hear a voice out of the mouth
 αὐτου. ¹⁵ ὅτι ἐσθ μάρτυς αὐτῷ προς παντας
 of him, because thou shalt be a witness for him to all
 ἀνθρώπους ὧν ἑώρακας καὶ ἤκουσας. ¹⁶ Καὶ
 men of what thou hast seen and thou hast heard. And
 νυν τι μελλεις· ἀναστὰς βαπτιζαται, καὶ απο-
 now why dost thou delay? having arisen be thou dipped, and wash
 ληυσαι τας ἁμαρτίας σου, ἐκικαλεσμένος το
 thyself from the sins of thee, having invoked the
 ονομα αὐτου. ¹⁷ Ἐγένετο δε μοι ὑπιστρεφάντι
 name of him. It happened and to me having returned
 εἰς Ἱερουσαλημ, καὶ προσευχομένου μου ἐν τῷ
 to Jerusalem, and praying of me in the
 ἱεροῦ, γενεσθαι με ἐν ἐκστάσει, ¹⁸ καὶ ἰδεῖν
 temple, to have been me in an ecstasy, and to see
 αὐτον λεγοντα μοι· Στευσον, καὶ ἐξέλθε ἐν
 him saying to me: If thou hasten, and come out with
 ταχει ἐξ Ἱερουσαλημ· διότι οὐ παραδεχονται
 speed from Jerusalem; because not they will receive
 του την μαρτυριαν περὶ ἐμου. ¹⁹ Καγω εἶπον·
 of thee the testimony concerning me. And I said,
 Κύριε, αυτοὶ ἐπιστάνται, ὅτι ἐγὼ πην φυλα-
 O Lord, they know, that I was imprison-
 κίζων καὶ δερων κατα τας συναγωγὰς τους πισ-
 owing and beating in the synagogues those be-
 τευοντας ἐπὶ σε· ²⁰ καὶ ὅτε ἐξεχείτο το αἷμα
 lying on thee; and when was poured out the blood
 Στεφανου του μαρτυρος σου, καὶ αὐτὸς πην
 of Stephen the martyr of thee, and myself was
 ἐφεστώς, καὶ συνευδοκῶν, καὶ φυλάσσων τα
 having been standing, and approving, and keeping the
 ἱματία των ἀναιρουντων αὐτον. ²¹ Καὶ εἶπε
 mantles of those killing him. And he said
 προς με· Πορευου· ὅτι ἐγὼ εἰς ἔθνη μακραν
 to me; Go thou; for I to nations at a distance
 ἐξαποστέλω σε. . . . ²² Ἦκουον δε αὐτου ἀχρι
 will send thee. They heard and him till
 τουτου του λογου, καὶ ἐπύρην την φωνην
 this the word, and they raised the voice
 αὐτων, λεγοντες· Αἶρε ἀπο της γῆς τον τοιου-
 of them, saying; Lift up from the earth the such a
 του· οὐ γὰρ καθήκει αὐτον ζῆν. ²³ Κρανυ-
 person; not for it is fit him to live. Crying
 ζῶντων δε αὐτων καὶ ριπτουντων τα ἱματία, καὶ
 out and of them and tossing up the mantles, and
 κωλιορτον βαλλοντων εἰς τον αέρα, ²⁴ ἐκέλευσεν
 dust throwing into the air, ordered

And in that hour I looked upon him.
 14 And he said, † The God of our FATHERS † appointed thee to know his WILL, and to † see that † RIGHTEOUS ONE, and to hear a Voice from his MOUTH;
 15 † for thou shalt be a Witness for him to All Men of † what thou hast seen and heard.
 16 And now, why dost thou delay? Arising, be immersed, † and wash thyself from thy SINS, † having invoked his NAME.
 17 † And it happened, when I returned to Jerusalem, and was praying in the TEMPLE, I was in a Trance,
 18 and saw him saying to me, 'Make haste, and go quickly out from Jerusalem; because they will not receive * Thy TESTIMONY concerning me.'
 19 And I said, 'Lord, they know That I was imprisoning and beating in the SYNAGOGUES THOSE BELIEVING on thee;
 20 † and when the blood of Stephen, thy witness, was poured out, I also was standing by and consenting, and having in charge the MANTLES of THOSE who KILLED him.'
 21 And he said to me, † Go; for I will send thee to NATIONS far away.' . . .
 22 And they heard him to this word, and then raised their voice, saying, † "Take away such a man from the EARTH, for it is not fit that he should live."
 23 And as they were crying out, and tossing up the MANTLES, and throw- ing Dust into the AIR,

* VATICAN MANUSCRIPT.—18. Thy Testimony concerning me.

† 14. Acts iii. 13; v. 30.

† 14. Acts ix. 15; xxvi. 16.

† 14. 1 Cor. ix. 1; xv. 8.

† 15. Acts iii. 14; vii. 53.

† 14. 1 Cor. xi. 23; Gal. i. 12.

† 15. Acts xviii. 11.

† 15. Acts iv. 20; xxvi. 10.

† 16. Acts ii. 38; Titus iii. 5; Heb. x. 22.

† 16. Acts

ix. 14; Rom. x. 13; 1 Cor. i. 2; 2 Tim. ii. 22.

† 17. Acts ix. 20; 1 Cor. xii. 2; 1

Acts vii. 58.

† 21. Acts ix. 15; xiii. 2. 40. 47; xviii. 6; xxvi. 17; Rom. i. 5; xi. 13; xii. 1; Gal. i. 15, 16; ii. 7, 8; Eph. iii. 7, 8; 1 Tim. ii. 7; 2 Tim. i. 11.

† 22. Acts xxi. 30;

see 24.

ὁ χιλιάρχος εἰσαγεσθαι αὐτὸν εἰς τὴν παρεμ-
 the commander to lead him into the castle,
 βολήν, εἰπὼν μαστιξίην ἀνετάξῃται αὐτόν·
 saying with scourges to examine him;
 ἵνα ἐπιγνῶ δὲ τὴν αἰτίαν οὕτως ἐπεφω-
 that he might know, on account of what cause thus they were
 ρούν αὐτῷ. ²⁵ Ἴς δὲ προτείναν αὐτὸν τοῖς
 crying against him. As and they stretched out him with the
 ἱμάσιον, εἶπε πρὸς τὸν ἐστῶτα ἑκατοντάρχον ὁ
 thongs, said to the standing by centurion the
 Παῦλος· Εἰ ἄνθρωπον Ῥωμαῖον καὶ ἀκατακρίτον
 Paul; If a man a Roman, and uncondemned
 ἐξεστὶν ὑμῖν μαστιξεῖν; ²⁶ Ἀκούσας δὲ ὁ ἑκα-
 is it lawful for you to scourge? Having heard and the cen-
 τυντάρχος, προσελθὼν τῷ χιλιάρχῳ ἀπήγ-
 tion, having come to the commander reported,
 γεῖλε, λεγὼν· τί μὲ λλεις ποιεῖν; ὁ γὰρ ἄνθρω-
 saying; what art thou about to do? the for man
 πὸς οὗτος Ῥωμαῖος ἐστὶ. ²⁷ Προσέλθων δὲ ὁ
 this a Roman is. Having come to and the
 χιλιάρχος εἶπεν αὐτῷ· Λέγε μοι, σὺ Ῥωμαῖος
 commander said to him; Tell me, thou a Roman
 εἶ; Ὁ δὲ εἶπεν· Ναί. ²⁸ Ἀπεκρίθη τε ὁ χιλιάρ-
 art? He said and; Yea. Answered and the comman-
 γος· Εἰ μὲν πολλοῦ κεφαλαιοῦ τὴν πολιτείαν
 der; I of a great sum of money the citizenship
 ταύτην ἐκτησαμην. Ὁ δὲ Παῦλος εἶπεν· Εἰ μὲν
 this purchased. The and Paul said; I
 δὲ καὶ γεγεννημαι. ²⁹ Ἐνθὺς οὖν ἀπεστήσαν
 but even have been born. Immediately then went away
 ἀπ' αὐτοῦ οἱ μέλλοντες· αὐτὸν ἀνετάξιν. Καὶ
 from him those being about; him to examine. And
 ὁ χιλιάρχος δὲ ἐφοβήθη, ἐπιγνούς ὅτι Ῥωμαῖος
 the commander also was afraid, having ascertained that a Roman
 ἐστὶ, καὶ ὅτι τὸν αὐτὸν διδέκως. ³⁰ Τῇ δὲ ἐπαύ-
 he is, and that he was him having been bound. On the and morn-
 ριον βουλόμενος γινῶναι τὸ ἀσφαλές, τὸ τι κα-
 wishing to know the certainty, that what he
 τηγορεῖται παρὰ τῶν Ἰουδαίων, ἐλύσεν αὐτόν,
 was accused of by the Jews, he loosed him,
 καὶ ἐκέλευσεν συναλθεῖν τοὺς ἀρχιερεῖς καὶ πάν-
 and ordered to come together the high-priests and all
 τὸ συνέδριον· καὶ καταναγαγὼν τὸν Παῦλον, ἐ-
 the sanhedrim; and having led down the Paul, he
 τέστην εἰς αὐτούς.
 stood among them.

ΚΕΦ. κγ'. 23.

¹ Ἀτενίτας δὲ ὁ Παῦλος τῷ συνέδριῳ,
 Having looked intently and the Paul to the sanhedrim,
 εἶπεν· Ἀδελφές, ἀδελφοί, ἐγὼ πάσῃ συνειδησεί
 said; Men, brethren, I in all conscience
 ἀγαθὴ πεπολιτευμαι τῷ θεῷ ἀχρι ταύτης τῇ
 good have been as citizen to the God till this the
 ἡμέρας. . . . ² Ὁ δὲ ἀρχιερεὺς Ἀνανίας ἐπε-
 day. The and high-priest Ananias gave

²⁴ the COMMANDER or-
 dered him to be led into
 the CASTLE, and to be ex-
 amined with Scourges, so
 that he might know for
 what reason they thus
 cried against him.

²⁵ And as they extended
 him with the THONGS,
 PAUL said to the CENTU-
 RION STANDING BY, † "Is
 it lawful to scourge a Man,
 a Roman, and uncon-
 demned?"

²⁶ And the CENTURION
 having heard, went and
 told the COMMANDER, say-
 ing, "What art thou about
 to do? for this MAN is a
 Roman."

²⁷ And the COMMANDER
 coming near said to him,
 "Tell me, art thou a Ro-
 man?" And HE said,
 "Yes."

²⁸ And the COMMAN-
 DER answered, "I pur-
 chased this CITIZENSHIP
 with a Great Sum of
 money." And PAUL said,
 "But I have even been
 born so."

²⁹ Then those being
 about to examine him, im-
 mediately departed from
 him; and the COMMAN-
 DER also was afraid, having
 ascertained that he was a
 Roman, and Because he
 had bound him.

³⁰ And on the NEXT
 DAY, desiring to know the
 CERTAINTY of what he
 was accused by the JEWS,
 he loosed him; and ordered
 the HIGH-PRIESTS and all
 the SANHEDRIM to come
 together, and having led
 PAUL down, placed him be-
 fore them.

CHAPTER XXIII.

¹ AND PAUL earnestly
 looking on the SANHE-
 DRIM, said, "Brethren!
 I have lived before God
 in All good Conscience to
 This DAY." . . .

² And the HIGH-PRIEST,
 Ananias, ordered THOSE

ταξε τοις παρεστωσιν αυτω, τυπτειν αυτου
 charge to those having been standing by him, to strike of him
 το στομα. ³ Τότε ο Παυλος προς αυτον ειπε·
 the mouth. Then the Paul to him said;
 Τυπτειν σε μελλει ο θεος, τοιχε κεκονιαμενε·
 To strike thee is about the God, O wall having been whitewashed;
 και συ καθη κρινων με κατα τον νομον, και
 and thou attend judging me according to the law, and
 παρανομων κελυεις με τυπτεσθαι; ⁴ Οι δε
 violating the law thou orderest me to be struck? Those and
 παρεστωτες ειπον· Τον αρχιερα του θεου
 having been standing by said; The high-priest of the God
 λοιδορεις; ⁵ Εφη τε ο Παυλος· Ουκ ρηδιν,
 revilest thou? Said and the Paul; Not I had known,
 αδελφοι, οτι εστιν αρχιερευς γεγραπται γαρ·
 brethren, that it is a high-priest; it is written for;
 Αρχοντα του λαου σου ουκ ερεις κακως.
 A ruler of the people of thee not thou shalt speak evil.
⁶ Γινους δε ο Παυλος, οτι το εν μερτι εστι Σαδ-
 knowing and the Paul, that the one part is of Sad-
 δουκαιων, το δε ετερον Φαρισαιων, εκραξεν εν
 ducees, the and other of Pharisees, he cried out in
 τω συνεδριω· Ανδρες αδελφοι, εγω Φαρισαιος
 the sanhedrium; Mea brethren, I a Pharisee
 ειμι, υιος Φαρισαιου· περι ελπιδος και ανασ-
 am, a son of a Pharisee; concerning hope and a resur-
 τασεως νεκρων εγω κρινομαι. ⁷ Τουτο δε αυτου
 rection of dead ones I being judged. This and of him
 λαλησαντος, εγενετο στασις των Φαρισαιων
 having spoken, was a dispute of the Pharisees
 και των Σαδδουκαιων, και εσχισθη το πληθος.
 and the Sadducees, and was divided the multitude.
⁸ Σαδδουκαιοι μεν γαρ λεγουσι μη ειναι αναστα-
 Sadducees indeed for say not to be a resurrec-
 σιν, μηδε αγγελου μητε πνευμα· Φαρισαιοι δε
 tion, nor a messenger nor a spirit; Pharisees but
 ομολογουσι τα αμφοτερα. ⁹ Εγενετο δε κραυγη
 confess the both. Was and an outcry
 μεγαλη· και ανασταντες οι γραμματεεις του
 great; and having arisen the scribes of the
 μερους των Φαρισαιων διεμαχοντο, λεγοντες·
 party of the Pharisees contended, saying;
 Ουδεν κακον ευρισκομεν εν τω ανθρωπω τούτῳ·
 Nothing evil we find in the man this,
 ει δε πνευμα ελαλησεν αυτω, η αγγελος. . . .
 if but a spirit spoke to him, or a messenger.
¹⁰ Πολλης δε γενομενης στασεως, ευλαβηθεις ο
 Great and becoming dispute, fearing the
 χιλιarchος μη διασπασθῃ ο Παυλος ὑπ' αυτων,
 commander lest would be torn to pieces the Paul by them,
 εκελευσε το στρατευμα καταβαν αρπασαι αυτον
 he ordered the armed force having gone down to take him

STANDING BY him, † to strike him on the MOUTH.
 3 Then PAUL said to him, "GOD is about to strike thee, O whitened Wall! and dost thou sit judging me according to the LAW, ‡ and yet, violating the law, commandest me to be struck?"
 4 And THOSE STANDING BY said, "Dost thou revile the HIGH-PRIEST of GOD?"
 5 And PAUL said, "I did not know, Brethren, that he was a High-priest; for it is written, † 'Thou shalt not speak evil of the Ruler of thy PEOPLE.'"
 6 And PAUL perceiving that the ONE Part were of the Sadducees, and the OTHER of the Pharisees, he exclaimed in the SANHEDRIM, "Brethren, ‡ I am a Pharisee, † a Son * of PHARISEES; concerning ‡ the Hope and the Resurrection of the Dead * I am being judged."
 7 And having said this, there was a Dispute between the PHARISEES and the SADDUCEES; and the MULTITUDE was divided.
 8 ‡ For indeed the Sadducees say, there is no resurrection, nor Angel, nor Spirit; but the Pharisees confess BOTH.
 9 And there was a great Clamor; and * some of the SCRIBES of the PARTY of the PHARISEES arising contended, saying, † 'We find no Evil in this MAN; ‡ and what if a Spirit or an Angel spoke to him?'.....
 10 And the Dispute becoming vehement, the COMMANDER, fearing that Paul would be torn in pieces by them, ordered the Troops to go down and take him by force from the

* VATICAN MANUSCRIPT.—0. of PHARISEES. of the SCRIBES.

6. I am being judged.

9. some

† 6. Or, a Disciple of the Pharisees.

† 2. 1. Kings xxii. 24; Jer. xx. 2; John xviii. 23. 1. 3. Lev. xix. 35; Deut. xxv. 1, 2; John vii. 51. 2. 5. Exod. xxii. 28; Eccl. x. 10; 3 Pet. ii. 10; Jude 8. 1. 6. Acts xvi. 5; Phil. iii. 5. 3. 6. Acts xxiv. 15, 21; xxvi. 6; xxviii. 20. 2. 8. Matt. xxii. 13; Mark xii. 13; Luke xx. 27. 1. 9. Acts xxv. 25, 31. 1. 9. Acts xxii. 7, 17, 18.

ἐκ μεσου αὐτὸν, ἀγειν* [τε] εἰς τὴν παρεμβολήν.
from midst of them, to lead [and] into the castle.

11 Τῇ δὲ ἐπιούσῃ νύκτι ἐπιστάς αὐτῷ ὁ κύριος
On the and next night having stood by him the Lord
εἶπε· Θάρσει· ὡς γὰρ διεμαρτύρω τὰ περὶ
said. Take courage; for thou didst testify the things concerning
ἐμοῦ εἰς Ἱερουσαλὴμ, οὕτω σὲ δεῖ καὶ εἰς Ῥώ-
me in Jerusalem, so thou must also in Rome
μην μαρτυρηταί.
to testify.

12 Γενόμενης δὲ ἡμέρας, ποιήσαντες συντρο-
Becoming and day, having formed a conspir-
φὴν οἱ Ἰουδαῖοι, ἀνεθεματίσαν ἑαυτοὺς, λεγόν-
ing the Jews, they bound with a curse themselves, saying
τες μὴτε φαγεῖν μὴτε πιεῖν ἕως οὐ ἀποκτείνωσι
neither to eat nor drink till they might kill
τὸν Παῦλον· 13 ἦσαν δὲ πλείους τεσσαράκοντα
the Paul, were and more forty
οἱ αὐτὴν τὴν συνωμοσίαν πεποιηκοτές· 14 οἳ τι-
those this the conspiracy having been engaged; who
νε προσελθόντες τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσ-
having come to the high-priests and the elders,
βυτεροῖς, εἶπον· Ἀναθεματὶ ἀνεθεματίσαμεν
said; With a curse we have cursed
ἑαυτοὺς, μὴδενος γευσασθαι ἕως οὐ ἀποκτείνω-
ourselves, of nothing to taste till we have killed
μεν τὸν Παῦλον. 15 Νῦν οὖν ὑμεῖς ἐμφανίσατε τῷ
the Paul. Now therefore you make known to the

χιλιαρχῷ σὺν τῷ συνεδρίῳ, ὅπως αὐτὸν κατα-
commander with the sanhedrim, in order that him he may
γάῃ πρὸς ὑμᾶς, ὡς μέλλοντας διαγινώσκειν
lead down to you, as being about to examine
ἀκριβεστέρον τὰ περὶ αὐτοῦ· ἡμεῖς δὲ, προ-
more accurately the things concerning him; we and, before
γου ἐγγίσει αὐτὸν, ἐτοιμοὶ ἐσμεν τοῦ ἀνελεῖν
of the to have come nigh him, ready we are of the to kill
αὐτόν. 16 Ἀκούσας δὲ ὁ υἱὸς τῆς ἀδελφῆς Πα-
him. Having heard but the son of the sister of Paul

λου τὴν ἐνεδρᾶν, παραγενομένου καὶ εἰσελθὼν
the lying in wait, having come near and having gone
εἰς τὴν παρεμβολήν, ἀηγγεῖλε τῷ Παύλῳ.
into the castle, he related to the Paul.

17 Προσκαλεσάμενος δὲ ὁ Παῦλος ἕνα τῶν ἐκα-
Having summoned and the Paul one of the cen-
τονταρχῶν, εἶπε· Τὸν νεανίαν τούτου ἀπαγάγε-
torians, he said; The young man this, lead thou
πρὸς τὸν χιλιάρχον· ἐχει γὰρ τι ἀπαγγεῖλαι
to the commander; he has for something to relate
αὐτῷ. 18 Ὁ μὲν οὖν παραλαβὼν αὐτὸν ἤγαγε
to him. He indeed then having taken him led

πρὸς τὸν χιλιάρχον, καὶ φησιν· Ὁ δεσμιος
to the commander, and said; The prisoner
Παῦλος προσκαλεσάμενος με, ᾠρώτησε τούτου
Paul having summoned me, asked this

τὸν νεανίαν ἀγαγεῖν πρὸς σέ, ἐχόντα τι λαλῆ-
the young man to lead to thee, having something to say
σαί σοι. 19 Ἐπιλαβόμενος δὲ τῆς χειρὸς αὐτοῦ
to thee. Having taken and the hand of him

midst of them, and to lead him into the CASTLE.

11 † And on the FOR-
LOWING Night the LORD
standing by him, said,
"Take courage; for as
thou didst testify the things concerning me in
Jerusalem, so thou must also testify at Rome."

12 And when it was
Day, † the Jews, forming
a Conspiracy, bound them-
selves with a Curse, declar-
ing that they would nei-
ther eat nor drink till they
had killed Paul.

13 And THOSE HAVING
FORMED THIS CONSPIR-
ACY, were more than forty;

14 who having come to
the high-priests and the
elders, said, "We have
cursed ourselves with a
Curse to taste nothing till
we have killed PAUL."

15 Now therefore, do
you, with the SANHEDRIM,
intimate to the COMMAN-
DER, that he may bring
him down to you, as if you
were about to examine
more accurately the things
concerning him; and we,
before he comes near, are
ready to KILL him."

16 But the son of
Paul's SISTER having
heard the PLOT, came up,
and going into the CASTLE,
told PAUL.

17 And PAUL, having
called one of the CENTU-
RIONS to him, said, "Con-
duct This YOUNG MAN to
the COMMANDER, for he
has something to tell
him."

18 Then he took him
and led him to the COM-
MANDER, and said, "Paul
the PRISONER calling me
to him, asked me to con-
duct This YOUNG MAN to
thee, who has something
to tell thee."

19 And the COMMAN-
DER, taking him by the

* VATICAN MANUSCRIPT.—10. and—omit.

† 11. Act. xviii. 9; xxviii. 23, 24.

† 12. ver 21, 30; xxv. 8.

ὁ χιλιάρχος, καὶ ἀναχωρήσας κατ' ἰδίαν, ἐπύ-
the commander, and having retired by one's self, he in-
θάνετο· Τι ἐστὶν ὃ ἔχεις ἀπαγγεῖλαι μοι;
quired: What is it which thou hast to relate to me?

ἔειπε δὲ· Ὅτι οἱ Ἰουδαῖοι συνέθεντο τὸν ἐρω-
he said and; That the Jews agreed together of this to ask

τησαί σε, ὅπως αὐριοῦν εἰς τὸ συνέδριον καταγα-
there, that to-morrow into the sanhedrin, thou mayest lead

γῆς τὸν Παῦλον, ὥς μέλλοντες τι ἀκριβεστε-
down the Paul, as being about something more accu-
ρον πυνθανεσθαι περὶ αὐτοῦ. 21 Σὺ οὖν μὴ
rately to investigate concerning him. Thou therefore not

πεισθῆς αὐτοῖς· ἐνεδρεύουσι γὰρ αὐτοὺς ἐξ
shouldst be persuaded by them; lie in wait for him of

αὐτῶν ἄνδρες πλείους τεσσαρκόντα, οἵτινες ἀνε-
them men more forty, who bound

θεματίσαν ἑαυτοὺς, μὴτε φαγεῖν μὴτε πίνειν
with a curse themselves, neither to eat nor to drink

ἕως οὗ ἀνελάσιν αὐτοῦ· καὶ νῦν ἑτοίμοι εἰσι
till they killed him, and now ready they are

πρὸς δέχοντο τὴν ἀπο σου ἐπαγγελίαν.
looking for the from thee promise.

22 Ὁ μὲν οὖν χιλιάρχος ἀπέλπε τον νεα-
The indeed then commander dismiss the young

ριαν, παραγγείλας μὴδὲν ἐκλαλῆσαι, ὅτι ταῦτα
man, having charged to no one to speak out, that these things

ἐνεφαίμ' ας πρὸς με. 23 Καὶ προσκαλεσαμένος
thou didst report to me. And having summoned

δυο τινὰς τῶν ἑκατοντάρχων, εἶπεν· Ἐτοιμα-
two certain of the centurions, he said; Make

σατε στρατιώτας διακοσίους, ὅπως πορευθῶσιν
ready soldiers two hundred, that they may go

πρὸς Καισαρείας, καὶ ἰππεῖς ἐβδομήκοντα, καὶ
to Caesarea, and horsemen seventy, and

δεξιοὶ βόους διακοσίους, ἀπὸ τῆς τρίτης ὥρας τῆς
spearmen two hundred, from third hour of the

νυκτός· 24 κτήνη τε προστίσαι, ἵνα ἐπιβιβα-
night, animals and to have provided, that having

σαντες τὸν Παῦλον διασωσῶσι πρὸς Φηλικά
mounted the Paul they might convey safely to Felix

τὸν ἡγεμόνα· 25 γράψας ἐπιστολὴν περιεχούσαν
the governor; having written a letter containing

τὸν τύπον τούτου· 26 Κλαύδιος Λυσίας τῷ
the form this, Claudius Lysias to the

κραιστῷ ἡγεμονί Φηλίκι χαιρεῖν. 27 Τὸν
most excellent governor Felix health, The

ἄνδρα τούτον συλληφθέντα ὑπὸ τῶν Ἰουδαίων,
man this having been seized by the Jews,

καὶ μέλλοντα ἀναιρεῖσθαι ὑπ' αὐτῶν, ἐπισ-
and being about to be killed by them, having come

τας σὺν τῷ στρατευματι ἐξείλομην * [αὐτοῦ],
suddenly with the armed force I rescued [him,]

μαθὼν ὅτι Ῥωμαῖος ἐστί. 28 Βούλομενος δὲ
having learned that a Roman he is. Wishing and

HAND, and having retired by himself, he inquired, "What is it that thou hast to tell me?"

20 And he said, "The Jews have agreed together to ask thee that thou wouldst bring down PAUL To-morrow into the SANHEDRIM, as if about to investigate something more accurately concerning him."

21 Therefore, be not thou persuaded by them; for more than forty Men of them lie in wait for him, who have bound themselves with a curse, neither to eat nor drink till they have killed him; and now they are ready, looking for the PROMISE from thee."

22 Then the COMMANDER dismissed the YOUNG MAN, charging him, "Inform No one that thou hast told me these things."

23 And having summoned * Certain Two of the CENTURIONS, he said, "Prepare two hundred Soldiers to go to Caesarea, and seventy Horsemen, and two hundred Spear-men, after the Third Hour of the NIGHT;

24 and provide Animals on which to place PAUL, that they may convey him safely to † Felix, the GOVERNOR."

25 And he wrote a Letter having this FORM:—

26 "Claudius Lysias to the MOST-EXCELLENT Governor Felix, greeting:

27 ‡ This MAN having been seized by the JEWS, and being about to be killed by them, I rescued, having come suddenly upon them with an ARMED FORCE. Having learned that he is a Roman,

* VATICAN MANUSCRIPT.—27. him—omit.

† 24. Felix was a freed man of the emperor Claudius, and brother of Pallas, chief favorite of the emperor. Tacitus gives us to understand that he governed with all the authority of a king, and the baseness and insolence of a quondam slave. He was an unrighteous governor; a base, mercenary, and bad man.

γινῶναι τὴν αἰτίαν δι' ἣν ἐνακαλοῦν αὐτῶν,
to know the cause on account of which they were accusing him,
κατήγαγον αὐτοὺς εἰς τὸ συνέδριον αὐτῶν· ²⁹ ὃν
I led down him into the synhedrion of them; whom
εἶρον ἐγκαλούμενον περὶ ζητημάτων τοῦ νόμου
I found being accused concerning questions of the law
αὐτῶν, μὴδὲν δὲ ἀξίον θανάτου ἢ δεσμῶν ἐγκλη-
of them, nothing but worthy of death or bonds an accu-
μα ἔχοντα. ³⁰ Μηνυθεῖσιν δὲ μοι ἐπιβουλῆς εἰς
action having. Having been disclosed but to me a plot against
τὸν ἄνδρα μελλεῖν ἐσεσθαι ὑπὸ τῶν Ἰουδαίων,
the man to be about to be by the Jews,
εἰς αὐτῆς ἐκέλευσα πρὸς σέ, παραγγείλας καὶ τοῖς
I instantly I sent to thee, having commanded also the
κατηγοροῖς λέγειν τὰ πρὸς αὐτὸν ἐπὶ σοῦ.
accusers to say the things against him before thee.
* [Ἐρῶ σο.] ³¹ Οἱ μὲν οὖν στρατιῶται, κατὰ
[Farewell.] The indeed therefore soldiers, according to
τὸ διατεταγμένον αὐτοῖς, ἀναλαβόντες τὸν
that having been commanded them, having taken the
Παῦλον, ἤγαγον διὰ τῆς νυκτὸς εἰς τὴν Ἀντι-
Paul, they led through the night into the Anti-
πατρίδα. ³² Ἐν δὲ ἑπαυριον ἐσσανγίς τοὺς ἑπ-
patria. On the and tomorrow having left the horse-
μα εἰς πυρευσθῆναι σὺν αὐτῷ, ὑπέστρεψαν εἰς τὴν
men to go with him, they returned to the
παρεμβολὴν. ³³ Οἵ τινες εἰσελθόντες εἰς τὴν
castle. Who having come into the
Καίσαριαν, καὶ ἀναδόντες τὴν ἐπιστολὴν τῷ
Caesarea, and having delivered the letter to the
ἡγεμόνι, παρέστησαν καὶ τὸν Παῦλον αὐτῷ.
governor, presented also the Paul to him.
³⁴ Ἀναγνούς δέ, καὶ ἐπερωτήσας ἐκ ποίας ἐπαρ-
Having read and, and having asked from what province
χίας ἐστὶ, καὶ πυθόμενος ὅτι ἀπὸ Κιλικίας·
he is, and having understood that from Cilicia;
³⁵ διακουσάμην σου, εἶπεν, ὅταν καὶ οἱ κατηγοροὶ
I will fully hear thee, he said, when also the accusers
σὺν παραγενῶνται. Ἐκέλευσε τε αὐτὸν ἐν τῷ
of thee may arrive. He commanded and him in the
πραιτωρίῳ τοῦ Ἡρώδου φιλασσεῖσθαι.
judicium-hall of the Herod to be kept.

ΚΕΦ. κδ'. 24.

¹ Μετὰ δὲ πέντε ἡμέρας κατεβῆ ὁ ἀρχιερεὺς
After and five days went down the high-priest
Ἀνανίας μετὰ τῶν πρεσβυτέρων καὶ ῥήτορος
Ananias with the elders and an orator
Τερτῦλλον τίνος, οἵ τινες ἐνεφανίσαν τῷ ἡγε-
Tertullus certain, who appeared before the gov-
μόνι κατὰ τοῦ Παύλου. ² Κληθέντος δὲ αὐτοῦ,
ernor against the Paul. Having been called and of him,
ἤρξατο κατηγορεῖν ὁ Τερτῦλλος, λέγων· ³ πολ-
began to accuse the Tertullus, saying; great

²⁸ † and desiring to know the CRIME of which they accused him, I led him down into their SAN-
HEDRIM;

²⁹ whom I found being accused † concerning Questions of their LAW, † but having no Accusation worthy of Death or Bonds.

³⁰ † But it having been disclosed to me that a Plot was about to be formed against the MAN by the JEWS, I instantly sent to thee, † having commanded his ACCUSERS also * to speak against him before thee."

³¹ The SOLDIERS, therefore, according to THAT which was COMMANDED them, took Paul, and conveyed him by * Night to ANTIPATRIS.

³² And on the NEXT DAY they returned to the CASTLE, having left the HORSEMEN to proceed with him;

³³ who, having entered CAESAREA, and delivered the LETTER to the G-
VERNOR, they also presented PAUL to him.

³⁴ And having read it, he asked of What Province he was; and being informed That he was from † Cilicia,

³⁵ he said, † "I will fully hear thee, when thine ACCUSERS are also come." And he commanded him to be kept in † HEROD'S PRETORIUM.

CHAPTER XXIV.

¹ And after † Five Days the HIGH-PRIEST, † ANANIAS, went down with * the ELDERS, and a certain Orator named Tertullus, and appeared before the GOVERNOR against PAUL.

² And he being called, TERTULLUS began to accuse him, saying;

* VATICAN MANUSCRIPT.—30. to speak against him before thee.
31. Night. 1. certain Elders.

30. Farewell—omit.

† 28. Acts xlii. 30.
† 30. ver. 20.
xiv. i. 10; xiv. 10.
xlii. 2, 30, 34; xlv. 2

† 29. Acts xviii. 15; xiv. 19.
† 30. Acts xiv. 8; xiv. 6.
† 31. Matt. xxvii. 27.

† 29. Acts xvi. 21.
† 31. Acts xxi. 30.
† 1. Acts xxi. 27.
† 1. Acts

λης ειρηνης τυγχανοντες δια σου, και κατορ-
peace enjoying through thee, and worthy
 θωατων γινομενων τω εθνει τουτω δια της σης
deeds being done to the nation this through of the thy
 προνοιας, παντη τε και πανταχου αποδεχομεθα,
forethought, in every thing and and everywhere we accept,
 κραιστιτε Φηλιξ, μετα πασης ευχαριστίας.
† most excellent Felix, with all thankfulness.
 4 † Ινα δε μη επι πλειον σε εγκοπτω, παρακαλω
That and not to linger thee I may detain, I beseech
 ακουσαι σε ημων συντομως τη ση επιεικεια.
to hear thee of us briefly in the thy clemency.
 5 Εύροντες γαρ τον ανδρα τουτον λοιμον, και
We have found for the man this a pestilence, and
 κινουντα στασιν πασι τοις Ιουδαιοις τοις κατα
exciting nasdition in all the Jews those in
 την οικουμενην, πρωτοστατην τε της των Να-
the habitable, a leader and of the of the Na-
 ζωραιων αιρεσεως, 6 † ὅς και το ιερον επειρασε
heretics sect, who also the temple attempted
 βεβηλωσαι. ὃν και εκρατησαμεν, * [και κατα
to profane, whom also we apprehended, [and according to
 τον ημετερον νομον ηβελησαμεν κρινειν. † Παρ-
the our law we wished to judge. Having
 ελθων δε Λυσιας ὁ χιλιάρχος, μετα πολλης
come but Lysias the commander, with a great
 βιας εκ των χειρων ημων απηγαγε, 8 κελευσας
force out of the hands of us led away, having commanded
 τουν κατηγορουσ αυτου ερχεσθαι επι σε.] παρ-
the accusers of him to come to thee:] from
 οἱ δυνηση αυτος, ανακρινας περι
whom thou wilt be able thyself, having examined closely, concerning
 παντων τουτων επιγινωαι, ὧν ημεις κατα-
all of these things to have knowledge, of which we ac-
 γορουμεν αυτου. 9 Συνεπεθεντο δε και οἱ Ιου-
cuse him. United in impeaching and also the Jews,
 δαιοι, φασκοντες ταυτα οὔτως εχειν. 10 Απεκ-
asserting these things thus to be. Answered
 ριθη δε ὁ Παυλος, νευσαντος αυτω του ηγεμο-
and the Paul, nodding to him the governor
 νος λεγειν. Εκ πολλων ετων ουτα σε κριτην τω
to speak, From many years being thee a judge to the
 εθνει τουτω επισταμενος, ευθυμοτερον τα
nation this knowing, more cheerfully the things
 περι εμαυτου απολογουμαι. 11 δυναμενου σου
concerning myself I defend; being able of thee
 γινωαι, ὅτι ου πλειους εισι μοι ημεραι δεκαδυο,
to know, that not more are to me days twelve,
 αφ' ης ανεβην προσκυνησαν εν Ιερουσαλημ.
from which I went up to worship in Jerusalem.
 12 † Και ουτε εν τω ιερῳ εὔρον με προς τινα δια-
And neither in the temple they found me with any one dis-
 λογομενον, η επισυστασιν ποιουντα οχλον,
putting, or a tumult making of a crowd,

3 " Having obtained
 Great Peace through thee,
 and * worthy Deeds being
 done for this NATION by
 thy Forethought, and in
 every thing and every-
 where, we accept it, Most
 excellent Felix, with all
 Thankfulness.

4 But that I may not
 further detain thee, I be-
 seech thee to hear us
 briefly, with thy usual
 Candor.

5 † For we found this
 MAN a Pestilence, and ex-
 citing * Seditions among
 ALL THOSE JEWS through-
 out the EMPIRE, and a
 Chief of the SECT of the
 NAZARENES;

6 † who even attempted
 to profane the TEMPLE,
 and whom we apprehended,
 and wished † to judge ac-
 cording to our Law;

7 † but Lysias, the COM-
 MANDER, having come
 with a Great Force, took
 him away out of our
 HANDS,

8 † commanding his AC-
 CUSERS to come to thee:]
 from whom thou wilt be
 able to learn for thyself,
 on examination, of all these
 things of which we accuse
 him."

9 And the JEWS also
 jointly impeached him, as-
 serting that these things
 were so.

10 And the GOVERNOR
 having made a sign for him
 to speak, PAUL answered,
 " Knowing that thou hast
 been for Several Years a
 Judge of this NATION, * I
 cheerfully defend myself;

11 also being in thy
 power to ascertain, That
 it is not more than twelve
 days since † I went up
 to worship at Jerusalem.

12 † And they did not
 find me disputing with any
 one in the TEMPLE, or
 making an Insurrection of

* VATICAN MANUSCRIPT.—3. Reformationes are going on in this nation.

† 5. Luke xxiii. 2; Acts vi. 13; xvi. 20; xvii. 6; xxi. 28; 1 Pet. ii. 12, 15.

† 6. Acts xxi. 28.

† 7. Acts xxi. 33.

† 8. John xviii. 31.

† 9. ver. 17; Acts xxi. 20.

0—8. omit.

10. I cheerfully.

† 12. Acts xxv. 8; xxviii. 17.

5. Sedi-

tions among.

† 6. Acts

† 7. Acts

† 8. Acts

† 9. Acts

οὐτε ἐν ταῖς συναγωγαῖς, οὐτε κατὰ τὴν πόλιν·
nor in the synagogues, nor in the city,

¹³ οὐτε παραστήσασθαι δύνανται, περὶ ὧν νῦν
nor to prove are they able, concerning which now
κατηγοροῦσι μου. ¹⁴ Ὁμολογῶ δὲ τούτο σοι,
they accuse me. I confess but this to thee,

ὅτι κατὰ τὴν ὁδόν, ἣν λεγούσιν αἵρεσιν, οὕτως
that according to the way, which they called a sect, so

λατρεῶν τῷ πατρὶ ὁ Θεός, ἰστευὼν πάντις τοῖς
I serve the patriarchal God, believing all things those

κατὰ τὸν νόμον καὶ τοῖς ἐν τοῖς προφήταις
according to the law and those in the prophets

γεγραμμένοις· ¹⁵ ἐλπίδα ἔχων εἰς τὸν Θεόν, ἣν
having been written; a hope having in the God, which

καὶ αὐτοὶ οὗτοι προσδεχόμενοι, ἀναστήσιν μελ-
even they themselves are looking for, a resurrection

λειν εἶσθαι· * [νεκρῶν,] δίκαιον τε καὶ ἀδι-
to be [of dead ones,] of just ones and also unjust

κῶν. ¹⁶ Ἐν τούτῳ δὲ αὐτὸς ἀσκῶ, ἀπροσκοπον
ours. In this and myself I exercise, a clear

συνείδησέν ἐχειν πρὸς τὸν Θεόν καὶ τοὺς ἀνθρώ-
conscience to have towards the God and the men

πους διαπαντός. ¹⁷ Δι' ἐτῶν δὲ πλείωνων
always. In the course of years and many

παρεγενομένην ἐλεημοσύνας ποιῶν εἰς τὸ ἔθνος
I came always bringing to the nation

μου, καὶ προσφοράς. ¹⁸ Ἐν οἷς εὗρον με ἡγ-
of me, and offerings. In which found me having

νισμένον ἐν τῷ ἱερῷ, οὐ μετὰ ὄχλου, οὐδὲ μετὰ
been purified in the temple, not with a crowd, nor with

θορύβου. Τινες δὲ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι,
a tumult. Some and from the Asia Jews,

¹⁹ οὓς εἶδει ἐπὶ σου παρῆναι, καὶ κατηγορεῖν ἐ-
who ought before thee to be present, and to accuse if

τι ἔχουσιν πρὸς με. ²⁰ Ἡ αὐτοὶ οὗτοι εἰπα-
anything they may have against me Or these themselves let

τῶσαν, τι εὗρον ἐν ἐμοὶ ἀδικήμα, πτάντος
them say, what they found in me crime, having stood

μου ἐπὶ τοῦ συνεδρίου· ²¹ ἢ περὶ μίας ταν-
of me before the sanhedrium; or concerning one this

τῆς φωνῆς, ἣς ἐκραῖα ἕστημι ἐν αὐτοῖς· Ὅτι
voice, which I cried out stand among them; That

περὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι σημε-
concerning a resurrection of dead ones I am judged to-day

ρον ὑφ' ὑμῶν. ²² Ἀνεβάζω δὲ αὐτοὺς ὁ Φηλιξ,
by you. Put off but them the Felix,

ακριβεστέρων εἰδὼς τὰ περὶ τῆς ὁδοῦ,
more accurately knowing the things concerning the way,

εἰπὼν· Ὅταν Λυσίας ὁ χιλιάρχος κατηβῇ,
saying; When Lysias the commander may come down,

the Crowd, either in the
SYNAGOGUES, or in the
CITY;

¹³ nor are they able to
prove the things concern-
ing which they now accuse
me.

¹⁴ But this I confess
to thee, that according to
the way which they call a
Sect, so serve I the God of
my FATHERS, believing
* the things which are
according to the LAW, and
those which have been
written in the PROPHETS:

¹⁵ having a hope in
God, which even they
themselves are looking for,
—† that there is to be a
Resurrection both of the
Righteous and Unright-
eous.

¹⁶ And in this I exer-
cise myself, always to have
‡ a clear Conscience to-
wards God and MEN.

¹⁷ But in the course of
several Years † I came
bringing Aims to my NA-
TION, and Offerings;

¹⁸ at which time they
found me purified in the
TEMPLE, not with a
Crowd, nor with Tumult
‡ But there are some Jews
from ASIA,

¹⁹ † who ought to be
present before thee, and to
accuse, if they may have
anything against me.

²⁰ Or let these them-
selves say, What Crime
they found in me while I
stood before the SANHE-
DRUM;

²¹ unless it be for This
One Declaration which I
made while I was standing
among them,—† That con-
cerning the Resurrection
of the Dead I am judged
by you This day."

²² But FELIX knowing
more accurately about that
way, put them off, saying,
"When Lysias, the COM-
MANDER, comes down, I

* VATICAN MANUSCRIPT.—14. the things according to Law.

15. of the dead—ours,

† 16. Dan. xii. 2; John v. 28, 29.

† 16. Acts xiii. 1.

† 17. Acts xi. 20, 26;

xx. 10; Rom. xv. 25; 2 Cor. viii. 4; Gal. ii. 10.

† 18. Acts xxi. 26, 27 xxi. 21.

Acts xxi. 30; xxi. 30.

† 21. Acts xxi. 0; xxi. 0.

διαννῶσθαι τα καθ' ὑμας. ²³ Διαταξάμενος
I will enquire into the things about you. Having given orders
τε τῷ ἐκατοντάρχῃ τηρεῖσθαι αὐτόν, εἶχειν τε
and to the centurion to keep him, to have and
αὐτὸν, καὶ μηδεὶνα κωλύειν τῶν ἰδίων αὐτοῦ
liberty, and no one to forbid of the own friends of him
ὑπηρετεῖν, * [ἢ προσερχέσθαι] αὐτῷ.
to assist, [or to come] to him.

²⁴ Μετὰ δὲ ἡμέρας τινὰς παραγενημένος δ Φη-
After and days some having come the Fe-
λιξ σὺν Δρουσίλλῃ τῇ γυναίκί, οὖσα Ἰουδαίη,
he with Drusilla the wife, being a Jewess,
μετεπεμψάτο τὸν Παῦλον, καὶ ἤκουσεν αὐτοῦ
he sent for the Paul, and heard him

περί της εἰς Χριστὸν πίστεως. ²⁵ Διαλέγο-
concerning the into Anointed faith. Discours-
μενος δὲ αὐτοῦ περί δικαιοσύνης καὶ ἐγκρα-
ing and of him concerning justice and self-con-
τίας καὶ τοῦ κριματός τοῦ μελλόντος, ἐμφο-
ted and of the judgment that being about to come, terri-
βίς γενομένος ὁ Φηλιξ ἀπεκρίθη· Τὸ νῦν ἐχόν
ful being the Felix answered; The present being
πνεῦνον· καίρῳ δὲ μεταλαθὼν μετακαλέσομαι
you thou; a season and having found I will call

αὐτόν. ²⁶ Ἀμα καὶ ἐλπίζων, ὅτι χρήματα δοθη-
him. At the same time also hoping, that money will be
σονται * [αὐτῷ] ὑπο τοῦ Παύλου, * [ὅπως λύσῃ
shall [to him] by the Paul, [so that he might loose
αὐτόν.] διο καὶ πυκνότερον αὐτὸν μεταπεμ-
[him]; therefore and oftener him sending
πίμενος ὥμιλει αὐτῷ. ²⁷ Διετίας δὲ πληρωθει-
ful talked with him. Two years but being ended
σης ἐλαβὼν διαδοχὸν ὁ Φηλιξ Πορκίου Φηστόν
received a successor the Felix Porcius Festus;
θελὼν τε χαρίτας καταβῆσθαι τοῖς Ἰουδαίοις δ
wishing and favors to lay in store for himself with the Jews the
Φηλιξ, κατέλιπε τὸν Παῦλον δεδεμένον.
Felix, left the Paul having been bound.

ΚΕΦ. κ'. 25.

¹ Φηστός οὖν ἐπιβὰς τῇ ἐπαρχίᾳ, μετὰ
Festus therefore having entered upon the prefecture, after
τρὶς ἡμέρας ἀνέβη εἰς Ἱερουσόλυμα ἀπὸ Καισα-
three days went up to Jerusalem from Cesa-
ρείας. ² Ἐνεφανίσαν δὲ αὐτῷ ὁ ἀρχιερεὺς καί
rea. Appeared before and him the high-priest and
οἱ πρῶτοι τῶν Ἰουδαίων κατὰ τοῦ Παύλου, καὶ
the chiefs of the Jews against the Paul, and
παρεκαλοῦν αὐτόν, ³ αἰτοῦμενοι χάριν κατ'
entreated him, asking a favor against
αὐτοῦ, ὅπως μεταπεμψῇται αὐτὸν εἰς Ἱερουσα-
him, that he would send for him to Jerusa-
λήμ· ἐνέδραν ποιοῦντες ἀνελλεῖν αὐτόν κατὰ
lem; an ambush forming to kill him in

will inquire about your MATTERS."

²³ And he commanded the CENTURION to keep him, and let him have Liberty, and to forbid none of his FRIENDS to assist him.

²⁴ And after some Days, FELIX coming with † Drusilla, * his WIFE, who was a Jewess, sent for PAUL, and heard him concerning the FAITH in * Christ Jesus.

²⁵ And as he was discoursing concerning Justice, Self-government, and THAT JUDGMENT about to come, FELIX, being terrified, answered, "Go for the PRESENT; and when I find an Opportunity I will call for thee."

²⁶ At the same time also hoping that Money would be given him by PAUL; and therefore he more frequently sent for Him, and conversed with him.

²⁷ But when two Years were ended, FELIX had a Successor, Porcius Festus; and FELIX, † wishing to be favorably regarded by the JEWS, left PAUL a prisoner.

CHAPTER XXV.

¹ Festus, therefore, having entered upon his GOVERNMENT, after Three Days went up from Cæsarea to Jerusalem.

² † And * the HIGH-PRIESTS and the CHIEFS of the JEWS appeared against PAUL, and entreated him,

³ asking a Favor against him, that he would send for him to Jerusalem; forming an Ambuscade to kill him on the road.

* VATICAN MANUSCRIPT.—23. or to come—omit.
Jesus. 26. to him—omit. 28. so that he might loose him—omit.
HIGH-PRIESTS.

24. his own Wife. 24. Christ

2. the

† 24. Drusilla was the youngest daughter of Herod Agrippa, and had been married to Azizus, king of Emessa, whom Felix had persuaded her to abandon in order to an adulterous marriage with himself.

1. Acts xxvii. 3; xxviii. 10.
1. ver. 13.

1. 27. Acts xii. 3; xxv. 9, 14.

1. 2. Acts xxv.

1. 3. Acts xiii. 12, 16.

την ὁδον. ⁴Ὁ μὲν οὖν Φηστος ἀπεκρίθη,
the way. The indeed then Festus answered,
τηρεῖσθαι τὸν Παῦλον ἐν Καισαρείᾳ, ἑαυτὸν δὲ
to be kept the Paul in Caesarea, himself but
μελλεῖν ἐν ταχείᾳ ἐκπορεύεσθαι. ⁵Οἱ οὖν ἐν
to be about with speed to go out. Those therefore among
ὑμῖν, φησι, δυνατοὶ, συγκαταβάντες, εἰ τι
you, he says, being able, having gone down with, if anything
εἰσὶν ἐν τῷ ἀνδρὶ, κατηγορεῖτωσαν αὐτοῦ.
is in the man, let them accuse him.
⁶Διατριψάς δὲ ἐν αὐτοῖς ἡμέρας οὐ πλείους οκτῶ
Having remained among them days not more eight
ἢ δεκά, καταβὰς εἰς Καισαρείαν, τῇ ἐπαυρίῳ
or ten, having gone down into Caesarea, on the morrow
καθίσας ἐπὶ τοῦ βήματος, ἐκέλευε τὸν
having sat down on the judgment-seat, he commanded the
Παῦλον ἀχθῆναι. ⁷Πιταγνομένου δὲ αὐτοῦ,
Paul to be led forth. Having approached and of him,
περίστησαν οἱ ἀπὸ Ἱερουσαλὴμ καταβεβηκοῦ
stood around the from Jerusalem having been come
τες Ἰουδαῖοι, πολλὰ καὶ βαρεὰ αἰτιάματα φέρον-
dous Jews, many and heavy accusations bringing-
τες * [κατὰ τοῦ Παύλου,] ἃ οὐκ ἰσχύον ἀποδείξαι·
ing [against the Paul] which neither they were able to point out.
⁸ἀπολογουμένου αὐτοῦ· Ὅτι οὔτε εἰς τὸν νόμον
saying in defence of him; That neither against the law
τῶν Ἰουδαίων, οὔτε εἰς τὸ ἱερὸν, οὔτε εἰς Και-
or the Jews, nor against the temple, nor against Ce-
σάρα τι ἡμάρτον. ⁹Ὁ Φηστος δὲ, τοῖς Ἰουδαί-
or anything did I wrong. The Festus but, with the Jews
οῖς θελών χάριν καταθεῖσθαι, ἀποκρίβεις τῷ
wishing a favor to lay up for himself answering to the
Παύλῳ εἶπε· Θέλεις εἰς Ἱερουσόλυμα ἀναβὰς,
Paul said; Art thou willing to Jerusalem having gone up,
ἐκεῖ περὶ τούτων κρινεῖσθαι ἐπ' ἐμοῦ; ¹⁰Εἶπε
there concerning these things to be judged before me? Said
δὲ ὁ Παῦλος· Ἐπὶ τοῦ βήματος Καίσαρος ἑστὼς
but the Paul, At the judgment-seat of Caesar standing
εἰμι, οὐ με δεῖ κρινεῖσθαι. Ἰουδαίους οὐδὲν
I am, where me it behoves to be judged. Jews nothing
ἠδίκησα, ὥς καὶ σὺ καλλίον ἐπιγινώσκεις.
I have done wrong, as also thou full well hast ascertained.
¹¹Εἰ μὲν γὰρ ἀδίκω, καὶ ἀξίον θανάτου πεπρα-
If Indeed for I am unjust, and worthy of death I have
χα τι, οὐ παραιτοῦμαι τὸ ἀποθάνειν· εἰ δὲ
done anything, not I refuse the to die; if but
οὐδὲν ἐστὶν ὧν οὗτοι κατηγοροῦσι μου, οὐδὲς
nothing is of which these accuse me, no one
με δύναται αὐτοῖς χάρισσθαι. Καίσαρα ἐπι-
is able to them to give as a favor. Caesar I call
καλοῦμαι. ¹²Τότε ὁ Φηστος συλλαλήσας μετὰ
upon. Then the Festus having conferred with

⁴ But FESTUS answered that PAUL should be kept at Caesarea, and that he himself would go down there shortly.

⁵ "Therefore," said he, "let THOSE among you who are ABLE go down with me, † and * if there is anything amiss in the MAN, accuse him."

⁶ And having continued among them eight or ten days, he went down to Caesarea; and on the NEXT DAY, sitting down on the TRIBUNAL, commanded PAUL to be brought.

⁷ And he having come, the Jews who had come down from Jerusalem stood * round him, † bringing down Many and Heavy Accusations, which they were not able to prove.

⁸ * while PAUL maintained in his defence, † "Neither against the LAW of the JEWS, nor against the TEMPLE, nor against Caesar, have I sinned in anything."

⁹ But FESTUS, † wishing to gratify the JEWS, answering PAUL, said, † "Art thou willing to go up to Jerusalem, and there be judged before me concerning these things?"

¹⁰ And PAUL said, "I am standing at Caesar's TRIBUNAL, where I ought to be judged. I have done no wrong to the JEWS, as thou also very well knowest."

¹¹ † * For if, indeed, I do wrong, or have done anything deserving of Death, I refuse not to die; but if there be nothing of which they accuse me, no one can give Me up to gratify Them. † I appeal to Caesar."

¹² Then FESTUS, having conferred with the

* VATICAN MANUSCRIPT.—5. if there is anything amiss in the man, accuse him. 7. round him, bringing down Many. 7. against Paul—omit. 8. PAUL answering, 11. If, then, indeed.

† 5. Acts xviii. 14; ver. 18. † 7. Mark xv. 3; Luke xxii. 2, 10; Acts xxiv. 5, 13
† 8. Acts vi. 13; xiv. 12; xxviii. 17. † 9. Acts xxiv. 27. † 10. ver. 20. † 11.
ver. 25; Acts xviii. 14; xxiii. 20; xxv. 11. † 11. Acts xxvi. 32; xxviii. 19.

του συμβουλίου, ἀπεκρίθη Καίσαρα ἐπικεκλή-
the council, answered; Cesar thou hast called
σαι· ἐπὶ Καίσαρα πορεύσῃ.
upon; to Cesar thou shalt go.

13 Ἡμερῶν δὲ διαγενομένων τινων, Ἀγρίππας
Days and having intervened some, Agrippa
ὁ βασιλεὺς καὶ Βερνίκη κατήντησαν εἰς Καίσα-
the king and Bernice came down to Caesar.
ρειαν, ἀσπασόμενοι τὸν Φέστω. 14 Ὡς δὲ
paying their respects to the Festus. When and

πλείους ἡμέρας διέτριβον ἐκεῖ, ὁ Φέστος τῷ
many days they remained there, the Festus to the
Βασιλεῖ ἀνέθετο τὰ κατὰ τὸν Παῦλον, λέγων·
king submitted the things against the Paul, saying;

Ἄνθρωπος ὅστις καταλείμενος ὑπὸ Φηλίκου
A man certain is having been left behind by Felix
δεσμιός· 15 περὶ οὗ, γενομένου μου εἰς Ἱερο-
a prisoner; concerning whom, being of me in Jeru-
σολύμα, ἐνεφανίσαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβυ-
salem, gave information the high-priests and the elders
τεροὶ τῶν Ἰουδαίων, αἰτοῦμενοι κατ' αὐτοῦ
of the Jews, asking against him

δικήν. 16 Πρὸς οὓς ἀπεκρίθη, ὅτι οὐκ ἐστὶν
a judgment. To whom I answered, that not it is
ἐἶδος Ῥωμαίοις χαρίζεσθαι τινα ἀνθρώπον, πρὶν ἢ
a custom for Romans to give as a favor any man, before
δὲ κατηγοροῦμενος κατὰ πρόσωπον ἔχει τοὺς
he being accused face to face may have the

κατηγοροὺς, τοποῦν τε ἀπολογίας λαβοὶ περὶ
accusers, an opportunity and of defence he may take concerning
τοῦ ἐγκληματος. 17 Συνελθόντων οὖν * [αὐτῶν]
the accusation. Having come therefore [of them]

ἐνθαδὲ, ἀναβολὴν μηδεμίαν ποιήσαντες, τῇ
here, delay none having made, on the
ἐξῆς καθίσας ἐπὶ τοῦ βήματος, ἐκέλευσα ἀχ-
next day having sat down on the judgment-seat, I commanded to be

θῆναι τὸν ἄνδρα. 18 Περὶ οὗ σταθέντες οἱ
brought the man. Concerning whom having stood up the
κατηγοροὶ οὐδεμίαν αἰτίαν ἐπέφερον, ὧν ὑπε-
accusers no one accusation brought, of things sup-
ποοῦν ἐγώ· 19 ζήτηματα δὲ τινα περὶ τῆς
posed I; questions but certain concerning of the

ἰδίας δεισிடαιμονίας εἶχον πρὸς αὐτόν, καὶ
own religion they had with him, and
περὶ τίνος Ἰησοῦ τεθνηκότος, ὃν ἐφασκεν ὁ
concerning one Jesus having been dead, whom affirmed the

Παῦλος ζῆν. 20 Ἀπορούμενος δὲ ἐγὼ εἰς τὴν
Paul to be alive. Being in doubt but I on that
περὶ τούτου ζήτησιν, ἐλέγον, εἰ βουλοῖτο
concerning this question, I said, if he would be willing

πορεύεσθαι εἰς Ἱερουσαλὴμ, κακεῖ κρινεσθαι
to go to Jerusalem, and there to be judged
περὶ τούτων. 21 Τοῦ δὲ Παύλου ἐπικαλεσα-
concerning these things. The but Paul having appealed

COUNSEL, answered, "To Cesar thou hast appealed; to Cesar thou shalt go."

13 And after some Days, Agrippa the KING and Bernice came down to Caesar, to pay their respects to FESTUS.

14 And when they had spent Many Days there, FESTUS submitted PAUL'S CASE to the KING, saying, "There is a certain Man left a Prisoner by Felix;

15 concerning whom, when I was in Jerusalem, the HIGH-PRIESTS and the ELDERS of the JEWS * appeared; asking a Sentence of judgment against him;

16 to whom I answered, That it is not a Custom for Romans to make a present of Any Man, before the ACCUSED has the ACCUSERS Face to Face, and an Opportunity is allowed for defence concerning the ACCUSATION.

17 Therefore, when they arrived here, making no Delay, the NEXT DAY, sitting down on the TRIBUNAL, I commanded the MAN to be brought;

18 concerning whom the ACCUSERS having stood up, brought No Charge of * such Evil things as I supposed;

19 but had certain Questions with him about their own Religion, and about One Jesus who died, whom PAUL affirmed to be alive.

20 And I being in doubt on that concerning this QUESTION, I inquired if he would be willing to go to Jerusalem, and there be judged concerning these things.

21 But PAUL having ap-

* VATICAN MANUSCRIPT.—15. appeared, asking a Sentence of judgment. 17. of them—omit.

18. such Evil things.

+ 13. This was the son of Agrippa, whose miserable death is recorded in Acts xii. 23. In A. D. 53, he was transferred from the kingdom of Chalcis, which he had received from Claudius, when only 17 years old, to the provinces possessed by his father, viz. Batanea, Trachonitis, Auranitis, and Abilene, which he governed with the title of king. He died A. D. 100, after a reign including that over Chalcis, of 61 years.—Owen.

† 14. Acts xxiv. 27. Acts xviii. 15. xxiii. 29.

† 15. ver. 2. 3.

† 16. ver. 4. 5.

† 17. ver. 6.

† 18.

μενου τηρηθῆναι αὐτον εἰς την του Σεβαστου
 to be kept himself for the of the Augustus
 διαγωνσιν, ἐκέλευσα τηρεῖσθαι αὐτον, ἕως οὗ
 decision, I commanded to be kept him, still
 πεμψω αὐτον προς Καισαρα. ²² Αἰριππας δε
 I could send him to Cesar. Agrippa but
 προς τον Φηστον * [εφη] Εβουλομην και
 to the Festus [said], I was wishing also
 αὐτος του ανθρωπου ακουσαι. 'Ο δε αυριον,
 myself the man to hear. The and morrow,
 φησιν, ακουση αυτον. ²³ Τη ουν επαυριον
 he said, thou shalt hear him. On the therefore morrow
 ελθοντος του Αιριππα και της Βερνικης μετα
 having come the Agrippa and the Bernice with
 πολλης φαντασιας, και εισελθοντων εἰς το
 great display, and having entered into the
 ακροατηριον, συν τε τοις χιλιαρχοις και ανδρασι
 place of hearing, with both the commanders and men
 τοις κατ' εξοχην * [ουσι] της πολεως, και κε-
 those principal [being] of the city, and hav-
 λευσαντος του Φηστου, ηχθη ο Παυλος. ²⁴ Και
 ing commanded the Festus, was brought the Paul. And
 φησιν ο Φηστος Αιριππα βασιλευ, και παντες
 said the Festus, Agrippa O king, and all
 οι συμπαραντες ημιν ανδρες, θεωρειτε τoutον,
 those being present with us men, you see this,
 περι ου παν το πληθος των Ιουδαιων ενετυ-
 concerning whom all the multitude of the Jews applied
 χον μοι εν τε Ιεροσολυμοις και ενθαδε, επι-
 to me in both Jerusalem and here, cry-
 θωντες μη δειν ζην αυτον μηκει. ²⁵ Εγω
 ing out not to be right to him longer. I
 δε καταλαβομενος μηδεν αξιον θανατου αυτον
 but having detected nothing worthy of death him
 πεπραχεναι, και αυτου δε τουτου επικαλεσα-
 to have done, also of him and of this having appealed
 μενου τον Σεβαστον, εκρινα πεμπειν * [αυτον.]
 to the Augustus, I resolved to send [him.]
²⁶ Περι ου ασφαλές τι γραφαι τῷ κυριῳ
 Concerning whom certain anything to write to the Lord
 ουκ εχω, διο προηγαγον αυτον εφ' υμων, και
 not I have, therefore I led forth him before you, and
 μαλιστα επι σου, βασιλευ Αιριππα, οπως της
 especially before thee, O king Agrippa, so that the
 ανακρισεως γενομενης σχω τι γραφαι.
 examination having taken place I may have something to write.
²⁷ Αλογον γαρ μοι δοκει πεμποντα δεσμιον, μη
 Absurd for to me it seems sending a prisoner, not
 και τας κατ' αυτου αιτιας σημαναι.
 and the against him charges to signify.

pealed to be kept for the decision of † AUGUSTUS, I ordered him to be kept till I could send him * to Cesar.

²² And Agrippa said to FESTUS, "I myself also desire to hear this MAN." And he said, "To-morrow, thou shalt hear him."

²³ ON THE NEXT DAY, therefore, AGRIPPA and BERNICE having arrived with Great Pomp, and having entered into the PLACE OF HEARING, with the * Commanders and THOSE Men who were of Distinction in the CITY, at the COMMAND of FESTUS, PAUL was brought.

²⁴ And FESTUS said, "King Agrippa, and All the MEN PRESENT with us! you see this man, about whom † All the MULTI- TUDINE of the JEWS applied to me, both in Jerusa- lem and here, crying out that he ought ‡ not to live any longer.

²⁵ But when I detected Nothing which ‡ he had done deserving Death, † and he also having ap- pealed to † AUGUSTUS, I determined to send him;

²⁶ concerning whom I have nothing definite to write to the † SOVEREIGN. Therefore I have brought him before you, and especially before thee, King Agrippa! that on EXAMI- NATION, I may have some- thing to write.

²⁷ For it appears to Me unreasonable to send a Prisoner, and not to sig- nify the CHARGES alleged against him."

* VATICAN MANUSCRIPT.—21. up to Cesar. and. 23. being—omit.

22. said—omit.

23. Commanders

† 21 & 25. Although *Sebastos*, is usually translated *Augustus*, and the Roman emperors generally assumed this epithet, which signifies no more than the *venerable*, the *august*; yet here it seems to be used merely to express the *emperor*, without any reference to any of his attributes or titles.

‡ 26. The title *Kyrios*, *Lord*, both *Augustus* and *Tiberius* had absolutely refused; and forbad, even by public edicts, the application of it to themselves. Tiberius himself was accustomed to say, that he was *lord* of his *stares*, *emperor* of the *troops*, and *prince* of the *senate*. See *Suetonius*, in his life of this prince. The succeeding emperors were not so modest; they affected the title. Nero, the emperor, would have it; and Pliny the younger is continually giving it to Trajan, in his letters.—*Clarke*.

‡ 24. ver. 2, 8, 7.

‡ 24. Acts xxii. 22.

‡ 25 Acts xxi. 9, 29; xvi. 31.

‡ 25.

ver. 11, 12.

ΚΕΦ. κς'. 26.

¹ Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἐφθ'· Ἐπι-
Agrrippa and to the Paul said; it is
 τρεπεται σοι ὑπὲρ σεαυτοῦ λέγειν. Τότε ὁ
permitted for thee in behalf of thyself to speak. Then the
 Παῦλος ἀπελόμενος, ἐκτεινας τὴν χεῖρα·
Paul made a defence, having stretched out the
² περὶ πάντων ὧν ἐγκαλούμαι ὑπὸ Ἰου-
concerning all things of which I am accused by Jews,
 δαίμονι, βασιλεῦ Ἀγρίππα, ἡγήμαι ἐμαυτὸν μακα-
O king Agrippa, I esteem myself happy.
 ριον, ἐπὶ οὗ μελλόντων σήμερον ἀπολογεῖσθαι·
before thee being about to-day to make a defence;
³ μάλιστα γινώσκῃ οὐκ ἂν πάντων τῶν κατὰ
especially acquainted being thee of all of the among
 Ἰουδαίους ἐθῶν τε καὶ ζητημάτων. Διὸ δεο-
Jews customs and also questions. Therefore I en-
 μαι *⁴[σοι,] μακροθυμῶς ἀκούσαι μου. ⁴Τὴν
treat [thee,] patiently to hear of me. The
 μὲν οὖν βιωσὶν μου τὴν ἐκ νεότητος, τὴν
lived therefore was of life of me that from youth, that
 ἀπ' ἀρχῆς γενόμενῃ ἐν τῷ ἔθνει μου ἐν Ἱερου-
from beginning being amongst the nation of me in Jeru-
 σολυμοῖς, ἴσασι πάντες οἱ Ἰουδαῖοι· ⁵προγινώ-
scin, know all the Jews; previously know-
 νοντες με ἀνωθεν, (εἰαν θέλωσι μαρτυρεῖν,) ὅτι
ing me from the birth, (if they would be willing to testify,) that
 κατὰ τὴν ἀκριβοστάτην αἰρσιν τῆς ἡμετέ-
according to the most right sect of the our
 ρας θρησκείας ἐξῆσα Φαρισαῖος. ⁶Καὶ νῦν ἐν
religion I lived a Pharisee. And now for
 ἐλπίδι τῆς πρὸς τοὺς πατέρας ἐπαγγελίας γενό-
hope of that to the fathers promise being
 μένης ὑπο τοῦ θεοῦ, ἐσθῆκα κρίνομενος· ⁷εἰς
made by the God, I have stood being judged; to
 ἣν το δωδεκαφυλὸν ἡμῶν, ἐν ἐκ-ἐνεῖα νύκτι
which the twelve tribes of us, in intensely night
 καὶ ἡμέραν λατρεύον, ἐλπίζει καταντῆσαι·
and day serving, hopes to attain;
 περὶ ἧς ἐλπίδος ἐγκαλούμαι, βασιλεῦ
concerning which hope I am accused, O king
 *⁸[Ἀγρίππα,] ὑπο Ἰουδαίων. ⁸Τι; ἀπίστον
[Agrippa,] by Jews. What? incredible
 κρίνεται παρ' ὑμῖν, εἰ ὁ θεὸς νεκροὺς ἐγείρει;
is it judged by you, if the God dead ones raises?
⁹Εἶθ' *⁹[μεν] οὖν ἐδοξα ἐμὲν τῷ πρὸς τὸ
[indeed] therefore I thought in myself to the
 ὀνόματι Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλὰ ἐναντία
name of Jesus the Nazarene ought many things against
 πρᾶξαι. ¹⁰Ὁ καὶ ἐποίησα ἐν Ἱεροσολυμοῖς
to practise. Which also I did in Jerusalem;
 καὶ πολλοὺς τῶν ἁγίων ἐγὼ ἐν φυλακαῖς κατε-
and many of the saints I in prisons shut
 κλεισα, τὴν παρὰ τῶν ἀρχιερέων ἐξουσίαν λα-
up, the from of the high priests authority having

CHAPTER XXVI.

¹ And Agrippa said to PAUL, "It is permitted thee to speak in behalf of thyself." Then PAUL extending his HAND, spoke his defence.

² "Concerning all things of which I am accused by the Jews, I esteem myself happy, King Agrippa! that I am about this day to speak my defence before thee;

³ especially as thou art acquainted with all the customs and Questions among the Jews, therefore, I entreat thee, to hear me patiently.

⁴ My MODE OF LIFE, from my Youth, that which was from the beginning among my own NATION, and in Jerusalem, is known to All the *Jews;

⁵ who, knowing me from the first, if they would, might testify, That according to ‡ the MOST RIGID Sect of our Religion, I lived a Pharisee.

⁶ ‡ And now I stand on trial for the Hope of that PROMISE made by GOD to our FATHERS;

⁷ to which our ‡ TWELVE TRIBES, earnestly serving Night and Day, hope to attain; concerning Which Hope, O King, I am accused by the Jews.

⁸ What! is it judged by you as an incredible thing, that God should raise the Dead?

⁹ ‡ Therefore, indeed, I thought within myself that I ought to do Many things against the NAME of Jesus the NAZARENE;

¹⁰ ‡ which even I did in Jerusalem; and Many of the SAINTS I shut up in Prisons, having received AUTHORITY ‡ from the

* VATICAN MANUSCRIPT.—3. thee—omit.

7. Agrippa—omit.

9. Indeed—omit.

4. and in Jerusalem.

10. Therefore also I did.

4. the Jews.

‡ 5. Acts xxiii. 3; xxiii. 6; xxiv. 15, 22; Phil. iii. 5.
 4. Psal. cxxxv. 11. ‡ 7. James i. 1. ‡ 9. 1 Tim. i. 13.
 Acts ix. 11, 21; xxii. 5.

‡ 6. Gen. xii. 3; xxii. 15; xxv. 11.
 ‡ 10. Gal. i. 3. ‡ 10.

βῶν ἀναιρουμένων τε αὐτῶν, καθηνεγκαψήφον·
received, being killed and of them, I brought against a vote;
11 καὶ κατὰ πάσας τὰς συναγωγὰς πολλάκις τι-
and in all the synagogues often pun-
μῶρων αὐτοὺς, πηνακαὶ ὀν βλασφημεῖν· περι-
ishing them. I was compelling to blaspheme; exceed-
σως * [τε] ἐμμανύμενος αὐτοῖς, ἐδίωκον ἕως
tightly [and] being furious towards them, I pursued till
αὐτοὶ εἰς τὰς ἐξω πόλεις. 12 ἐν οἷς * [καὶ] πορευ-
even into the foreign cities. In which [also] going
ομένους εἰς τὴν Δαμασκὸν μετ' ἐξουσίας καὶ ἐπι-
to the Damascus with authority and a com-
τροπῆς τῆς * [παρὰ] τῶν ἀρχιερέων, 13 ἡμέρας
mission of that [from] the high-priests, of a day
μῆτῃς, κατὰ τὴν ὁδὸν εἶδον, βασιλεῦ, οὐρανό-
middle, in the way I saw, O king, from heaven
θεν, ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου,
above the brightness of the sun,
περιλαύψαν με φῶς καὶ τοὺς σὺν ἐμοὶ πορευο-
having shone round me a light and those with me
μένους. 14 Παντῶν δὲ καταπεσοντῶν * [ἡμῶν] εἰς
All and having fallen down [of us] on
τὴν γῆν, ἤκουσα φωνὴν λαλοῦσαν πρὸς με,
the earth, I heard a voice speaking to me,
* [καὶ λεγούσαν] τῇ Ἑβραϊδὶ διαλεκτῇ· Σαουλ,
[and saying] in the Hebrew dialect; Saul,
Σαουλ, τί με διώκεις; σκληρὸν σοὶ πρὸς
Saul, why me persecutest thou? hard for thee against
κέντρα λακτιεῖν. 15 Ἐγὼ δὲ εἶπον· Τίς εἶ,
sharp points to kick. I and said; Who art thou,
κύριε; Ὁ δὲ εἶπεν· Ἐγὼ εἰμι Ἰησοῦς, ὃν σὺ
Sir? He and said; I am Jesus, whom thou
διώκεις. 16 Ἀλλὰ ἀναστῆθι, καὶ στήθι ἐπὶ
persecutest. But arise thou, and stand up on
τοὺς ποῖδας σου· εἰς ταῦτο γὰρ ὠφθῆν σοί,
the feet of thee, for this for I appeared to thee,
προχειρισασθαι σε ὑπηρετὴν καὶ μαρτυρὰ, ὥν
to constitute thee a minister and a witness, of what
τε εἶδες, ὥν τε ὑφ' ὀφθαλμοῖς σοι· 17 ἐξαιρου-
both thou didst see, of what and I will appear to thee, deliver-
μένους σε ἐξ τοῦ λαοῦ καὶ τῶν ἐθνῶν, εἰς οὓς
ing thee from the people and the Gentiles, to whom
ἐγὼ σε ἀποστελλῶ, 18 ἀνοιξαὶ ὀφθαλμοὺς αὐτῶν,
I then send, to open eyes of them,
τοῦ ἐπιστρέψαι ἀπο σκοτοῦς εἰς φῶς, καὶ τῆς
of the to have turned from darkness to light, and of the
ἐξουσίας τοῦ σατανα ἐπὶ τὸν θεόν, τοῦ λαβεῖν
authority of the adversary to the God, of the to receive
αὐτοὺς ἀφεσὶν ἁμαρτιῶν, καὶ κληρὸν ἐν τοῖς
them forgiveness of sins, and inheritance among those
ἡγιασμένων, πιστεῖ τῇ εἰς ἐμε. 19 Ὅθεν, βασι-
having been sanctified, faith by the into me. Thereupon, O king

HIGH-PRIESTS; and when they were killed I gave my vote against them.

11 † And punishing them often in All the SYNA-GOGUES, I compelled them to blaspheme; and being exceedingly furious towards them, I pursued them even to FOREIGN CITIES.

12 † At which time, as I was going to DAMASCUS with Authority, and a Com-mission from the HIGH-PRIESTS,

13 At Mid-day—I saw on the ROAD, O King—from Heaven—exceeding the BRIGHTNESS of the SUN—a Light shining round me, and THOSE GOING with me.

14 And all of us having fallen to the EARTH, I heard a Voice speaking to me in the HEBREW Lan-guage, 'Saul, Saul, why dost thou persecute Me? It is hard for thee to kick against the Goats.'

15 And I said, 'who art thou, Sir?' And * he said, 'I am Jesus whom thou persecutest?'

16 But arise, and stand on thy FEET; since for this purpose I have ap-peared to thee, † to consti-tute thee a Minister and a Witness, both * of what thou hast seen, and of those things in which I will ap-pear to thee;

17 delivering thee from the PEOPLE and the GEN-TILES, † to whom I send thee,

18 to open their Eyes, † to TURN them from Dark-ness to Light, and from the DOMINION of the AD-VERSARY to GOD; † that they may RECEIVE For-giveness of Sins, and an Inheritance among THOSE HAVING BEEN † SANCTI-FIED through THAT Faith which leads into me.

* VATICAN MANUSCRIPT.—11. and—omit.
11. of us—omit. 14. and saying—omit.
11. thou hast seen me, and of those things.

12. also—omit.
15. the LORD said.

12. from—omit.
10. in the which

† 11. Acts xii. 10.
Acts xxii. 21.
Eph. i. 11; Col. i. 12

† 12. Acts ix. 3; xii. 6.
† 18. 2 Cor. vi. 14; Eph. iv. 29; v. 8; Col. i. 23; 1 Pet. ii. 7, 25.
† 18. Acts x. 62.

† 10. Acts xii. 15.
† 16. Acts xii. 15.

† 17.
† 18

λεν Αγριππα, ουκ εγενομην απειθης τη ουρανιω
 Agrippa, not I was disobedient to the heavenly
 οπτασι·²⁰ αλλα τοις εν Δαμασκω πρωτον και
 vision; but to those in Damascus first and
 'Ιεροσολυμοις, εις πασαν τε την χωραν της
 in Jerusalem, in all and the country of the
 Ιουδαϊας, και τοις εθνεσιν, απηγγελλον μετα-
 Judea, and to the Gentiles, I declared to re-
 νοειν, και επιστρεφειν επι τον θεον, αξια της
 form, and to turn to the God, worthy of the
 μετανοιας εργα πρασσοντας.²¹ 'Ενεκα τούτων
 reformation works doing. On account of these
 με οι Ιουδαιοι συλλαβουμενοι εν τω ιερω επει-
 me the Jews having seized in the temple at-
 ρωντο διαχειρισσασθαι.²² Επικουριας ουν τυ-
 tempted with violent hands to have killed. Help therefore hav-
 χων της παρα του θεου, αχρι της ημερας
 ing obtained of that from of the God, until the day
 ταυτης εστηκα, μαρτυρουμενος μικρω τε και
 this I have stood, testifying to small both and
 μεγαλω, ουδεν εκτος λεγων, ων τ³ οι προφηται
 to great, nothing beyond saying, of what both the prophet.
 ελαλησαν μελλοντων γινεσθαι, και Μωυσης·
 spoke being about to take place, and Moses;
²³ ει παθτος ο Χριστος, ει πρωτος εξ αναστα-
 that liable to suffer the Anointed, that first from a resurrec-
 σεως νεκρων φως μελλει καταγγελλειν τω
 tion of dead ones alight he is about to announce to the
 λαοι και τοις εθνεσι.
 people and to the Gentiles.
²⁴ Ταυτα δε αντου απολογουμενου, ο Φηστος
 These things and of him saying in defence, the Festus
 μεγαλη τη φωνη εφη· Μαινη, Παυλε· τα πολ-
 loud with the voice said; Thou art mad, O Paul; the much
 λα σε γραμματα εις μανιαν περιτρεπει.²⁵ 'Ο
 thee learning into madness turns about. He
 δε· Ου μαινομαι, φησι, κρατιστε Φηστε, αλλ'
 but; Not I am mad, he says, O most noble Festus, but
 αληθειας και σωφροσυνης ρηματα αποφθεγγο-
 of truth and of sanity words I utter.
 μαι.²⁶ Επισταται γαρ περι τούτων ο βασι-
 Is acquainted for concerning these things the king,
 λευς, προς ον * [και] παρρησιαζομενος λαλω·
 to whom [also] being confident I may speak;
 λανθαιεν γαρ αυτον τι τούτων ου πειδο-
 inobserved by for him any of these things not I am
 μαι ουδεν· ου γαρ εστιν εν γωνια πεπραγμε-
 persuaded nothing; not for it is in a corner having been
 νον τουτο.²⁷ Πιστενεις, βασιλευ Αγριππα,
 done this. Believest thou, O king Agrippa,
 τοις προφηταις; Οϊδα, οτι πιστευεις.²⁸ 'Ο δε
 in the prophets? I know, that thou believest. The and

19 Wherefore, O King Agrippa, I was not disobedient to the HEAVENLY Vision;

20 but I declared first to THOSE * in Damascus and in Jerusalem, and in ALL the COUNTRY of JUDEA, and to the GENTILES, that they should reform, and turn to GOD, performing † Works worthy of REFORMATION.

21 On account of these things, THE JEWS, having seized Me in the TEMPLE, attempted with violent hands to kill me.

22 Having obtained, therefore, THAT Assistance which is from GOD, I have continued to this DAY, testifying both to small and great, saying nothing beyond what † the PROPHETS and ‡ Moses spoke as being about to transpire;

23 † That the MESSIAH would be a sufferer—would be ‡ the first from the Resurrection of the Dead—and would communicate * Light both to the PEOPLE and to the GENTILES."

24 And while saying these things in his defence, FESTUS said with a Loud voice, "‡ Thou art mad, Paul; thy GREAT Learning has turned Thee into a Madman."

25 But * PAUL replied, "I am not mad, Most excellent Festus, but utter Words of Truth and Sanity."

26 For the KING knows about these things, to whom I speak with freedom for I am persuaded that none of these things have escaped his notice; for this was not done in a Corner.

27 King Agrippa! dost thou believe the PROPHETS? I know That thou believest."

* VATICAN MANUSCRIPT.—20. in Damascus, and also in Jerusalem, and ALL the COUNTRY OF JUDEA. 23. Light both to the PEOPLE. 25. Paul. 26. also—omit.

1 20. Acts ix. 20; xxii. 20; xi. 20; xiii. 4; xiv. xvi.—xxi. 1 20. Matt. iii. 8. 1 21. Acts xli. 30, 31. 1 22. Luke xxiv. 27, 44; Acts xxiv. 14; xxviii. 23; Rom. i. 21. 1 22. John v. 40. 1 23. Luke xxiv. 20, 40. 1 23. 1 Cor. xv. 20; Col. i. 18; Rev. i. 5 1 23. Luke ii. 32. 1 24. ‡ Kings ix. 11; John x. 20; 1 Cor. i. 23; ii. 13, 14; iv. 10.

Ἀγρίππας πρὸς τὸν Παῦλον * [εφη·] Ἐν ὀλίγῳ
 Agrippa to the Paul [said:] Within a little
 με πείθεις Χριστιανὸν γενεσθαι. 29 Ὁ δὲ
 me thou persuadest a Christian to become. The and
 Παῦλος * [εἶπεν·] Εὐξάμην ἂν τῷ θεῷ, καὶ
 Paul [said:] I would pray to the God, and
 ἐν ὀλίγῳ καὶ ἐν πολλῷ, οὐ μόνον σε, ἀλλὰ
 within a little and within much, not only thee, but
 καὶ πάντας τοὺς ἀκούοντας μου σήμερον, γενεσ-
 also all those hearing me to-day, to be-
 θαι τοιούτους, ὅποιοι γὰρ εἰμι, παρέκτος τῶν
 come such, as even I am, except the
 δεσμῶν τούτων. 30 Ἀνέστη τε ὁ βασιλεὺς καὶ
 chains these. Arose and the king and
 ὁ ἡγεμῶν, ἡ τε Βερνίκη, καὶ οἱ συγκαθημενοὶ
 the governor, the and Heronice, and those being seated with
 αὐτοῖς. 31 καὶ ἀναχωρήσαντες ἐλάλουν πρὸς
 them; and having retired they spoke to
 ἀλλήλους, λέγοντες· Ὅτι οὐδὲν θανάτου ἀξίον
 each other, saying; That nothing of death worthy
 ἡ δεσμῶν πρᾶσσει ὁ ἄνθρωπος οὗτος. 32 Ἀγρίπ-
 of bonds does the man this. Agrippa
 πας δὲ τῷ Φηστῷ εἶπε· Ἀπολεσθῆναι ἐδυνάτο ὁ
 and to the Festus said; To have been released might the
 ἄνθρωπος οὗτος, εἰ μὴ ἐπεκεκλήτο Καίσαρα.
 man this, If not he had called on Caesar.

ΚΕΦ. κζ'. 27.

1 Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν
 When and it was determined of the to sail us to the
 Ἰταλίαν, παρέδιδουν τὸν τε Παῦλον καὶ τινὰς
 Italy, they delivered the both Paul and some
 ἑτέρους δεσμῶντας ἑκατονταρχῇ, ὀνοματι Ἰου-
 other prisoners to a centurion, by name Julius.
 λιφ, σπειρης Σεβαστης. 2 Ἐπιβάντες δὲ πλοῖον
 of a cohort of Augustus. Having gone on board and a ship
 Ἀδραμυττίνῳ, μέλλοντες πλεῖν τοὺς κατα τὴν
 Adramyttium, being about to sail the in the
 Ἀσίαν τοπούς, ἀνηχόμεν, ὄντος συν ἡμῖν
 Asia places, we were put to sea, being with us
 Ἀριστάρχου Μακεδόνος Θεσσαλονικεῶς. 3 Τῇ
 Aristarchus a Macedonian of Thessalonica. On the
 τε ἑτέρα κατηχθήμεν εἰς Σιδῶνα· φιλάνθρωπῶς
 and next day we were brought to Sidon; humanely
 τε ὁ Ἰούλιος τῷ Παύλῳ χρησαμένους, ἐπέτρεψε
 and the Julius to the Paul having treated, permitted
 πρὸς τοὺς φίλους πορευθέντες ἐπιμελείας
 to the friends having gone care
 τυχεῖν. 4 Κακεῖθεν ἀναχθέντες ὑπεπλευσα-
 to have obtained. And from thence having put to sea we sailed under
 μέν τὴν Κυπρὸν, διὰ τοὺς ἀνεμῶς εἶναι
 the Cyprus, because the the winds to be
 ἐναντίους. 5 Το, τε πелаγος το κατά τὴν
 contrary. The, and deep that by the
 Κιλικίαν καὶ Παμφυλίαν διαπλευσαντες, κατήλ-
 Cilicia and Pamphylia having sailed through, we came
 θομεν εἰς Μύρα τῆς Λυκίας. 6 Κακεῖ εὗρων ὁ
 down to Myra of the Lycia. And there having found the

28 And AGRIPPA said to PAUL, * "Thou almost persuadest Me to become a Christian."

29 And PAUL said, † "I would to GOD, that not only thou, but also All who HEAR me This day, were both almost and altogether such as I am, except these CHAINS."

30 And the KING arose, and the GOVERNOR, and BERNICE, and THOSE who SAT with them;

31 and having retired, they spoke to each other, saying, † "This Man does nothing deserving Death or Bonds."

32 And Agrippa said to FESTUS, "This MAN might have been released, † if he had not appealed to Caesar."

CHAPTER XXVII.

1 And when it was determined for us to sail to ITALY, they delivered PAUL, and some Other Prisoners, to a Centurion of the Cohort of Augustus, named JULIUS,

2 And embarking in an Adramyttian Ship, which was about to sail to PLACES in ASIA, we were put to sea, † Aristarchus, a Macedonian of Thessalonica, being with us.

3 And on the NEXT day we were brought to Sidon; and JULIUS † treating PAUL, with much kindness, permitted him to go to his Friends to receive attention.

4 And having put to sea from thence, we sailed under CYPRUS, because the WINDS WERE contrary;

5 and having sailed through the SEA by CILICIA and Pamphylia, we came to * Myrrha, of LYCIA.

6 And there the CENTU-

* VATICAN MANUSCRIPT.—28, said—omit.

ME a Christian.

29, said—omit.

5, Myrrha.

† 20. 1 Cor. vii. 7. -

† 20. 1 Cor. vii. 7. -

† 31. Acts xviii. 9, 29; xiv. 25.

† 31. Acts xviii. 9, 29; xiv. 25.

† 31. Acts xviii. 9, 29; xiv. 25.

† 83 Acts xiv. 11.

† a

ἐκατονταρχος πλοιον Ἀλεξανδρινον πλεον εἰς
centurion a ship Alexandrian sailing for
τὴν Ἰταλίαν, ἐνεβίβασεν ἡμᾱς εἰς αὐτό. 7 Ἐν
the Italy, put us into it. In
ἱκαναῖς δὲ ἡμέραις βραδυπλοοῦντες, καὶ μόλις
many and days sailing slowly, and scarcely
γενόμενοι κατὰ τὴν Κνίδον, μὴ προσεπώντος
being by the Cnidus, not permitting us to approach
ἡμᾱς τοῦ ἀνέμου, ὑπέπλευσαμεν τὴν Κρήτην
us of the wind, we sailed under the Crete
κατὰ Σαλμωὴν· 8 μόλις τε παραλεγόμενοι αὐ-
by Salmone; with difficulty and sailing by her.
τὴν, ἤλωμεν εἰς τόπον τινα καλούμενον Καλοῦς
we came to a place certain being called Fair
λίμενας, ὃ ἐγγὺς ἦν πόλις Λασηα. 9 Ἰκανοῦ
havens, to which near was a city Lasea. Along
δὲ χρόνον διαγενομένου, καὶ οὗτος ἤδη ἐπισφα-
and time having elapsed, and being already hazard-
λους τοῦ πλοῦς, διὰ το καὶ τὴν νηστειαν ἤδη
ous of the sailing, because the even the fast already
παρελήλυθεναι, παρῆναι δὲ Παῦλος, 10 λέγων
to have been past, advised the Paul, saying
αὐτοῖς· Ἄνδρες, θεωρῶ, ὅτι μετὰ ὕβρεως καὶ
to them; Men, I perceive, that with damage and
πολλῆς ζημίας οὐ μόνον τοῦ φορτίου καὶ τοῦ
much loss not only of the freight and of the
πλοίου, ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν μελλεῖν
ship, but also of the lives of us to be about
εἰσεσθαι τὸν πλουν. 11 Ὁ δὲ ἐκατονταρχὸς τῷ
to be the voyage. The but centurion by the
κυβερνήτῃ καὶ τῷ ναυκλήρῳ ἐπειθετο μᾶλλον,
pilot and by the owner of the ship was persuaded rather,
ἢ τοῖς ὑπο τοῦ Παύλου λεγόμενοις. 12 Ἀνευθε-
than by those by the Paul being spoken. Inconve-
του δὲ τοῦ λίμενος ὑπαρχόντος πρὸς παραχειμα-
nient and of the harbor being to winter in,
σιαν, οἱ πλείους ἐβέντο βουλὴν ἀναχθῆναι
the greater part placed a wish to be led out
κακεῖθεν, εἰπὼς δύναιντο καταντήσαντες εἰς
from thence also, if possibly they might be able having come to
Φοινίκᾳ παραχειμασαι, λίμενα τῆς Κρήτης Βλε-
Pheuce to winter, a harbor of the Crete look-
ποντα κατὰ Λίβα καὶ κατὰ Χωρον. 13 Ὑπο-
ing towards south-west and towards north-west. Hav-
πνευσαντος δὲ Νοτοῦ, δοξάντες τῆς προθεσεως
ing blown gently and South wind, supposing the purpose
κεκρατήκεναι, ἀραντες, ἀσπον παρελεγοντο
to have been attained, having raised up, close passed by
τὴν Κρήτην. 14 Μετ' οὐ πολὺ δὲ ἐβαλε κατ'
the Crete. After not much but beat against
αὐτῆς ἀνέμος τυφωνικός, ὃ καλούμενος Εὐρο-
her a wind tempestuous, that being called Euro-
κλυδων. 15 Συναρπασθέντος δὲ τοῦ πλοίου, καὶ
clydon. Having been caught and the ship, and

TURION having found an Alexandrian Ship bound for ITALY, put us into it.

7 And having sailed slowly for Several Days, and scarcely being by CNIDUS, the WIND not permitting us, we sailed under CRETE, by Salmone;

8 and with difficulty passing by it, we came to a certain Place called Fair Havens, near which is the City Lasea.

9 But Much Time having been spent, and SAILING being now hazardous, because even the FEAR had already passed by.) PAUL advised,

10 saying to them, "Men, I perceive That the VOYAGE is about to be attended with Injury and Much Loss, not only of the CARGO and the SHIP, but also of our LIVES."

11 But the CENTURION was persuaded by the PILOT and the OWNER OF THE SHIP, rather than by the WORDS SPOKEN by PAUL.

12 And the HARBOR being inconvenient to winter in, the greater part expressed a desire to sail from thence also, and, if possibly, they might be able to reach Phenice, a Harbor of CRETE, looking towards the South west and North west, to winter there.

13 And the South wind blowing gently, supposing that they had attained their PURPOSE, weighing anchor, they passed close by CRETE.

14 But not long after, THAT Tempestuous Wind CALLED Euryclodon, beat against it;

15 and the SHIP, having been caught, and not being able to bear up against the

† 7 This was a city of Caria, situated on the extremity or tongue of land lying between Rhodes and Cos. The distance from Myra to Cnidus is about 150 geographical miles. Salmone was the eastern promontory of Crete, or the present Candia, and is now called Cape Salomon.

† 8 Fair Havens, near Cape Matala, midway between the eastern and western extremities of the island Lasea, a city lying between the harbor and the cape, a short distance inland.

† 9 The day of expiation, the great Fast on the tenth of the month FIRST, about the tenth of October.

μη δυναμένου αυτοφθαλμειν τω ανεμω, επιδοντες
not being able to bear up against the wind, having given up
εφερομεθα. 16 Νησιον δε τι υποδραμοντες
we were driven. A small island and certain having run under
καλουμενον Κλυδα, μολις ισχυσαμεν περι-
being called Clauda, scarcely we were able mas-
κραταις γενεσθαι της σκαφης. 17 ην αραντες,
to become of the boat; which having taken up,
βοηθειαις εχρωντο, υποζωννυτες το πλοιον.
helps they used, undergirding the ship;
φοβουμενοι τε μη εις την Συρτιν εκπεσωσι,
fearing and lest into the quicksand they should fall,
χαλασαντες το σκευος, οτως εφεροτο.
having lowered the mast, thus were driven.
18 Σφοδρως δε χειμαζομενων ημων, τη εξης
Exceedingly and being storm-tossed of us, on the next
εκβολην εποιουντο. 19 και τη τριτη αυτοχειρες
a throwing out they began; and on the third with their own hands
την σκευην του πλοιου ερριψαν. 20 Μητε δε
the furniture of the ship they threw out. Neither and
ηλιου, μητε αστρων επιφαινοντων επι πλειονας
sun, nor stars appearing for many
ημερας, χειμωνος τε ουκ ολιγον επικειμενου,
days, a tempest and not small pressing,
λοιπον περιρρειτο πικρα ελπις του σωζεσθαι
remaining was taken away all hope of the to be saved
ημας. 21 Πολλης δε αστιας υπαρχουσας, τοτε
us. Long but abstinence existing, then
σταθεις ο Παυλος εν μεσση αυτων, ειπεν. Εδει
standing the Paul in midst of them, said; It was proper
μεν, ο ανδρες, πειθαρχησαντας μοι μη αναγασ-
indeed, O men, having taken advice to me not to have
θαι απο της Κρητης, κερδησαι τε την υβριν
loosed from the Crete, to have gained and the damage
ταυτην και την ζημιαν. 22 Και ταυτην παραινω
this and the loss. And now I exhort
υμας ευθυμειν· αποβολη γαρ φυξης ουδεμια
you to take courage; loss for of a life not one
εσται εξ υμων, πλην του πλοιου. 23 Παρεστη
shall be from of you, except the ship. Stood by
γαρ μοι ταυτη τη νυκτι αγγελος του θεου, ου
for me this the night a messenger of the God, of whom
ειμι· ω και λατρευω, 24 λεγων· Μη φοβου,
I am to whom also I offer service, saying, Not fear,
Παυλε· Καίσαρι σε δει παραστηναι· και ιδου,
O Paul; To Caesar thee it behooves to be presented; and lo,
κεχαρισται· σοι ο θεος παντας τους πλειοντας
has graciously given to thee the God all those sailing
μετα σου. 25 Διο ευθυμειτε, ανδρες· πιστενω
with thee. Therefore take ye courage, men; I believe
γαρ τω θεω οτι ούτως εσται καθ' ον τροπον
for in the God that thus it shall be in which manner

WIND, we surrendered, and were driven.
16 And as we ran under a certain little Island, called * Clauda, with difficulty we were able to become masters of the BOAT;
17 which having hoisted up, they used Helps, † undergirding the SHIP; and fearing lest they should fall into the QUICKSAND, lowering the MAST, they were thus driven.
18 And we being exceedingly storm-tossed, on the NEXT day they began to throw overboard;
19 and on the THIRD day ‡ they threw out with their own hands the FURNITURE of the SHIP.
20 And neither Sun nor Stars appearing for Several Days, and no small Tempest pressing on us, † all remaining Hope of our being saved was taken away.
21 But there having been a Great Want of food, then PAUL standing in the Midst of them, said, "O Men! you ought, indeed, having taken my advice, not to have loosed from CRETE, but have avoided this INJURY and LOSS.
22 And now † I exhort you to take courage; for there will be no Loss of Life among you; but only of the SHIP.
23 ‡ For there stood by me THIS NIGHT, an Angel of the God whose I am, and † whom I serve,
24 saying, 'Fear not, Paul; thou must be presented to Caesar; and behold, God has graciously given thee ALL THOSE SAILING with thee.'
25 Therefore, take courage, Men; ‡ for I believe God, That it will be so, even as it was told me;

* VATICAN MANUSCRIPT.—10. Clauda.

20. all Hope.

† 17. Dr. Schmitz says, "the *υποζωνοματα* were thick and broad ropes, which ran in a horizontal direction around the ship from the stern to the prow, and were intended to keep the whole fabric together." Such also is the opinion of Pres. Woolsey, who well remarks that if ropes had passed under the keel, the boat would have been needed in the operation, and yet the boat was first lifted on the deck.—*Ocean*.

‡ 10. Jonah i. 5. ‡ 25. Acts xliii. 11.

† 25. Luke i. 45; Rom. iv. 20, 21; 2 Tim. i. 12

‡ 25. Dan. vi. 10; Rom. i. 9; 2 Tim. i. 8

λεαληται μοι. ²⁶ Εἰς νησον δε τινα δεῖ
it has been told to me. On an island but certain it is necessary
ἡμας εκπεσειν.
us to be cast.

† Ὡς δε τεσσαρεσκαίδεκατη νυξ εγενετο,
When and fourteenth night was come,
διαφορομενων ἡμων εν τῇ Ἀδρια, κατα μεσον
being driven along of us in the Adriatic, about middle
της νυκτος ὑπενοουν οἱ ναυται προσαιγειν τινα
of the night suspected the sailors to draw near some

αὐτοις χωραν. ²⁸ και βολισαντες, εὑρον οργυιας
to them country; and having heaved the lead, they found fathoms
εικοσι· βραχυ δε διαστησαντες, και παλιν
twenty; a little and having intervened, and again
βολισαντες, εὑρον οργυιας δεκαπεντε. ²⁹ φο-
having heaved the lead, they found fathoms fifteen; fear-

βουμενοι τε, μηπως εις τραχεις τοπους εκπε-
ing and, lest on rough places we
σωμεν, εκ πρυμνης ριψαντας αγκυρας τεσσα-
should fall, out of stern having thrown anchors four,
ρας, ηυχοντο ἡμεραν γενεσθαι. ³⁰ Των δε
they were wishing day to be. The and

ναυτων ζητουτων φυγειν εκ του πλοιου, και
sailors seeking to flee out of the ship, and
χαλασαντων την σκαφην εις την θαλασσαν,
having lowered the boat into the sea,

προφαιπα ὡς εκ πρωας μελλοντων αγκυρας
for an excuse as out of prow being about anchors
εκτεινειν, ³¹ ειπεν ο Παυλος τῷ ἑκατονταρχῃ
to let down, said the Paul to the centurion

και τοις στρατιωταις· Εαν μη οὔτοι μεινωσιν
and to the soldiers; If not these remain
εν τῷ πλοιῳ, ὑμεις σωθηναι ου δυνασθε.
in the ship, you to be saved not are able.

³² Τότε οἱ στρατιωται αποκοψαν τα σχοινια της
Then the soldiers cut off the ropes of the
σκαφης, και ειασιν αυτην εκπεσειν. ³³ Αχρι δε
boat, and allowed her to fall. Till and

οὐ ἐμελλεν ἡμερα γινεσθαι, παρεκαλει ο Παυ-
while about day to be, called upon the Paul
λος ἀπαντας μεταλαβειν τροφης, λεγων· Τεσ-
all to partake of food, saying; Four-

σαρεσκαίδεκατην σημερον ἡμεραν προσδοκων-
teenth to-day day looking for,
τες, ασιτοι διατελειτε, μηδεν προσλαβομενοι.
without food you continue, nothing having taken.

³⁴ Διο παρακαλω ὑμας μεταλαβειν τροφης·
Therefore I entreat you to partake of food;
τουτο γαρ προς της ὑμετερας σωτηριας ἵπαρχει·
this for to the your salvation is;

ουδενος γαρ ὑμων θριξ εκ της κεφαλης απο-
of not one for of you a hair from of the head will
λειται. ³⁵ Εἰπων δε ταυτα, και λαβων αρτον,
perish. Having said and these, and having taken bread,

26 but we must be cast upon † a certain Island."

27 And on the Fourteenth Night, when we were driven along in the † ADRIATIC, about MIDDLE-NIGHT, the SAILORS suspected † that Some Country drew near to them;

28 and having sounded, they found twenty fathoms; and a short space having intervened, and sounding again, they found fifteen fathoms;

29 and fearing lest we should fall on rocky Places, they cast out four Anchors from the Stern, and were wishing for Day to break.

30 And the SAILORS seeking to flee from the SHIP, and having lowered the BOAT into the SEA, under Pretence of being about to carry forth Anchors from the Bow,

31 PAUL said to the CENTURION and the SOLDIERS, "Unless these men remain in the SHIP, you cannot be saved."

32 Then the SOLDIERS cut off the ROPES of the BOAT, and allowed her to drift away.

33 And when Day was about to dawn, PAUL urged them all to partake of Food, saying, "This Day, the Fourteenth Day that you have watched, you continue fasting, having taken Nothing.

34 Therefore, I entreat you to partake of Food; for this concerns YOUR Safety; † for † not a Hair shall perish from the HEAD of any one of you."

35 And having said these words, he took Bread, † and

† 27. Not the Gulf of Venice, but the portion of the Mediterranean south of Italy and west of Greece. † 27. A nautical hypallage, originating in the optical deception, by which, on approaching a coast, the land seems to approach to the ship, not the ship to the land.—Bloomfield. † 34. A proverbial expression, for you shall neither lose your lives, nor suffer any hurt in your bodies, if you follow my advice.—Clarke.

† 30. Acts xxviii. 1. Luke xii. 7; xxi. 18.

† 34. 1 Sam. xlv. 45; 2 Sam. xiv. 11; 1 Kings i. 52; Matt. x. 30; † 35. Matt. xv. 30; Mark viii. 6; John vi. 11; 1 Tim. iv. 8, 4.

ευχαριστήσε τῷ θεῷ ἐνώπιον πάντων, καὶ κλα-
he gave thanks to the God in presence of all, and having
σας πρῆξτο εσθίειν. ³⁶ Εὐθυμοὶ δὲ γενομένοι
broken began to eat. Encouraged and becoming

πάντες, καὶ αὐτοὶ προσελάβοντο τροφῆς.
all also they received food.

³⁷ Ἦμεν δὲ ἐν τῷ πλοίῳ αἱ πᾶσαι ψυχαί, * [δια-
We were and in the ship the all souls, [two

κοσμία] ἐβδόμηκοντα ἕξ. ³⁸ Κορεσθέντες δὲ
hundred] seventy six. Being satisfied and

τροφῆς, ἐκουφίζον τὸ πλοῖον, ἐκβαλλόμενοι τὸν
of food, they lightened the ship, throwing the

σίτον εἰς τὴν θάλασσαν. ³⁹ Ὅτε δὲ ἡμέρα
wheat into the sea. When and day

εγένετο, τὴν γῆν οὐκ ἐπεγίνωσκον· κολπον δὲ
it was, the land not they knew; a bay but

τινα κατέρουον ἔχοντα αἰγιαλόν, εἰς ὃν ἐβου-
they perceived having a shore, into which they

λεύσαντο, εἰ δυνάιντο, ἐξῶσαι τὸ πλοῖον. ⁴⁰ Καὶ
wished, if they were able, to force the ship. And

τας ἀγκυρας περιελόντες εἰων εἰς τὴν θάλασσαν,
the anchors having cut off left in the sea,

ἀμα ἀνέντες τὰς ζευκτηρίας τῶν πηδα-
at the same time having loosed the bands of the rud-

λιῶν· καὶ ἐπαρantes τὸν ἀρτεμόνα τῇ πνεύσῃ,
dels, and having hoisted the foresail to the wind,

κατείχον εἰς τὸν αἰγιαλόν. ⁴¹ Περιπεσόντος δὲ
they pressed towards the shore. Having fallen and

εἰς τοπὸν διθάλασσον, ἐπώκειλαν τὴν ναυὺν
into a place with a sea on both sides, they ran aground the vessel;

καὶ ἡ μὲν πρῶτα ερείσασα ἐμείνειν ἀσάλευτος,
and the indeed prow having stuck fast remained immovable,

ἡ δὲ πρυμνα ἐλύετο ὑπὸ τῆς βίας * [τῶν κυμ-
the but stern was broken by the violence [of the waves.]

ατῶν.] ⁴² Τῶν δὲ στρατιωτῶν βουλή ἐγένετο,
The and soldiers design was,

ἵνα τοὺς δεσμώτας ἀποκτείνωσι, μὴ τις ἐκκολυ-
that the prisoners they should kill, lest any one having

βῆσας διαφυγῇ. ⁴³ Ὁ δὲ ἑκατοντάρχος βουλο-
as one out should escape. The but centurion wishing

μένος διασῶσαι τὸν Παῦλον, ἐκώλυεν αὐτοὺς
to save the Paul, restrained them

τὸν βουλημάτων, ἐκέλευσε τε τοὺς δυναμένους
from the purpose, ordered and those being able

κολυμβᾶν, ἀπορρίψαντας πρῶτους ἐπὶ τὴν γῆν
to swim, having thrown off first to the land

εἰλεναι· ⁴⁴ καὶ τοὺς λοιποὺς, οὓς μὲν ἐπὶ σavi-
to go out, and the remaining ones, some indeed on boards,

σιν, οὓς δὲ ἐπὶ τινῶν τῶν ἀπο τοῦ πλοίου.
some and on things of the from of the ship.

Καὶ οὕτως ἐγένετο πάντα διασωθῆναι ἐπὶ τὴν
And thus it happened all to be safely on the

43. 44. 45.

gave thanks to God in the presence of all; and having broken, he began to eat.

³⁶ And being encouraged, they also received Food.

³⁷ And ALL the Souls in the SHIP were two hundred and seventy-six.

³⁸ And being satisfied with Food, they lightened the SHIP, throwing out the WHEAT into the SEA.

³⁹ And when it was Day, they did not know the LAND; but they perceived a certain Bay, having a Shore, into which they wished, if they were able, to force the ship.

⁴⁰ And having cut off the ANCHORS, they left them in the SEA; having, at the same time, loosed the BANDS of the RUD- DERS, and hoisted the FORESAIL to the WIND, they pressed towards the SHORE.

⁴¹ But having fallen into a Place with two currents, they ran the VES- SEL aground; and the prow sticking fast, remain- ed immovable, but the STERN was broken by the VIOLENCE.

⁴² Now it was the De- sign of † the SOLDIERS to kill the PRISONERS, lest any one by swimming out should escape.

⁴³ But the CENTURION wishing to save PAUL, re- strained them from their PURPOSE, and ordered THOSE ABLE * to swim out to plunge in first, and get to LAND;

⁴⁴ and the REMAINDER, some on Boards, and some on things from the SHIP. And thus it happened that all reached the LAND in safety.

* VATICAN MANUSCRIPT.—37. two hundred—omit. to swim out.

41. of the WAVES—omit.

43.

† 40. The ships of the ancients usually had two rudders, one on either side of the ship. As one helmsman managed both, they were joined by a pole, so that both rudders would be parallel. The *zευκτηρία* were the ropes by which these rudders were fastened to the sides of the ship, and by which they were moved by the helmsman.

‡ 43. The military discipline of the Romans was such, that had the prisoners escaped, the soldiers would have been answerable with their lives.—OWEN.

γην. ΚΕΦ. κη'. 28. ¹Και διασωθέντες, τότε
land. And having safely escaped, then
επέγνωσαν ὅτι Μελίτη ἡ νῆσος καλεῖται.
they knew that Melita the island is called.
Οἱ δὲ βαρβαροὶ παρείχον οὐ τὴν τυχούσαν
The and barbarians rendered not the ordinary
φιλανθρωπῶν ἡμῖν· ἀναψάντες γὰρ πυρὰν,
kindness to us; having kindled for a fire,
προσελαβόντο πάντας ἡμᾶς, δια τοῦ ὕετον τὸν
they brought to all of us, because of the rain that
ἐφ' ἑστῶτα, καὶ δια τὸ ψυχρός. ²Συστρέ-
having been present, and because of the cold. Having
ψαντος δὲ τοῦ Παύλου φρυγανῶν πλῆθος, καὶ
gathered and the Paul of sticks a bundle, and
ἐπιθέντες ἐπὶ τὴν πυρὰν, ἐχίδνα ἐκ τῆς θερμῆς
having placed on the fire, a viper from the heat
ἐξ-ἄθυσσα κατήψε τῆς χειρὸς αὐτοῦ. ⁴Ὡς δὲ
having come out fastened on the hand of him. When and
εἶδον οἱ βαρβαροὶ κρεμαμένον τὸ θῆριον ἐκ τῆς
saw the barbarians hanging the wild beast from the
χειρὸς αὐτοῦ, ἐλέγον· πρὸς ἀλλήλους· Πάντως
hand of him, they said to each other; Certainly
φόνεὺς ἐστὶν ὁ ἀνὴρ οὗτος, ὃν διασωθέντα
a murderer is the man this, whom having been saved
ἐκ τῆς θαλάσσης ἡ Δίκη ζῆν οὐκ εἰσεν. ⁵Ὁ
from the sea the Justice to live not permitted. And
μεν οὖν ἀποτιναξας τὸ θῆριον εἰς τὸ πῦρ, ἐπα-
indeed then having shaken off the wild beast into the fire, suf-
βεν οὐδὲν κακόν· ⁶οἱ δὲ προσέδοκον αὐτὸν
fered nothing bad; they but were expecting him
ἀλλεῖν πῖμπρασθαι, ἢ καταπιπτεῖν ἀφ' ὧν νεκ-
to be about to swell, or to fall down suddenly dead.
ρον. Ἐπὶ πολὺν δὲ αὐτῶν, προσδοκῶντων, καὶ
For a long and of them, expecting, and
θεωρούντων μὴδὲν ἀποποιεῖν εἰς αὐτὸν γινόμενον,
seeing nothing out of place to him happening,
μεταβαλλόμενοι ἐλέγον, θεὸν αὐτὸν εἶναι. ⁷Ἐν
changing their minds they said, a god him to be. In
δὲ τῆς περὶ τὸν τόπον ἐκεῖνον ὑπῆρχε χωρία
and to those about the place that were farms
τῇ πρώτῃ τῆς νῆσου, οὐκίᾳ Πόπλιον· ὃς ἀνα-
to the chief of the island, by name Poplius; who having
δέξασθαι ἡμᾶς, τρεῖς ἡμέρας φιλοφρόνως ἐξε-
received us, three days kindly enter-
νισεν. ⁸Ἐγένετο δὲ τὸν πατέρα τοῦ Πόπλιου
tained. It happened and the father of the Poplius
πύρετοις καὶ δυσεντερίᾳ συνεχομένον κατακεισ-
with fevers and dysentery being seized was lying
θαι· πρὸς ὃν ὁ Παῦλος εἰσελθὼν, καὶ προσευ-
down; to whom the Paul going in, and having

CHAPTER XXVIII.

1 And having safely es-
caped, * we then ascer-
tained † That the island
was called † Melita.

2 And the † BARBA-
RIANS treated US with no
ORDINARY Philanthropy;
for having kindled a Fire,
they brought us all to it,
on account of the FALLING
RAIN, and the COLD.

3 And as PAUL was col-
lecting a Bundle of Sticks,
and placing them on the
FIRE, a Viper having come
out from the HEAT, fas-
tened on his HAND.

4 And when the BAR-
BARIANS saw the SER-
PENT hanging from his
HAND, they said, to each
other, "This MAN is cer-
tainly a Murderer, whom,
though saved from the
SEA, † JUSTICE has not
permitted to live."

5 Then, indeed, he shook
off the SERPENT into the
FIRE, and ‡ suffered no in-
jury.

6 But THEY were expect-
ing him about to swell up,
or to fall down suddenly
dead; and waiting a long
time, and seeing nothing
extraordinary happen to
him, changing their minds
‡ they said, "He is a
God."

7 And in the VICINITY
of that PLACE were the
LANDS of the CHIEF of the
ISLAND, whose Name was
† Poplius; who having re-
ceived us, for * three Days
benevolently entertained
us.

8 Now it happened, that
the FATHER of POPLIUS,
being seized with Fevers,
and Dysentery, was lying
in bed; to whom PAUL
having entered ‡ and

* VATICAN MANUSCRIPT.—1. we then.

7. three Days.

† 1. The recent investigations of Smith show conclusively, that the island now called Malta, was the scene of the shipwreck. See *Biblioth. Sacra*. ‡ 2. A name applied by the Greeks and Romans indiscriminately to all foreigners.

† 4. *Hec Dike* was the proper name of the heathen goddess of justice. She was the daughter of Jupiter, and was called also Nemesis. ‡ 8. Poplius is thought to have been the deputy of the praetor of Sicily, as in the time of Cicero, Malta was under the jurisdiction of the Sicilian praetor.

† 1. Acts xxvii. 28.

† 2. Rom. i. 14; 1 Cor. xiv. 11; Col. iii. 11.

† 3. Mark xvi.

18; Luke x. 19.

† 4. Acts xiv. 11.

† 5. James v. 14, 15.

ζαμενος, επιθειστας χειρας αυτω, ιασατο αυτον.
 prayed, having placed the hand to him, healed him.
 9 Τουτου ουν γενομενου, και οι λοιποι οι εχον-
 This therefore being done, and the others those hav-
 τες ασθενειας εν τη νησφ, προσηρχοντο, και
 ing sicknesses in the island, came, and
 εθεραπευοντο. 10 οι και πολλαις τιμαις ετιμησαν
 were healed; who also with many rewards rewarded
 ημας, και αναγομενοις επεθεντο τα προς την
 us, and leading out they placed on the things for the
 χρειαν.
 need.

11 Μετα δε τρεις μηνας ανηχθημεν εν πλοιω
 After and three months we sailed in a ship
 παρακεχειμακоти εν τη νησφ, Αλεξανδρινω,
 having been wintered in the island, Alexandrian,
 παρσσημω Διοσκουροις. 12 Και καταχθεντες εις
 with an ensign Dioscuri. And having been led down to
 Συρακουσας, επεμειναμεν ημερας τρεις. 13 οθεν
 Syracuse, we remained days three; whence
 περιελθοντες καθνητηταμεν εις 'Ρηγιον' και
 having gone round we came to Rhegium; and
 μετα μιαν ημεραν επιγενομενου Νοτου, δευτε-
 after one day having sprung up a south wind, second
 ραιοι ηλθομεν εις Ποτιολους. 14 ου ευροντες
 day we came to Puteoli; where having found
 αδελφους παρεκληθημεν επ' αυτοις επιμειναι
 brethren we were invited by them to remain
 ημερας επτα· και ουτως εις την 'Ρωμην ηλθο-
 days seven; and thus towards the Rome we
 μεν. 15 Κακειθεν οι αδελφοι ακουσαντες τα
 went. And thence the brethren having heard the things
 περι ημων, εξηλθον εις απαντησιν ημιν αχρως
 concerning us, came out to a meeting with us as far as
 Αππιου φορου, και Τριων ταβερνων· ους ιδων ο
 Appii forum, and Three taverns; whom seeing the
 Παυλος, ευχαριστησας τω θεω, ελαβε θαρσυν.
 Paul, having given thanks to the God, he took courage.
 16 'Οτε δε ηλθομεν εις 'Ρωμην, * [ο εκατονταρ-
 When and we came to Rome, [the centurion
 χος παρεδωκε τους δεσμιους τω στρατοπεδω-
 delivered the prisoners to the prefect of the Precto-
 ρη] τω * [δε] Παυλω επετραπη μενειν καθ'
 rum camp,] τω [but] Paul was permitted to abide by
 εαντον, συν τω φυλασσοντι αυτον στρατιω-
 himself, with the watching him soldier.

prayed, † put his HANDS
 on him, and cured him.

9 This, therefore, hav-
 ing been done, the OTHERS
 also in the ISLAND, HAV-
 ING Diseases, came, and
 were cured;

10 And THEY presented
 us with Many † Presents;
 and when we left, put on
 board THINGS for our
 WANTS.

11 And after Three
 Months we set sail in an
 Alexandrian Ship, which
 had wintered in the is-
 LAND, with the Sign of
 the † Dioscuri.

12 And having landed
 at † Syracuse, we remained
 three Days;

13 whence, coasting
 round, we came to † Rhe-
 gium; and after One Day, a
 South wind having sprung
 up, we came in Two days
 to † Puteoli;

14 where we found
 Brethren, and were invited
 by them to remain seven
 Days; and thus we went
 towards Rome.

15 And thence, the
 BRETHREN having heard
 about our AFFAIRS, came
 out to meet us as far as
 † Appii Forum, and the
 † Three Taverns; whom,
 when PAUL saw, he
 thanked God, and took
 Courage.

16 And when we * came
 to Rome, the CENTURION
 delivered the PRISONERS
 to the † PREFECT OF THE
 PRETORIUM CAMP; but
 † PAUL was permitted to
 dwell by himself, with the
 SOLDIER who GUARDED
 him.

* VATICAN MANUSCRIPT.—10. were entered Rome.
 the PRISONERS to the PREFECT OF THE PRETORIUM CAMP—omit.

10. the CENTURION delivered
 10, but—omit.

† 12. Caktor and Pollux, children of Jupiter, the tutelary deities of sailors. † 13. The port of this celebrated city was directly in the course from Malta to Italy.
 † 13. A maritime city of lower Italy, opposite Messina in Sicily. Its present name is Reggio.
 † 15. Puteoli is now called Pozzuoli, and lies six miles south-west from Naples.
 About 52 miles from Rome, a town on the Appian way, a road paved from Rome to Campa-
 nia. † 16. Another place on the same road, some 33 miles from Rome.
 † 10. The usual title given to the chief of the fortress. He commanded the garrison of Rome, a body of 10,000 men, who were lodged in the Pretorium camp, an enclosed fortress of about 40 acres, outside of the city, and about a mile and a half from the emperor's palace.

† 4. Mark vi. 5; vii. 33; xvi. 18; Luke ix. 40; Acts xix. 11, 12; 1 Cor. xii. 9, 28.
 † 10. Acts xxiv. 25; xxvii. 3.

† 10. Acts xxiv. 25; xxvii. 3.

τη. 17 **Εγενετο δε μετα ἡμερας τρεις συγκαλε-**
 It happened and after days three to have called
σασθαι αυτον τους οντας των Ιουδαιων πρωτους.
 together to him those being of the Jews chiefs.
Συνελθοντων δε αυτων, ελεγε προς αυτους:
 Having come together and of them, he said to them;
Ανδρες αδελφοι, εγω ουδεν εναντιον ποιησας
 Men brethren, I nothing against having done
τω λαω η τοις εθεσι τοις πατρωις, δεσμιος
 to the people or to the customs those paternal, a prisoner
εξ Ἱεροσολυμων παρεδοθην εις τας χειρας των
 from Jerusalem I was delivered into the hands of the
Ῥωμαιων. 18 **οιτινες ανακριναντες με εβουλοντο**
 Romans; who having examined me wished
απολυσαι, δια το μηδεμιαν αιτιαν θανατου
 to release, because that no one cause of death
υπαρχειν εν εμοι. 19 Αντιλεγοντων δε των
 to be in me. Speaking against and the
Ιουδαιων, ηναγκασθην επικαλεσασθαι Καισαρα:
 Jews, I was forced to call upon Caesar;

ουχ ὡς του εθνους μου εχων τι κατηγορησαι.
 not as of the nation of me having anything to accuse.

21 **Δια ταυτην ουν την αιτιαν παρεκαλεσα**
 Because of this therefore the cause I called
υμας ιδειν και προσλαλησαι ενεκεν γαρ της
 you to see and to speak with; on account for of the
ελπιδος του Ισραηλ την αλυσιν ταυτην περι-
 hope of the Israel the chain thus I wear
κειμαι. 21 Οί δε προς αυτον ειπον: Ἐμεις ουτε
 around. They and to him said, We neither

γραμματα περι σου εδεξαμεθα απο της Ιου-
 letters concerning thee received from the Ju-
δαιας, ουτε παραγενομενος τις των αδελφων
 den, neither having come any one of the brethren
απηγγειλεν η εαληθεε τι περι σου πονηρον.
 related or spoken anything concerning thee evil.

22 **Αξιουμεν δε παρα σου ακουσαι, ἃ φρονεις:**
 We deem proper but from thee to hear, what thou thinkest;
περι μεν γαρ της αιρεσεως ταυτης γνωστον
 concerning indeed for of the sect this known
εστιν ἡμιν, οτι πανταχου αντιλεγεται. 23 Τα-
 is to us, that everywhere it is spoken against. Hav-

ξαμενοι δε αυτω ἡμεραν, ἤκον προς αυτον εις
 'ing appointed and to him a day, came to him to

την ξενιαν πλειονες: οἱς εξετιθετο διαμαρτυρο-
 the lodging many, to whom he set forth testifying earnestly
μενος την βασιλειαν του θεου, πειθων τε
 the kingdom of the God, persuading and
αυτους * [τα] περι του Ιησου, απο τε του
 them [the thing] concerning the Jesus, from both the

νομου Μωυσεως και των προφητων, απο πρωι
 law of Moses and of the prophets, from morning
ἕως εσπερας. 24 Και οἱ μεν επειθοντο τοις
 till evening. And these indeed were persuaded by the

λεγομενοις, οἱ δε ηπιστουν. 25 Ασυμφωνοι δε
 words being spoken, those but believed not. Not agreed and

17 And it occurred, after three Days, he called together the CHIEF men of the Jews. And they having convened, he said to them, "Brethren, † though ‡ have done nothing contrary to the PEOPLE, or to the PATERNAL CUSTOMS, yet † I was delivered a Prisoner from Jerusalem into the HANDS of the ROMANS:

18 who, † having examined me, wished to release me, because there was No Cause of Death in me.

19 But the JEWS speaking against it, † I was compelled to appeal to Cesar; not as having anything of which to accuse my NATION.

20 For This REASON, therefore, I called you, to see and speak with you; † for on account of the HOPE of ISRAEL I wear † this CHAIN."

21 And THEY said to him, "We neither received Letters from JUDAEA about thee, nor did any one of the BRETHREN who came relate or speak Any Evil concerning thee.

22 But we deem it proper to hear from thee what thou thinkest; for indeed it is known to us concerning this SECT, † That it is every where spoken against."

23 And having appointed him a Day, many came to him into his LODGING; † to whom he set forth, earnestly testifying the KINGDOM of God, and persuading them concerning JESUS, both from the LAW of Moses and the PROPHETS, from Morning till Evening.

24 And † SOME were persuaded by the WORDS BEING SPOKEN; but SOME believed not.

17. Acts xxiv. 12, 14; xxv. 8. 17. Acts xxi. 33. 18. Acts xxii. 24; xxiv. 10; xxv. 8; xxvi. 31. 19. Acts xxv. 11. 20. Acts xxvi. 6, 7. 21. Acts xxv. 1, 20; Eph. iii. 1; iv. 1; vi. 20; 2 Tim. i. 10; ii. 9; Philemon 10, 13. 22. Acts xxv. 1, 11; 1 Pet. ii. 12; iv. 14. 23. Luke xxiv. 27; Acts xvii. 3; xix. 8. 24. Acts xiv. 4; xvii. 4; xix. 9.

οὐτες προς ἀλλήλους, ἀπελυοντο, εἰπόντος του
being with each other, they were dismissed, saying of the
Παυλου ῥημα ἐν· Ὅτι καλως το πνευμα το
Paul word one; That well the spirit the
ἄγιον ἐλάλησε δια Ἰσαίου του προφήτου προς
holy spoke through Isaiah the prophet to
τους πατερας ἡμων, ²⁶ λεγον· Πορευθητι προς
the fathers of us, saying; Go thou to
τον λαον τουτον, και ειπον· Ἀκοη ακουσετε,
the people this, and say thou; With ears you will hear,
και ου μη συνητε· και βλεποντες βλεψετε,
and not not you may understand; and seeing you will see,
και ου μη ιδητε. ²⁷ Επαχυνθη γαρ ἡ καρδια
and not not you may perceive. Unfeeling for the heart
του λαου τουτου, και τοις ωσι βαρεως ηκουσαν,
of the people this, and with the ears heavily they hear,
και τους οφθαλμους αὐτων ἐκαμμυσαν· μηποτε
and the eyes of them they closed; lest at any time
ιδωσι τοις οφθαλμοις, και τοις ωσιν ακου-
they should see with the eyes, and with the ears they
σωσι, και τη καρδια συνωσι, και ἐπι-
should hear, and with the heart they should understand, and should
τρεψωσι, και ιασωμαι αὐτους. ²⁸ Γνωστον ουν
return, and I should heal them. Known therefore
ἔστω ὑμιν, ὅτι τοις ἐθνέσιν ἀπεσταλὴ το σωτη-
let it be to you, that to the Gentiles is sent the salva-
ριον του θεου· αὐτοι και ακουσουται. ²⁹ * [Και
tion of the God; they and will hear. [And
ταυτα αὐτου εἰπόντος, ἀπηλθον οἱ Ἰουδαιοι,
these things of him saying, went the Jews,
πολλην ἐχοντες ἐν ἑαυτοῖς συζητησιν.] ³⁰ Εμε-
much having among themselves discussion.] He abode
νε δὲ διετιαν ὅλην ἐν ἰδιῷ μισθωματι· και ἀπε-
and two years whole in own hired dwelling; and received
δεχέτο πάντα τους εἰσπορευομένους προς
all those coming in to
αὐτον, ³¹ κηρύσσων τὴν βασιλείαν του θεου,
him, publishing the kingdom of the God,
και διδάσκων τα περὶ του κυρίου Ἰησοῦ
and teaching the things concerning the Lord Jesus
Χριστου μετὰ πάσης παρήσιας, ἀκωλύτως.
Anointed with all freedom of speech, unrestrained.

25 And not being agreed with each other, they were dismissed, PAUL saying one Word, "Well did the HOLY SPIRIT speak through Isaiah the PROPHET to our FATHERS,

26 saying, † 'Go to this PEOPLE, and say, Hearing you will hear, though you may not understand; and seeing, you will see, though you may not perceive.

27 'For the HEART of this PEOPLE is stupified; they hear heavily with their EARS, and their EYES they have closed; lest at any time they should see with their EYES, and hear with their EARS, and understand with their HEART, and should retrace their steps, and I should heal them.'

28 Be it known to you, therefore, That This SALVATION of GOD is sent † to the GENTILES, and they will hear it."

29 * [And when he said these things, the JEWS departed, having Much Discussion among themselves.]

30 And he dwelt two whole Years in his Own Hired house, and received ALL those COMING IN to him;

31 † proclaiming the KINGDOM of GOD, and teaching the THINGS concerning the LORD Jesus Christ, with Entire Freedom of speech, and without restraint.

* ACTS OF APOSTLES.

* VATICAN MANUSCRIPT.—28. THIS SALVATION. OF APOSTLES.

29. omit.

Subscription.—ACTS

1 26. Isa. vi. 9; Jer. v. 21; Ezek. xli. 2; Matt. xlii. 14, 15; Mark iv. 12; Luke viii. 10; John xii. 40; Rom. xi. 8. † 28. Matt. xxi. 41, 42; Acts xiii. 46, 47; xviii. 6; xxi. 21; xxvi. 17, 18; Rom. xi. 11. † 31. Acts iv. 31; Eph. vi. 13.

ΚΕΦ. α'. 1.

Παυλος, δουλος Ιησου Χριστου, κλητος
Paul, a servant of Jesus Anointed, called
αποστολος, αφωρισμενους εις ευαγγελιον θεου,
an apostle, having been set apart for glad tidings of God,
(2 ο προεπηγγειλατο δια των προφητων αυτου
(which he promised before through the prophets of himself
εν γραφαις αγiais,) 3 περι του υιου αυτου,
in writings holy, concerning the son of himself,
(του γενομενου εκ σπερματος Δαυιδ κατα
(... having been born from a seed of David according to
σαρκα· 4 του ορισθεντος υιου θεου εν
flesh; that having been distinctly set forth a son of God in
δυναμει, κατα πνευμα αγιωσυνης, εξ ανασ-
power, according to spirit of holiness, from a resur-
τασεως νεκρων,) Ιησου Χριστου του κυριου
rection of dead ones,) Jesus Anointed of the Lord
ημων, 5 (δι' ου ελαβομεν χαριν και αποστο-
of us, through whom we received favor and apostle-
λην εις υπακοην πιστεως εν πασι τοις εθνεσιν,
ship for obedience of faith in all the nations,
υπερ του ονοματος αυτου· 6 εν οις εστε και
in behalf of the name of him, among whom are also
υμεις, κλητοι Ιησου Χριστου·) 7 πασι τοις
you, called ones of Jesus Anointed,) to all those
ουσιν εν Ρωμη αγαπητοις θεου, κλητοις αγιοις·
who are in Rome beloved ones of God, called saints;
χαρις υμιν και ειρηνη απο θεου πατρος ημων,
favor to you and peace from God father of us,
και κυριου Ιησου Χριστου. 8 Πρωτον μεν
and Lord Jesus Anointed, First indeed
ευχαριστω τω θεω μου δια Ιησου Χριστου
I give thanks to the God of me through Jesus Anointed
υπερ παντων υμων, οτι η πιστις υμων καταγ-
on account of all of you, because the faith of you is cele-
γελλεται εν ολω τω κοσμω. 9 Μαρτυς γαρ μου
brated in whole the world. A witness for of me
εστιν ο θεος, 10 ω λατρευω εν τω πνευματι
is the God, to whom I am a servant in the spirit
μου εν τω ευαγγελιω του υιου αυτου, ως αδια-
of me in the glad tidings of the son of him, how neces-
λειπτως μνειαν υμων ποιουμαι, 10 παντοτε επι
igly remembrance of you I make, always in
των προσευχων μου δεομενος, ειπως ηδη ποτε
the prayers of me asking, if possibly now at length
ευοδωθησομαι εν τω θεληματι του θεου
I shall have a prosperous journey by the will of the God

CHAPTER I.

1 Paul, a Servant of
* Christ Jesus, ‡ a Consti-
tuted Apostle, ‡ set apart for
the Glad Tidings of
God,—

2 (‡ which was previ-
ously announced ‡ through
his PROPHETS in the holy
Scriptures.)—

3 concerning THAT SON
of his, ‡ who was born of
the Posterity of David as
to the Flesh;

4 who was ‡ designated
the Son of God in Power
as to the Spirit of Holi-
ness, by his Resurrection
from the Dead,—Jesus
Christ our Lord;

5 through whom we re-
ceived Favor and Apostolic
office, in order to the Obe-
dience of Faith among All
the NATIONS, on account
of his NAME;

6 among whom you are
also the Invited ones of Je-
sus Christ;—

7 to ALL who ARE in
Rome, the BELOVED of
God, Constituted Holy
ones; Favor and Peace to
you from God our Father,
and the Lord Jesus Christ.

8 And first, ‡ I give
thanks to my God through
Jesus Christ * concerning
you all, Because your
FAITH is celebrated in the
Whole WORLD.

9 For ‡ God is my Wit-
ness, whom I reverently
serve with my SPIRIT in
the GLAD TIDINGS of his
SON, how incessantly I
make mention of you;

10 ‡ always asking in
my PRAYERS, that if by
any means, now at length,
I may have a prosperous
journey, ‡ by the WILL of
GOD, to come to you.

* VATICAN MANUSCRIPT.—Title—TO THE ROMANS,
concerning you all.

1. Christ Jesus.

8. con.

† 1. Acts xxii. 21; 1 Cor. i. 1; Gal. i. 1; 1 Tim. i. 11; ii. 7; 2 Tim. i. 11. ‡ 1. Acts
ix. 15; xiii. 2; Gal. i. 15. ‡ 2. Gen. xiii. 18; Deut. xv. 15; 2 Sam. vii. 12; Isa. ix. 6, 7;
Jer. xxxiii. 5, 8; xxxiii. 14—16; Ezek. xxxiv. 23; Dan. ix. 24. ‡ 2. Acts iii. 21. ‡ 3.
Matt. i. 6, 16; Luke i. 32; Acts ii. 33; 2 Tim. ii. 8. ‡ 4. Acts xiii. 33; 1 Thess. ii. 10. ‡ 5.
xi. 1; 2 Cor. i. 21; Phil. i. 8; 1 Thess. ii. 5. ‡ 6. Rom. xv. 23, 29; 1 Thess. iii. 10.
† 10. James iv. 15.

ελθειν προς υμας. ¹¹ Επιποθω γαρ ιδειν υμας,
 come to you. I long for to see you,
 ινα τι μεταδω χαρισμα υμιν πνευματικον, εις
 that some I may impart gift to you spiritual, for
 το στηριχθηναι υμας. ¹² τούτο δε εστι, συμ-
 the to be established you; this and is, to be
 παρακληθηναι, εν υμιν δις της εν αλληλοις
 comforted together, among you through the in each other
 πιστεως, υμων τε και εμου. ¹³ Ου θελω δε
 faith, of you and also of me. Not I wish but
 υμας αγνοειν, αδελφοι, οτι πολλakis προεθεμην
 you to be ignorant, brethren, that many times I purposed
 ελθειν προς υμας, (και εκωλυθη αχρι του δευ-
 to come to you, (and was hindered till the pro-
 ρο,) ινα τινα καρπον σχω και εν υμιν, καθως
 ent,) that some fruit I might have also among you, as
 και εν τοις λοιποις εθνεσιν. ¹⁴ Ελλασιτε και
 even among the other nations. To Greeks both and

βαρβαροις, σοφοις τε και ανοητοις οφειλετης
 to barbarians, to wise ones both and to simple ones a debtor

εμι. ¹⁵ ούτω, το κατ' εμε, προθυμον και υμιν
 I am; thus, that according to me, I am eager even to you

τοις εν Ρωμη ευαγγελισασθαι. ¹⁶ Ου γαρ
 to those in Rome to announce glad tidings. Not for

επαισχυνομαι το ευαγγελιον δυναμις γαρ θεου
 I am ashamed the glad tidings; power for of God

εστιν εις σωτηριαν παντι τω πιστευοντι, Ιου-
 is for salvation to all to the believing, to

δαιω τε * [πρωτον] και Έλληνι. ¹⁷ Δικαιοσυνη
 Jew both [first] and to Greek. Righteousness

γαρ θεου εν αυτω αποκαλυπτεται εκ πιστεως
 for of God in it is revealed from faith

εις πιστιν, καθως γεγραπται· 'Ο δε δικαιος εκ
 in order to faith, as it has been written, The end just by

πιστεως, ζησεται.
 faith, shall live.

¹⁸ Αποκαλυπτεται γαρ οργη θεου απ' ουρανου
 is revealed besides wrath of God from heaven

επι παναν ασεβειαν και αδικιαν ανθρωπων,
 on all impiety and injustice of men,

των την αληθειαν εν αδικια κατεχοντων.
 of those the truth by injustice holding down.

¹⁹ Διοτι το γνωστον του θεου φανερον εστιν εν
 because that known of the God manifest is among

αυτοις· ο θεος γαρ αυτοις εφανερωσε· ²⁰ (τα
 them; the God for to them showed; (the things

γαρ αορατα αυτου απο κτισεως κοσμου, τοις
 for unseen of him from creation of the world, in the

ποιημασι νοουμενα καθοραται, η τε αιδιος
 things made being perceived is clearly seen, the both eternal

αυτου δυναμις και θειοτης·) εις το ειναι αυτους
 of him power and deity;) in order that to be them

¹¹ For I greatly desire to see you, † that I may impart to you Some spiritual Gift, for your firm ESTABLISHMENT;

¹² and this is, that I may be comforted among you, through the MUTUAL Faith both of you and me

¹³ But I wish you not to be ignorant, Brethren, † that I often purposed to come to you, (though hindered till now) that I may have † Some Fruit among you also, even as among the OTHER Nations.

¹⁴ † Both to Greeks and Barbarians, both to Wise and Simple, I am a Debtor;

¹⁵ so that ACCORDING to my ability, I am eager to announce glad tidings among you also in Rome.

¹⁶ † For I am not ashamed of the GLAD TIDINGS; † because they are the Power of God for Salvation to EVERY ONE BELIEVING; both to Jew and to Greek;

¹⁷ † For the Righteousness of God by Faith is revealed therein in order to Faith; as it has been written, † "But the RIGHTEOUS by Faith, shall live."

¹⁸ † Besides, the Wrath of God is revealed from Heaven in regard to All Impiety and Injustice of THOSE MEN, who, through Injustice, suppress the TRUTH.

¹⁹ Because the KNOWLEDGE of God is apparent among them; for God disclosed it to Them;

²⁰ for † his INVISIBLE things, even his ETERNAL Power and Deity, since the Creation of the World are clearly seen, being perceived by the THINGS which are MADE; so that they are inexcusable.

* VATICAN MANUSCRIPT.—10. first—omit.

† 11. Rom. xv. 20.

† 13. Rom. xv. 23.

† 15. Phil. iv. 17.

† 14. 1 Cor

x. 15.

† 16. Ps. xl. 9; Mark viii. 38; 2 Tim. i. 8.

† 16. 1 Cor. i. 18; xv. 2

† 17. Rom. iii. 21.

† 17. Heb. ii. 4; John iii. 30; Gal. iii. 11; Phil. iii. 9; Heb. x. 38

† 18. Acts xvii. 30; Eph. v. 6; Col. i. 10.

† 20. Ps. xix. 1; Acts xiv. 17; xvii. 27.

αναπολογητους. ²¹ Διὸτ γινόντες τὸν θεόν,
inexcusable. Because having known the God,
οὐχ ὡς θεὸν ἐδοξασαν ἢ ἡνυχάρισθησαν· ἀλλ'
not as God they glorified or they gave thanks; but
ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ
were vain in the reasonings of them, and
ἐσκοτίσθη ἡ ἀσυνετός αὐτῶν καρδία. ²² Φασ-
was darkened the perverse of them heart; ἀσυν-
κόντες εἶναι σοφοὶ, ἐμωρανθήσαν, ²³ καὶ ἡλλα-
ing to be wise ones, they were foolish, and changed
ξαν τὴν δόξαν τοῦ ἀφάρτου θεοῦ ἐν ὁμοιωματι
the glory of the incorruptible God in likenesses
εἰκόνος φθαρτοῦ ἀνθρώπου, καὶ πετεινῶν καὶ
of an image of corruptible man, and birds, and
τετραποδῶν καὶ ἐρπετῶν. ²⁴ Διὸ * [καὶ]
of four-footed beasts and creeping things. Therefore [also]
παρέδωκεν αὐτοὺς ὁ θεὸς ἐν ταῖς ἐπιθυμίαις τῶν
delivered them the God in the lusts of the
καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν, τοῦ αἰμαζέσθαι
hearts of them to impurity, of this to be dishonored
τὰ σώματα αὐτῶν ἐν ἑαυτοῖς. ²⁵ οἵτινες μετήλ-
the bodies of them in themselves; who exchanged
λαξαν τὴν ἀληθειᾶν τοῦ θεοῦ ἐν τῷ ψευδεῖ, καὶ
the truth of the God in the falsehood, and
ἐσεβασθήσαν καὶ ἐλάτρευσαν τῇ κτίσει παρα-
reverenced and served the created thing more than
τοῦ κτίσαντα, ὃς ἐστὶν εὐλογητὸς εἰς τοὺς
him having created, who is worthy of praise into the
αἰῶνας· ἀμήν. ²⁶ Διὰ τοῦτο παρέδωκεν αὐτοὺς
ages; so be it. On account of this delivered them
ὁ θεὸς εἰς πάθος ὑμῶν. Αἱ τε γὰρ θελεῖται
the God to passions of us. The even for females
αὐτῶν μετέλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν
of them changed the natural use into that
παρα φύσιν. ²⁷ ὁμοίως τε καὶ οἱ ἀρρενες
in violation of nature; in like manner and also the males
ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας, ἐξε-
having left the natural use of the female, were
καυθήσαν ἐν τῇ ὀρεξί αὐτῶν εἰς ἀλλήλους,
inflamed with the lust of them for each other,
ἀρσενες ἐν ἀρσεσι τὴν ἀσχημοσύνην κατεργα-
males with males the indecency working
ζόμενοι, καὶ τὴν ἀντιμισθίαν, ἣν ἔδει, τῆς
out, and the recompence, which it was proper, of the
πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες.
error of them in themselves receiving back.
²⁸ Καὶ καθὼς οὐκ ἔδοκιμασαν τὸν θεὸν εἶναι ἐν
And as not they did try the God to have in
ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ἀδοκι-
knowledge, delivered them the God to a worth-
μὸν νοῦν, ποιεῖν τὰ μὴ καθήκοντα. ²⁹ πεπλη-
less mind, to do the things not fitting; having been
ρωμένους πάσῃ ἀδικίᾳ, πονηρίᾳ, πλεονεξίᾳ, κα-
filled with all iniquity, in wickedness, in covetousness, in

²¹ Because, though they knew God, they did not glorify or thank him as God, but became vain in their REASONINGS, and Their PERVERSE Heart was darkened;

²² assuming to be Wise men, they became foolish; ²³ and they changed the GLORY of the INCORRUPTIBLE God into an Image-likeness of Corruptible Man, and of Birds, and of Quadrupeds, and of Reptiles.

²⁴ Therefore God delivered them over, through the LUSTS of their HEARTS for Impurity, to be DISHONOR their BODIES among themselves;

²⁵ who exchanged the TRUTH concerning God for a FALSE religion, and reverenced and served the CREATURE rather than the CREATOR, who is worthy of praise to the AGES. Amen!

²⁶ On this account God delivered them over to infamous Passions; for even their FEMALES changed the NATURAL Use for THAT which is UNNATURAL;

²⁷ and in like manner also the MALES, leaving the NATURAL Use of the FEMALE were burnt up with their furious LUST for each other:—Males with Males committing INDECENCY, and receiving back among themselves that RECOMPENSE of their ERROR which was proper.

²⁸ And as they did not choose to possess the Knowledge of God, God delivered them over to a Worthless Mind, to do IMPROPER THINGS;—

²⁹ abounding in Every Iniquity;—in Wickedness, in Covetousness, in Malig-

* VATICAN MANUSCRIPT.—24. also—omit.

1. 21. 2 Kings xvii. 15; Jer. ii. 5; Eph. iv. 17, 18.
Isa. xl. 28, 29; Jer. ii. 11; Ezek. viii. 10; Acts xvii. 20.
2; Eph. iv. 18, 19; 2 Thess. ii. 11, 12.
x. 14; Jonah ii. 8; Hab. ii. 18.

1. 23. Deut. iv. 10; Psa. cxi. 20;
2. 24. Psa. lxxxix. 12; Acts xvi.
1. 25. Jer.

κία· μεπτους φθονου, φονου, εριδος, δολου,
malignt; full of envy, murder, strife, deceit,
κακοηθειας, ψιθυριστας· ³⁰ καταλαλους, θεοσ-
bad disposition, whisperers; revilers, God-
τυγεις, υβριστας, υπερηφανους, αλαζονας,
baters, insolent ones, proud ones, boasters,
εφευρετας κακων, γονευσιν απειθεις, ³¹ απυνε-
inventors of evils, to parents disobedient, obstinate
τους, απυνθετους, αποργους, * [ασπονδους.]
ones, covenant-breakers, unaffectionate ones, [imp. acable ones,]
ανελεημονας· ³² οτινες το δικαίωμα του θεου
unmerciful ones; who the ordinance of the God
επιγνοντες, (δτι οι τα τοιαυτα πρασσοντες
having known, (that those the things such doing
αξιοι θανατου εισιν,) ου μονον αυτα ποιοουσιν·
worthy of death are,) not only them they do;
αλλα και συνευδοκουσι τοις πρασσουσι. ΚΕΦ.
but even are well pleased with those doing.

β'. 2. ¹ Διο ανακολογητους ει, ω ανθρωπε
Wherefore inexcusable thou art, O man
πας δ κρινων. Εν 'ω γαρ κρινεις τον ετερον,
every one who art judging. In which for thou judgest the other,
σεαυτον κατακρινεις· τα γαρ αυτα πρασ-
thyself thou condemnest, the things for same thou
σεις δ κρινων. ² Οιδαμεν δε, οτι το κριμα του
dost thou art judging. We know but, that the sentence of the
θεου εστι κατα αληθειαν επι τους τα τοι-
God is according to truth upon those the things such
αυτα πρασσοντας. ³ Λογιζε δε τauto, ω αν-
doing. Thinkest thou and this, O man
θρωπε δ κρινων τους τα τοιαυτα πρασσοντας,
who art judging those the things such doing,
και ποιων αυτα, οτι συ εκφυγης το κριμα του
and art doing them, that thou shalt escape the sentence of the
θεου; ⁴ Η του πλουτου της χρηστότητος αυτου
God? Or of the wealth of the goodness of him
και της ανοχης και της μακροθυμίας καταφρο-
nol of the forbearance and of the patience thinkest thou
νεις, αγνων, οτι το χρηστον του θεου εις
wrong, being ignorant, that the goodness of the God to
μετανοϊαν σε άγει; ⁵ Κατα δε την σκληρο-
reformation thee leads? According to but the hardness
τητα σου και αμετανοητον καρδιαν, θησαυριζεις
of thee and unchanged heart, thou treasurest
σεαυτω οργην εν ήμερα οργης και αποκαλυνεις
to thyself wrath in a day of wrath and of a revelation
δικαιοκρισίας του θεου, ⁶ ος αποδωσει έκαστω
of righteous judgment of the God, who will render to each

nity; full of Envy, Mur-
der, Strife, Deceit, Bad
Habits; Secret Slanders,
30 Revilers, God-haters,
Insolent, Proud, Boasters,
Devisers of Evil things,
Disobedient to Parents,
31 Obstinate, Covenant-
breakers, destitute of Nat-
ural Affection, without
Pity;

32 who, though they
know the ORDINANCE of
God, (That THOSE who
PRACTISE SUCH things are
deserving of Death,) not
only * are doing Them,
but even are approving
those who practise them.

CHAPTER II.

1 Therefore thou art in-
excusable. O Man! THOU
who JUDGEST all; I for
in what thou judgest ANO-
THEE, thou condemnest
Thyself; since THOU, the
JUDGE, I dost practise the
SAME things.

2 But we know That the
SENTENCE of GOD is ac-
cording to TRUTH upon
those who PRACTISE SUCH
things.

3 And dost thou think
this, O Man! THOU who
JUDGEST THOSE PRACTIS-
ING SUCH things, and yet
art doing the same, That
thou shalt escape the SEN-
TENCE of GOD?

4 Or dost thou despise
the ABUNDANCE of his
GOODNESS and FORBEAR-
ANCE and PATIENCE, I be-
ing ignorant That this
goodness of God entices
thee to a Reformation?

5 According to thy
HARDNESS and unchanged
Heart, I thou art treasur-
ing up Wrath for thyself in
a Day of Wrath and Revela-
tion of God's Righteous
judgment;

6 I who will award to

* VATICAN MANUSCRIPT.—31. Implacable—omit.
approving those who.

+ 1. Whittby, in his note on this verse, quotes passages from Josephus, by which it ap-
pears that the Jews were guilty of most of the crimes enumerated in the first chapter.

1 32. Rom. vi. 21. 1 2 Sam. xli. 5-7; Matt. vii. 1; 2 John 8. 9. 1 4. Rom.
ix. 23; Eph. i. 7; il. 4, 7. 1 4. Isa. xxi. 13; 2 Pet. iii. 9, 15. 1 5 James v. 4.
1 6 Job xxxiv. 11; Psal. lxxi. 12; Prov. xxiv. 13; Jer. xvii. 10; xxiii. 10; Matt. xvi. 27; Rom.
xiv. 12; 1 Cor. iii. 8; 2 Cor. vi. 10; Rev. ii. 23; x. 12; xii. 12.

κατα τα εργα αυτου· ¹ τοις μεν καθ' ὑπομον-
according to the works of him; to those indeed by perse-
verance ² εργου αγαθου, δοξαν και τιμην και αθαρ-
erance of a work good, glory and honor and incorrup-
σιαν ζητουσι, ζων αιωνιον· ³ τοις δε εξ εριθει-
libility are seeking, life age-lasting; to those but from a party
ας, και απειθουσι μεν τη αληθεια, πειθομενοις
spirit, and disobeying indeed the truth, obeying
δε τη αδικια, οργη και θυμος. ⁴ Θλιψις και
but the unrighteousness, wrath and indignation. Affliction and
στενοχωρια επι πασαν ψυχην ανθρωπου του
distress on every soul of man of the
κατεργαζομενου το κακον, Ιουδαιου τε πρωτον
working the evil, of Jew both first
και 'Ελληνος· ⁵ δοξα δε και τιμη και ειρηνη
and of Greek; glory but and honor and peace
παντι τω εργαζομενω το αγαθον, Ιουδαιω τε
to every one the working the good, to Jew both
πρωτον και 'Ελληνι. ⁶ Ου γαρ εστι προσωπο
first and to Greek. Not for is respect of
ληψια παρα τω θεω.
persons with the God.

⁷ Όσοι γαρ ανομως ἡμαρτησεν, ανομως και
As many as for without law sinned, without law also
απολουνται· και όσοι εν νομω ἡμαρτον, δια
shall perish; and as many as under law sinned, by
νομου κριθησονται, ⁸ (ου γαρ οἱ ακροαται του
law shall be judged; (not for the hearers of the
νομου δικαιοι παρα τω θεω, αλλ' οἱ ποιηται
law just ones with the God, but the doers
του νομου δικαιωθησονται. ⁹ Όταν γαρ εβη
of the law shall be justified. When for Gentiles
τα μη νομον εχοντα, φυτει τα του νομου
those not a law having, by nature the things of the law
ποιη, ούτοι νομον μη εχοντες, εαυτοις ειπι
may do, these a law not having, to themselves ac-
νομος· ¹⁰ οἱτινες ενδεικνυνται το εργον του
a law; who show plainly the work of the
νομου γραπτον εν ταις καρδιαις αυτων, συμμαρ-
law written in the hearts of them, testify-
ντουσης αυτων της συνειδησεως, και μεταξυ
ing with them the conscience, and between
αλληλων των λογισμων κατηγορουσων, η και
each other of the reasonings accusing, or even
απολογουμενων.) ¹¹ Εν ἡμερα δε κρινει δ
defending.) In a day when shall judge the
θεος τα κρυπτα των ανθρωπων, κατα το
God the things secrets of the men, according to the

each according to his works;

⁷ aionian Life, indeed, to those who, by Perseverance in Good Works, are seeking for Glory and Honor and Incorruptibility;

⁸ but Indignation and Wrath to those who are factious, and obey not the truth but obey unrighteousness;—

⁹ Affliction and Distress on every Soul of Man working evil; first of the Jew, and then of the Greek;

¹⁰ but Glory and Honor and Peace to every one working good; first to the Jew, and then to the Greek;

¹¹ for there is no Partiality with God.

¹² Therefore, as many as sinned without law, will perish also without law; and as many as sinned under Law, will be judged by Law;—

¹³ (for not the hearers of * Law are just before God, but the doers of * Law will be justified.

¹⁴ When, therefore, those Gentiles not having a Law, naturally perform the things of the Law, these, though they do not possess a Law, are a Law to themselves;

¹⁵ who demonstrate the work of the Law written on their hearts, Their conscience co-attesting, and the reasonings between each other, accusing or defending;—

¹⁶ in a Day when, according to my GLAD TI-

* VATICAN MANUSCRIPT.—13. Law.

13. Law.

† 14. *Phusai*, by nature, means also "an infused disposition, which is become, as it were, natural. And in this view, I apprehend, after attentive consideration, it is used in that famous passage, Rom. ii. 14, 15. This passage relates, I think, not to unconverted, but to converted Gentiles. See verse 26; and Jer. xxxi. 31—35 with Hrb. viii. 6—13; x. 10; 2 Cor. iii. 3. Ignatius uses the word in the same view when he thus addresses the Ephesian church, § 1: "Having heard of your name much beloved of God, which you have attained by your righteous disposition, (*Phusai*), according to the faith and love which is in Jesus Christ our Savior." See *Parkhurst* on the word. † 15. Matter or substance of the law, or by a pleonasm, the law itself.

† 8. 1 Tim. vi. 3, 4. 2 Chron. xix. 7; Gal. ii. 6; 1 Pet. i. 17.

† 8. 2 Thess. i. 8. 1 Pet. i. 17.

† 10. 1 Pet. ii. 7. 13. James i. 22, 23.

† 11. Deut. x. 17;

ευαγγελιον μου, δια Ιησου Χριστου. ¹⁷ Ει δε
glad tidings of me, through Jesus Anointed. If but
συ Ιουδαίος επονομαζῇ, και επαναπαυῃ τῷ
thou a Jew art named, and dost rest in the
νομῷ, και καυχασαι εν θεῷ, ¹⁸ και γινωσκεις το
law, and dost boast in God, and knowest the
θελημα, και δοκιμαζεις τα διαφοροντα,
will, and discernest the things differing,
κατηχουμενος εκ του νομου. ¹⁹ πεποιθας τε
being instructed out of the law, hast believed and
σεαυτον ὀδηγον ειναι τυφλων, φως των εν
thyself a guide to be of blind ones, a light of those in
σκοτει, ²⁰ παιδευτην αφρωνων, διδασκαλον
darkness, an instructor of simple ones, a teacher
ιητικων, εχοντα την μορφωσιν της γνωσεως
of babes, having the form of the knowledge
και της αληθειας εν τῷ νομῷ. ²¹ ὁ ουν διδασ-
and of the truth in the law; who then art teach-
κων ἑτερον, σεαυτον ου διδασκεις; ὁ κηρυσσων
ing another, thyself not dost thou teach? who art preach-
μη κλεπτειν, κλεπτεις: ²² ὁ λεγων μη μοιχευ-
not to steal, dost thou steal? who art saying not to commit
ειν, μοιχευεις: ὁ βδελυσσομενος τα
adultery, dost thou commit adultery? who art detesting the
ειδωλα, ιεροσυλεις: ²³ ὁς εν νομῷ καυχασαι,
idols, dost thou rob temples? who in a law boastest,
δια της παραβασεως του νομου τον θεον
through the violation of the law the God
ατιμαζεις: ²⁴ Το γαρ ονομα του θεου δι' υμας
dost thou dishonor? The for name of the God through you
βλασφημεται εν τοις εθνεσι, καθως γεγραπται.
is blasphemed among the nations, even so it has been written.
²⁵ Περιτομη μὲν γὰρ ωφελεῖ, εἰν νομῷν πρᾶσ-
Circumcision indeed for profits, if law thou
σεις· εἰν δε παραβατης νομου ης, ἡ περι-
practicest, if but a violator of law thou mayest be, the cir-
τουη σου ακροβυστια γεγενεν. ²⁶ Εαν ουν ἡ
omission of the uncircumcision has become.
ακροβυστια τα δικαιωματα του νομου φυλασση,
uncircumcision the ordinances of the law may keep,
ουχι ἡ ακροβυστια αὐτου εἰς περιτομην λογισ-
not the uncircumcision of him for circumcision will be
θησεται: ²⁷ και κρινει ἡ εκ φυσεως ακροβυσ-
counted? and will judge the from nature uncircum-

INGS, God will judge the
‡ HIDDEN things of MEN,
through * Christ Jesus.

¹⁷ But if thou art
named a Jew, and dost
rest in Law, and dost
rest in God,

¹⁸ and knowest † his
WILL, and dost † discern
SUPERIOR THINGS, being
instructed out of the Law;

¹⁹ and hast believed
thyself to be a Guide of
THOSE IN DARKNESS,

²⁰ an Instructor of the
Simple, a Teacher of Ba-
bes; having the † FORM
of KNOWLEDGE and of
TRUTH in the Law;—

²¹ † dost † THOU, then,
who art TEACHING ano-
ther, not instruct Thyself?
THOU who art PREACH-
ING, "Do not steal," dost
thou steal?

²² THOU who art say-
ing, "Do not commit adul-
tery!" dost thou commit
adultery? THOU who ab-
HORREST IDOLS, dost thou
rob temples?

²³ Thou who dost boast
in a Law, through the
VIOLATION of the LAW
dost thou dishonor God?

²⁴ For, even as it has
been written, † "The NAME
of God is blasphemed on
your account among the
NATIONS."

²⁵ Now Circumcision
indeed profits, if thou dost
practise Law: but if thou
art a Violator of Law, thy
CIRCUMCISION has become
Uncircumcision.

²⁶ If therefore the † UN-
CIRCUMCISION observe the
ORDINANCES of the
LAW, will not his UNCIR-
CUMCISION be accounted
for Circumcision?

²⁷ And the UNCIRCUM-

* VATICAN MANUSCRIPT.—10. Christ Jesus.

17. Law.

† 21. The Jewish priesthood was very corrupt in the apostolic age. This is very evident both by the Scriptures, and the testimony of Josephus. He charges them with "theft, treachery, adultery, sacrilege, rapine, and murder;" and he adds, that "new ways of wickedness were invented by them; and that of all their abominations, the temple was the receptacle."

† 10. Luke viii. 17. † 17. ver. 28. † 18. Psa. cxlvii. 10, 20. † 18. Phil. i. 16.
† 20. 2 Tim. i. 13; iii. 8. † 21. Matt. xxiii. 3. † 24. Isa. lii. 6, Ezek. xxxvi. 20, 28.
† 25. Gal. v. 3. † 26. Acts x. 34, 35

τια, τον νομον τελουσα, σε τον δια γραμμα-
tion, the law perfecting, thee who through letter
τος και περιτομης παραβατην νομου; 28 Ου γαρ
and circumcision a violator of law? Not for
δ εν τω φανερω, Ιουδαιος εστιν, ουδε η εν τω
he in the outward appearance, a Jew is, nor that in the
φανερω, εν σαρκι, περιτομης; 29 αλλ' ο εν τω
outward appearance, in flesh, circumcision, but he in the
κρυπτω Ιουδαιος, και περιτομη καρδιας, εν
hidden a Jew, even circumcision of heart, in
πνευματι, ου γραμματι ου ο επαίνος ουκ ες
spirit, not letter; of whom the praise not from
ανθρωπων, αλλ' εκ του θεου.
men, but from the God.

ΚΕΦ. γ'. 3.

1 Τι ουν το περισσιν του Ιουδαιου; η τις η
What then the pre-eminence of the Jew? or what the
ωφελεια της περιτομης; 2 Πολυ, κατα παν-
profit of the circumcision? Much, according to every
τα τροπον. Πρωτον μεν γαρ, οτι επιστευθη-
mode. First indeed for, because they were cu-
σαν τα λογια του θεου. 3 Τι γαρ; ει ηπισ-
treated with the oracles of the God. What for? if believ-
τησαν τινες, ορα η απιστια αυτων την πιστιν
not some, not the unbelief of them the faith
του θεου καταργησει; 4 Μη γενοιτο; γινεσθω
of the God will make void? Not let it be; let be
δε ο θεος αληθης, πας δε ανθρωπος ψευστης,
but the God true, every but man a liar,
καθως γεγραπται 'Οπως αν δικαιωθης εν τοις
even as it has been written, That thou mayest be justified in the
λογοις σου, και νικησης εν τω κρινεσθαι σε.
words of thee, and mayest conquer in the to be judged thee.
5 Ει δε η αδικια ημων θεου δικαιουσιν συ-
If but the unrighteousness of us of God righteousness es-
τινηται, τι ερωμεν; μη αδικος ο θεος δ επι-
tablishes, what shall we say? not unrighteous the God that in-
φερων την οργην; (κατα ανθρωπον λεγω.)
dicting the wrath? (according to man I speak.)
6 Μη γενοιτο; επει πως κρινει ο θεος τον κοσμον;
Not let it be; otherwise how will judge the God the world?
7 Ει γαρ η αληθεια του θεου εν τω εμω ψεισμα-
If for the truth of the God by the my falsehood
τι επιρριψεν εις την δοξαν αυτου, τι επι
abounded to the glory of him, why yet
καγω ως αμαρτωλος κρινομαι; 8 Και μη (καθως
also I as a sinner am judged? And not (as
βλασφημουμεθα, * [και] καθως φασι τινες ημας
we are falsely accused, [and] as affirm some of us

cision, thou a state of nature, perfecting the law, will I condemn thee, who with the Written law and Circumcision art a Violator of Law.

28 For not THAT which is EXTERNAL makes the Jew, nor that which is EXTERNAL in the Flesh cir- CUMCISION;

29 but the Jew is HID- DEN within, even the Cir- cumcision of the Heart,— Spiritual, not Literal; Whose PRAISE comes not from Men, but from God.

CHAPTER III.

1 What then is the su- PERIORITY of the Jew, or What the PROFIT of the CIRCUMCISION?

2 Much in every Re- spect; but first, indeed, Because they were en- trusted with the ORACLES of God.

3 For what if some did not believe? will their UNBELIEF annul the FI- DELITY of GOD?

4 By no means! but let God be true, though Every Man be false; even as it has been written, "That thou mayest be justified "in thy words, and may- est overcome in thy "JUDGMENT."

5 But if our UNRIGHTE- OUSNESS establishes God's Righteousness, what shall we say? Is THAT God un- righteous who INFLECTS WRATH? (I speak accord- ing to Man.)

6 By no means! other- wise, how will God judge the WORLD?

7 For if the TRUTH of God abounded by MY Falsehood to his GLORY, why am I also yet judged as a Sinner?

8 And not, (as we are falsely accused, and as

* VATICAN MANUSCRIPT.—S. and—omit.

† 27. Matt. xii. 41 42. 1 28. Matt. iii. 9; John viii. 30; Rom. ix. 6, 7; Gal. vi. 15.
† 29. Col. ii. 11; Phil. iii. 3. 1 2. 1 Sa. cxlvii. 19, 20; Rom. ix. 4. 1 3. Rom. x.
10; Heb. iv. 2. 1 Psal. li. 4. 1 4. Gen. xviii. 25; Job viii. 3; xxxiv. 17. 1 5.
Rom. v. 20; vi. 1, 15.

λεγειν,) ὅτι ποιήσωμεν τὰ κακά, ἵνα ἐλθῇ τὰ
to say,) that we may do the evil things, so that may come the

ἀγαθὰ : ὧν τὸ κρίμα ἐνδικόν ἐστι. ⁹ Τί οὖν ;
good things? of whom the judgment just is. What then?

πρὸς ἡμεῖς : Οὐ πάντως· προητιάσαμεθα γὰρ,
do we excel? Not at all; we before convicted for,

Ἰουδαίους τε καὶ Ἕλληνας πάντας ὑφ' ἁμαρ-
Jews both and Greeks all under sin

τιαν εἶναι· ¹⁰ καθὼς γεγραπται· Ὅτι οὐκ ἐστι
to be; even as it has been written, That not is

δικαίος οὐδὲ εἰς· ¹¹ οὐκ ἐστὶν ὁ συνιὼν, οὐκ ἐσ-
just not even one; not is he understanding, not is

τινὶς ὁ ἐκζητῶν τὸν θεόν· ¹² πάντες ἐξεκλιναν,
he seeking out the God; all turned aside,

ἅμα ἡχρεώθησαν· οὐκ ἐστι ποίων χρηστοτή-
together they were unprofitable; not is doing goodness,

τα, * [οὐκ ἐστὶν] ἕως ἑνός. ¹³ Τάφος ἀνεύγμε-
[not is] even one. A sepulchre having been

νός ὁ λαρυγὲς αὐτῶν· ταῖς γλώσσαις αὐτῶν
opened the throat of them; with the tongues of them

ἐδόλιυσαν. Ἰὸς ἀσπιδῶν ὑπο τὰ χεῖλη αὐτῶν,
they deceived. Venom of asps under the lips of them,

¹⁴ ὧν τὸ στόμα ἀρας καὶ πικρίας γεμεῖ.
Of whom the mouth of cursing and of bitterness is full.

¹⁵ Ὅξεις οἱ πόδες αὐτῶν ἐκχεαί αίμα· ¹⁶ συντριμ-
Swift the feet of them to pour out blood; ruin

μα καὶ τολαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν· ¹⁷ καὶ
and misery in the ways of them; and

ὁδὸν εἰρήνης οὐκ ἐγνώσαν. ¹⁸ Οὐκ ἐστὶ φόβος
a way of peace not they knew. Not is fear

ἰσχυρῶς ἀπεναντί τῶν ὀφθαλμῶν αὐτῶν. ¹⁹ Οἶδα-
of God before the eyes of them. We know

μεν δὲ, ὅτι ὅσα ὁ νόμος λέγει, τοῖς ἐν τῷ
and, that what things the law says, to those under the

νόμῳ λαλεῖ· ἵνα παντὶ στόμα φραγῇ, καὶ ὑποδι-
law it speaks; that every mouth may be stopped and liable to

κῆτος γενῇται πᾶς ὁ κόσμος τῷ θεῷ. ²⁰ Διότι ἐξ
penalty may become all the world to the God. Therefore from

ἐργῶν νόμου οὐ δικαιοῦσθεται πᾶσα σὰρξ ἐνώ-
works of law not shall be justified all flesh before

πιον αὐτοῦ· διὰ γὰρ νόμου ἐπιγνώσις ἁμαρτίας.
him; through for law an acknowledgement of sin.

some affirm that we say,) That we may do evil, so that good may come; Whose CONDEMNATION is just.

9 What then? Do we excel? Not at all; for we before convicted both: Jews and Greeks to be all under Sin;

10 even as it has been written, † "There is none righteous, not even one;

11 There is none that understands, there is none that seeks God.

12 "They all have turned aside; they are altogether worthless; there is none that does Good, there is not even one.

13 †† "An opened Tomb is their THROAT; with their TONGUES they deceive; † the Poison of Asps is under their LIPS.

14 † "Their MOUTH is full of Cursing and Bit-terness."

15 † "Their FEET are swift to shed Blood;

16 "Ruin and Misery are in their PATHS,

17 "and a Peaceful Road they have not known.

18 † "There is no Fear of God before their EYES."

19 But we know That whatever things † the LAW says, it speaks to THOSE under the LAW; so that Every Mouth may be stopped, and that All the world may become amenable to God.

20 Therefore by Works of Law No Human being shall be justified in his presence; † for through Law there is an Acknowledgement of Sin.

* VATICAN MANUSCRIPT.—11. none that understands, there is none that seeks God. 12. not is—omit.

† 13. This, with all the following verses to the end of the 18th, are found in the Septuagint, but not in the Hebrew text; and it is most evident that it was from this Version that the apostle quoted, as the verses cannot be found in any other place with so near an approximation to the apostle's meaning and words.—Clarke. Some contend, however, that the Apostle quoted from different parts of Scripture.

† 10. Psal. xiv. 1—3. † 13. Psal. v. 6; Jer. v. 16. † 14. Psal. cxl. 8. † 14. Psal. x. 7. † 15. Prov. i. 10; Isa. lix. 7, 8. † 18. Psal. xxvii. 1. † 10. John i. 24; xv. 25. † 20. Rom. vii. 7; Gal. iii. 16.

²¹ *Nun* *δε* *χωρίς* *νομου* *δικαιοσύνη* *θεου* *πεφα-*
Now but without law a righteousness of God has been
νερται, μαρτυρουμένη ὑπο του νομου και των
made manifest, being attested by the law and the
προφητων. ²² *δικαιοσύνη* *δε* *θεου* *δια* *πιστews*
prophets; a righteousness even of God through faith

* [*Ιησου*] *Χριστου, εις παντας* * [*και επι παν-*
[of Jesus] Anointed, to all [and upon all]
τας] *τους πιστευοντας.* *ου* *γαρ* *εστι* *διαστολη.*
the believing; not for is a distinction.

²³ *Παντες* *γαρ* *ημαρτον, και υστερουνται της*
All for sinned, and come short of the

δοξης του θεου, ²⁴ *δικαιοουμενοι δωρεαν, τη*
glory of the God, being justified freely, by the

αυτου χαριτι, δια της απολυτρωσεως της εν
of him favor, through the redemption that in

Χριστω Ιησου. ²⁵ *ον προεθετο ο θεος ιλαστηριον*
Anointed Jesus; whom set forth the God a mercy-seat

δια της πιστews εν τω αυτου αιματι, εις ενδει-
through the faith by the of him blood, for a point-

ξιν της δικαιοσυνης αυτου, δια την παρεσιν
ing out of the righteousness of himself, through the passing by

των προγεγονοτων αμαρτηματων εν τη ανοχη
of the formerly committed sins in the forbearance

του θεου. ²⁶ *προς ενδειξιν της δικαιοσυνης*
of the God; to a pointing out of the righteousness

αυτου εν τω νυν καιρω, εις το ειναι αυτον
of himself in the present time, in order that to be him

δικαιον, και δικαιουντα τον εκ πιστews Ιησου.
righteous, and justifying him of faith of Jesus.

²⁷ *Που ουν η καυχησης; εκκληισθη. Δια ποιου*
Where then the boasting? It is shut out. Through what kind

νομου; των εργων; ουχι, αλλα δια νομου
of law? of the works? no, but through a law

πιστews. ²⁸ *λογιζομεθα γαρ, δικαιουσθαι πιστει*
of faith; we reckon for, to be justified by faith

ανθρωπον, χωρις εργων νομου. ²⁹ *Η Ιουδαιων δ*
a man, without works of law. Or of Jews the

θεος μονον; ουχι ο εθνων; ναι και εθνων.
God alone? not and of gentiles? yes also of gentiles.

³⁰ *Επειπερ εις ο θεος, ος δικαιωσει περιτομην εκ*
Since one the God, who will justify circumcision from

πιστews, και ακροβυστιαν δια της πιστews.
faith, and uncircumcision through the faith.

³¹ *Νομον ουν καταργουμεν δια της πιστews; Μη*
Law then do we nullify through the faith? Not

γενοιτο. *αλλα νομον ιστωμεν.*
let it be; but law we establish.

²¹ † But now, apart from Law, God's Righteousness has been made manifest, † being attested by the Law and the PROPHETS;

²² even God's Righteousness, † through the Faith of Christ, to All WHO BELIEVE;—for there is no Distinction,

²³ for † all have sinned, and come short of the GLORY of God;—

²⁴ being justified freely by HIS Favor, † through THAT REDEMPTION which is by Christ Jesus;

²⁵ whom God has set forth to be † a Mercy-seat, by HIS OWN Blood, through the FAITH; for an Exhibition of his RIGHT-EOUSNESS † in PASSING BY the SINS FORMERLY committed, during the FOR-BEARANCE of God;

²⁶ and for an Exhibition of his RIGHTEOUSNESS at the PRESENT Time, in order that he may BE Righteous while justifying HIM who is of the Faith of Jesus.

²⁷ Where then is BOAST-ING? It is shut out. Through What Law? Of works? No, but by the Law of Faith;

²⁸ for we reckon that Man is justified by Faith, apart from Works of Law.

²⁹ Or is he the God of the Jews alone? and not of the Gentiles? Yes, of the (the Gentiles also;

³⁰ since it is † the One God who will justify the Circumcision by Faith, and the Uncircumcision through the FAITH.

³¹ Do we then nullify Law through the FAITH? By no means; but, we es-tablish Law.

* VATICAN MANUSCRIPT.—22. Jesus—omit. 22. and on all—omit.

† 25. The word *hilasterion* never signifies "propitiation," as it is translated in the common version; but it is always used wherever it occurs, both in the Old Testament and the New, to express the mercy-seat; which was the golden lid of the ark, upon which the Shekinah or cloud of glory rested, and from which oracles were dispensed. See Exod. xxv. 22; Num. vii. 3, 9; Lev. xvi. 2; Heb. ix. 5.—*Im. Ver. Note.*

† 21. Acts xv. 11; Rom. i. 17; Phil. iii. 9. † 21. John v. 40; Acts xxvi. 22. † 22. Rom. iv. 13. † 23. ver. 9; Rom. xi. 32; Gal. iii. 22. † 21. Matt. xx. 28; Eph. i. 7; 1 Tim. ii. 8; Heb. ix. 12; 1 Pet. i. 18, 19. † 25. Heb. ix. 5. † 25. Acts x. 38, 39; 1 Tim. i. 15. † 30. Rom. x. 12, 13; Gal. iii. 8, 20, 28.

ΚΕΦ. Δ'. 4.

CHAPTER IV.

¹ Τι ουν ερωμεν Αβρααμ τον πατερα ημων
What then shall we say Abraham the father of us
* [εύρηκεναι] κατα σαρκα; ² Ει γαρ Αβρααμ ες
[to have found] according to flesh? If for Abraham from
εργων εδικαιωθη, εχει καυχημα, αλλ' ου προς
works was justified, he has boasting, but not towards
τον θεον. ³ Τι γαρ η γραφη λεγει; Επιστευσε
the God. What for the writing says? Believed
δε Αβρααμ τω θεω, και ελογισθη αυτω εις δι-
and Abraham the God, and it was counted to him for right-
καιουσυνην. ⁴ Τω δε εργαζομενω δ μισθος ου
countness. To him but working the reward not
λογιζεται κατα χαριν, αλλα κατα οφειλημα·
is counted according to favor, but according to debt;
⁵ τω δε μη εργαζομενω, πιστευοντι δε επι τον
to him but not working, believing but on the
δικαιουντα τον απεβη, λογιζεται η πιστις
one justifying the ungodly, is counted the faith
αυτου εις δικαιοσυνην· ⁶ καθαπερ και Δαυιδ
of himself for righteousness; even as also David
λεγει τον μακαρισμον του ανθρωπου, 'ω δ θεος
speaks the blessedness of the man, to whom the God
λογιζεται δικαιοσυνην χωρις εργων· ⁷ μακαριοι,
counts righteousness without works; blessed ones,
ων αφεθησαν αι ανομιαι, και ων επεκαλυφθη-
of whom are forgiven the iniquities, and of whom are covered over
σαν αι ἁμαρτιαι· ⁸ μακαριος ανηρ, 'ω ου μη
the sins; blessed man, to whom not no-
λογισται κυριος ἁμαρτιαν. ⁹ Ὁ μακαρισμος ουν
may count Lord sin. The blessedness then
οὗτος, επι την περιτομην η και επι την ακρη-
this, on the circumcision or also on the uncir-
κυστιαν; Λεγομεν γαρ, * [ὅτι] ελογισθη τῷ
circumcision? We say for, [that] was counted to the
Αβρααμ ἡ πιστις εις δικαιοσυνην. ¹⁰ Πως ουν
Abraham the faith for righteousness. How then
ελογισθη; εν περιτομῃ οντι, η εν ακροβυστια;
was it counted? in circumcision being, or in uncircumcision?
Ουκ εν περιτομῃ, αλλ' εν ακροβυστια· ¹¹ και
Not in circumcision, but in uncircumcision; and
σημειον ελαβε περιτομης, σφραγιδα της δικαιο-
a sign he received of circumcision, a seal of the righteous-
συνης της πιστεως της εν τη ακροβυστια· εις
ness of the faith of that in the uncircumcision; in order
το ειναι αυτον πατερα παντων των πιστευον-
that to be him a father of all of those believing

1 What, then, shall we say of I Abraham, our
2 FOREFATHER according to the Flesh?

3 For if Abraham was justified by Works, he has a ground of boasting; but not before God;

4 For what says the SCRIPTURE? "And Abraham believed God, and it was accounted to him for Righteousness."

5 Now to him who works, the REWARD is not accounted as a Favor, but as a Debt;

6 but to him who does not work, but who believes on him who JUSTIFIES the UNGODLY, his FAITH is accounted for Righteousness.

7 Even as David also speaks of the BLESSEDNESS of the MAN to whom God accounts Righteousness apart from Works,

8 saying, "Happy are they whose INIQUITIES are forgiven, and whose SINS are covered;

9 "Happy is the Man to whom the Lord will not account Sin."

10 Is this BLESSEDNESS, then, on the CIRCUMCISION? or also on the UNCIRCUMCISION? for we affirm, FAITH was accounted to ABRAHAM for Righteousness.

11 How then was it accounted? When he was in Circumcision, or in Uncircumcision? Not in Circumcision, but in Uncircumcision.

12 And he received the Symbol of Circumcision, as a Seal of the RIGHTEOUSNESS of THAT FAITH which he had while in UNCIRCUMCISION; in order that he might be the Father of All uncircum-

* VATICAN MANUSCRIPT.—1. FOREFATHERS. omit.

1. to have found—omit.

9. That

1. 1. Isa. 11. 2; Matt. 11. 9; John 8. 11, 33, 89; 2 Cor. x. 12.

2. Rom. 11. 20, 27, 28.

3. Gen. xv. 6; Gal. 3. 6; James 2. 23.

4. Rom. xi. 6.

5. Josh. xiv. 9.

6. Ps. xciii. 1, 2.

7. Gen. xlv. 18.

των δι' ακροβυστίας, (εις το λογισθηναι * [και] through uncircumcision, (in order that to be counted [also]

αυτοις την δικαιοσυνην,) ¹² και πατερα περιτο- to them the righteousness,) and a father of circum-

μης, τοις ουκ εκ περιτομης μονον, αλλα και cision, to those not from circumcision alone; but also

τοις στοιχουσι τοις ιχνεσι της εν ακροβυστια to those treading in the footsteps of the in uncircumcision

πιστews του πατρος ημων Αβρααμ. ¹³ Ου γαρ faith of the father of us Abraham. Not for

δια νομου η επαγγελια τω Αβρααμ, η τω σπερ- through law the promise to the Abraham, or to the seed

ματι αυτου, το κληρονομον αυτον ειναι κοσμου, of him, that a possessor him to be of a world,

αλλα δια δικαιοσυνης πιστews. ¹⁴ Ει γαρ οι εκ but through a righteousness of faith. If for those of

νομου, κληρονομοι, κεκνωται η πιστις, και law, possessors, has been made void the faith, and

κατηργηται η επαγγελια· ¹⁵ ο γαρ νομος has been multiplied the promise; the for law

οργην καταργαζεται· ου γαρ ουκ εστι νομος, wrath works out; where for not is law,

ουδε παραβασις. ¹⁶ Δια τουτο εκ τιστews, neither transgression. On account of this from faith,

εσ· κατα χαριν· εις το ειναι βεβαιαν την so that according to favor, in order that to be sure the

επαγγελιαν παντι τω σπερματι, ου τω εκ του promise to all the seed, not to that from the

νομου μονον, αλλα και τω εκ πιστews Αβρααμ law alone, but also to that from faith Abra-

αμ· ος εστι πατηρ παντων ημων· ¹⁷ (καθως γεγραπ- who is a father of all of us, (even as it has been

ται· 'Οτι πατερα πολλων εθνων τεθεικα σε·) written; That a father of many nations I have placed thee;)

κατεναντι ου επιστευσε θεου, του ζωοποιουντος in presence of whom he believed of God, of that making alive

τους νεκρους, και καλουντος τα μη οντα ως the dead ones, and calling the things not being as

οντα. ¹⁸ 'Ος παρ' ελπιδα επ' ελπιδι επιστευ- being. Who contrary to hope in hope believed,

γεν, εις το γενεσθαι αυτον πατερα πολλων in order that to have become him a father of many

εθνων, (κατα το ειρημενον· Ουτως εσται το nations, according to that having been spoken, Thus shall be the

σπερμα σου·) ¹⁹ και μη ασθενησας τη πιστει, seed of thee,) and not having grown weak in the faith,

cised BELIEVERS; that the RIGHTEOUSNESS may be ACCOUNTED to them;

¹² And a Father of Circumcision, not only to THOSE who are of Circumcision, but to THOSE also who TREAD in the FOOTSTEPS of the FAITH of our FATHER Abraham, which he had in Uncircumcision.

¹³ For the PROMISE to ABRAHAM and to his SEED, ‡ that he should be an Inheritor of a World, was not through Law, but through a Righteousness of Faith.

¹⁴ ‡ For if THOSE of the Law are Heirs, the FAITH becomes useless, and the PROMISE abrogated.

¹⁵ Besides, ‡ the LAW works out Wrath; * but where Law is not, there is no Transgression.

¹⁶ On account of this it is from Faith, ‡ that it may be according to Favor, ‡ in order that the PROMISE might BE sure to ALL the SEED; not to THAT of the LAW only, but to THAT of the Faith of Abraham, ‡ who is a Father of us all,—

¹⁷ as it has been written, ‡ "A Father of Many Nations I have constituted thee,"—in the presence of THAT God whom he believed, ‡ who MAKES ALIVE the DEAD, and calls ‡ THINGS not in BEING, as though EXISTING;

¹⁸ who, contrary to Hope, believed with Hope, that he should BECOME a Father of Many Nations, according to THAT which had been SPOKEN, ‡ "Thus "shall thy SEED be."

¹⁹ And not having grown weak in the FAITH,

* VATICAN MANUSCRIPT.—11. also—omit.

15. but where.

1 13. Gen. xvii. 4. &c., Gal. iii. 20.

1 14. Gal. iii. 18.

1 15. Rom. iii. 20; v. 18,

20; vii. 8, 10, 11; 1 Cor. xv. 50; 2 Cor. iii. 7, 9; Gal. iii. 10, 19; 1 John iii. 4.

1 16. Rom.

1 16. Gal. iii. 24.

1 16. 1 su. ii. 2; Rom. ix. 8.

1 17. Gen. xvii. 5.

1 17. Rom. viii. 11; Eph. ii. 1, 5.

1 17. Rom. ix. 26; 1 Cor. i. 18; 1 Pet. ii. 10.

1 18.

Gen. xv. 5.

*[ου] κατενόησε το ἑαυτου σωμα * [ἤδη] νεκρ-
[not] he regarded the of himself body [already] having
βρωμενον, ἑκατονταετης που ὑπαρχων, και την
been deadened, an hundred years old thereabouts being, and the
νεκρωσιν της μητρας Σαρρας· ²¹εις δε την
deadness of the womb of Sarah; against and the

απαγγελιαν του θεου ου διεκριθη τη απιστια,
promise of the God not he disputed in the unbelief,

αλλ' ἐνεδυναμωθη τη πιστει, δους δοξαν τῷ
but was made strong in the faith, giving glory to the

θεῷ, ²¹ και πληροφορηθεις, ὅτι ὁ ἐπαγγελται.
God, and having been fully assured, that what has been promised,

δυνατος ἐστι και ποιησαι. ²² Διο * [και] ελο-
able he is also to do. Wherefore [also] it was

γισθη αὐτῷ εἰς δικαιοσυνην. ²³ Οὐκ ἐγραφη δε
counted to him for righteousness. Not it was written but

δι' αὐτον μονον, ὅτι ἐλογισθη αὐτῷ· ²⁴ αλλα
on account of him alone, that it was counted to him; but

και δι' ἡμας, οἷς μελλει λογιζεσθαι, τοῖς
also on account of us, to whom it is about to be counted, to those

πιστευουσιν ἐπὶ τον εγειραντα Ἰησουν τον
believing on the one having raised up Jesus the

κυριον ἡμων ἐκ νεκρων· ²⁵ ὃς παρεδοθη δια
Lord of us out of dead ones; who was delivered up on account of

τα παραπτωματα ἡμων, και ἐγερθη δια την
the offences of us, and was raised up on account of the

δικαιωσιν ἡμων.
Justification of us.

ΚΕΦ. ε'. 5.

¹ Δικαιωθεντες οὖν ἐκ πιστεως, ειρηνην
Having been justified therefore by faith, peace

εχομεν προς τον θεον δια του κυριου ἡμων
we have with the God through the Lord of us

Ἰησου Χριστου· ² δι' οὗ και την προσαγωγην
Jesus Anointed; through whom also the introduction

εσχηκαμεν * [τη πιστει] εἰς την χαριν ταυ-
we have [by the faith] into the favor this,

την, ἐν ᾗ ἐστηκαμεν· και καυχωμεθα ἐπ'
in which we have stood; and we boast in

ἐλπίδι της δοξης του θεου. ³ Οὐ μονον δε,
hope of the glory of the God. Not alone and,

αλλα και καυχωμεθα ἐν ταῖς θλίψεσιν, εἰδοτες
but also we boast in the afflictions, knowing

ὅτι ἡ θλιψις ὑπομονην κατεργάζεται, ⁴ ἡ δε
that the affliction endurance works out, the and

ὑπομονη δοκιμην, ἡ δε δοκιμη ἐλπιδα, ⁵ ἡ δε
endurance approbation, the and approbation hope, the and

ἐλπις ου καταισχυνει, ὅτι ἡ ἀγαπη του θεου
hope not is put to shame, because the love of the God

though he regarded HIS
OWN Body as deadened,
being somewhere about a
Hundred years old, and
the DEADNESS of Sarah's
WOMB;

²⁰ he did not dispute
against the PROMISE of
God, by UNBELIEF, but
was made strong in the
FAITH, giving GLORY to
God;

²¹ having been fully as-
sured, That what has been
promised, † he is able also
to perform.

²² Therefore, it was ac-
counted to him for Righte-
ousness.

²³ But † it was not writ-
ten for him alone, That it
was accounted to him,

²⁴ but also for us, to
whom it is about to be ac-
counted, even to THOSE
who BELIEVE † on HIM
who RAISED UP JESUS our
LORD from the Dead;

²⁵ † who was delivered
up on account of our OF-
FENCES, † and raised for
OUR JUSTIFICATION.

CHAPTER V.

¹ Having been justified,
therefore, by Faith, we
have † Peace with God,
through our LORD Jesus
Christ;

² through whom, also
we have been INTRO-
DUCED into this FAVOR in
which we stand; † and we
boast in Hope of the
GLORY of God.

³ And not only so, but
† we triumph also in AF-
FLICTIONS, † knowing That
AFFLICTION works out
Endurance;

⁴ † and ENDURANCE,
Approval; and APPROVAL,
Hope;

⁵ † and this HOPE is
not put to shame, because

* VATICAN MANUSCRIPT.—19. not—omit.
2. in the FAITH—omit.

10. already—omit.

22 also—omit.

† 21. Psal. cix. 3; Luke I. 37, 45; Heb. xi. 10.

† 23. Rom. xv. 4; 1 Cor. x. 11, 12.

† 24. Acts. ii. 24; xiii. 30.

† 25. Isa. lii. 5, 6; Rom. iii. 25; v. 8; viii. 32, &c.

† 1 Cor. xv. 17; 1 Pet. i. 21.

† 1. Eph. ii. 4; Col. i. 20.

† 2. Heb. iii. 6.

v. 11; Acts v. 41; 3 Cor. xii. 10; Phil. ii. 17; James i. 2, 12; 1 Pet. iii. 14.

† 3. Phil. i. 20.

† J. James

ἐκκεχυται ἐν ταῖς καρδίαις ἡμῶν δια πνεύματος
has been poured out in the hearts of us through spirit
τοῦ ἁγίου τοῦ δοθέντος ἡμῖν. 6 * [Ἐτι] γὰρ
holy of that having been given to us. [Yet] for

Χριστός, ὄντων ἡμῶν ἀσθενῶν ἐτι, κατὰ και-
an Anointed one, being of us without strength still, according to a
ρον ὑπὲρ ἀσεβῶν ἀπέθανε. 7 Μολὶς γὰρ
season in behalf of impious ones he died. Scarcely for

ὑπὲρ δικαίου τις ἀποθάνεται· ὑπὲρ γὰρ
in behalf of a just person any one will die; in behalf of though
τοῦ ἀγαθοῦ τάχα τις καὶ τόλμα ἀποθάνειν·
the good possibly some one even might dare to die;

8 συνίστησι δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ
recommends but the of himself love to us the
θεός, ὅτι, ἐτι ἁμαρτωλῶν ὄντων ἡμῶν, Χριστός
God, because, still sinners being of us, an Anointed one

ὑπὲρ ἡμῶν ἀπέθανε. 9 Πολλῶ οὖν μᾶλλον,
in behalf of us died. By much then more,
δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ, σωθή-
having been now justified in the blood of him, we shall be

σομεθα δι' αὐτοῦ ἀπο τῆς ὀργῆς. 10 Εἰ γὰρ
saved through him from the wrath. If for
ἐγὼ οὖν ὄντες κατηλλαγμῆν τῷ θεῷ δια τοῦ
yes I being we were reconciled to the God through the

θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῶ μᾶλλον καταλ-
death of the son of him, by much more having been
λαγυντες σωθήσομεθα ἐν τῇ ζωῇ αὐτοῦ. 11 Οὐ
reconciled we shall be saved in the life of him. Not

μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ θεῷ δια
only and, but also boasting in the God through
τον κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ νῦν
the Lord of us Jesus Anointed, through whom now

τὴν καταλλαγὴν ἐλαβομεν. 12 Δια τοῦτο
the reconciliation we received. On account of this
ὥσπερ δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν
as through one man the sin into the

κόσμον εἰσῆλθε, καὶ δια τῆς ἁμαρτίας ὁ θάνα-
world entered, and through the sin the death;
τος· καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος
and thus to all men the death

διῆλθεν, ἐφ' ᾧ πάντες ἥμαρτον. 13 Ἀχρὶ γὰρ
passed through, in which all sinned. Till for
νόμου ἁμαρτία ἦν ἐν κόσμῳ· ἁμαρτία δὲ οὐκ
law sin was in world, sin but not

ἐλλογεῖται μὴ ὄντος νόμου. 14 Ἀλλ' ἐβασίλευ-
is counted not being law. But reigned
σεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωϋσέως καὶ
the death from Adam till Moses and

ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιωμα-
over those not having sinned in the likeness
τις παραβάσεως Ἀδὰμ· ὃς ἐστὶ τυπὸς τοῦ μελ-
of the transgression of Adam; who is a type of the one

the LOVE of GOD has been
diffused in our HEARTS,
through THAT holy SPIRIT
which has been GIVEN to
us.

6 * Besides we being yet
helpless, Christ at the pro-
per Time, died in behalf of
the Ungodly.

7 Now scarcely on be-
half of a Just person will
any one die, though, pos-
sibly, on behalf of the
GOOD, some one might
even venture to die.

8 ‡ But * GOD recom-
mends HIS OWN Love to
us, Because we being yet
Sinners, Christ died on our
behalf.

9 By much more, then,
having been now justified
‡ by his BLOOD, we shall,
through him, be saved
from WRATH.

10 For if, being Enem-
ies, ‡ we were reconciled
to GOD through the DEATH
of his son, by how much
more, having become re-
conciled, shall we be saved
‡ by his LIFE?

11 And not only so, but
we even boast in GOD
through our LORD Jesus
Christ, through whom we
have now received the RE-
CONCILIATION;

12 For this reason,—as
‡ through One MAN SIN
entered into the WORLD,
(in whom all sinned,) and
through SIN, ‡ DEATH; so
also, DEATH passed upon
All Men.

13 For till the Law, Sin
was in the World, but
‡ SIN is not accounted
where there is no Law.

14 DEATH, however,
reigned from Adam till
Moses, even over THOSE
who had not SINNED in the
SIMILITUDE of the TRANS-
GRESSION of Adam, ‡ who
is a Type of that BEING
ABOUT TO COME.

* VATICAN MANUSCRIPT.—0. If, then, we being yet helpless. 6. yet—omit. 8. he recommends.
‡ 5. 2 Cor. i. 22; Gal. iv. 6; Eph. i. 13, 14. ‡ 8. John xv. 13; 1 Pet. iii. 18; 1 John
iii. 16; iv. 9, 10, 11. ‡ 0. Rom. iii. 25; Eph. ii. 13; Heb. ix. 14; 1 John i. 7. ‡ 10. 2 Cor.
v. 18, 19; Eph. ii. 10; Col. i. 20, 21. ‡ 10. John v. 29; xiv. 19; 2 Cor. iv. 10, 11.
‡ 12. G. n. iii. 6; 1 Cor. xv. 21. ‡ 12. Gen. ii. 17; Rom. vi. 23; 1 Cor. xv. 21. ‡ 13.
Rom. iv. 25; 1 John iii. 4. ‡ 14. 1 Cor. xv. 21, 22, 45.

λόντες. ¹⁵ Αλλ' οὐχ ὡς το παραπτωμα οὕτω
 being about to come. But not as the fall, so
 * [καί] το χάρισμα. Εἰ γὰρ τῷ του ἑνός
 [also] the gracious gift. If for by the of one one
 παραπτωμάτι οἱ πολλοὶ ἀπεθάνον, πολλὰ μάλ-
 fall the many died, by much more
 λον ἡ χάρις του θεοῦ καὶ ἡ δωρεὰ ἐν χαρίτι τῇ
 the favor of the God and the gift by favor by that
 του ἑνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολ-
 of the one man Jesus Anointed to the many
 λους ἐπερίσσευσε. ¹⁶ Καὶ οὐχ ὡς δι' ἑνός
 abounded. And not as through one
 ἁμαρτησαντος, το δωρημα. Το μὲν γὰρ κρίμα,
 having sinned, the free gift. The indeed for sentence,
 ἐξ ἑνὸς εἰς κατακρίμα· το δὲ χάρισμα, ἐκ
 from one to condemnation; the but gracious gift, from
 πολλῶν παραπτωμάτων εἰς δικαίωμα. ¹⁷ Εἰ γὰρ
 many offences to righteousness. If for
 τῷ του ἑνὸς παραπτωμάτι ὁ θάνατος ἐβασί-
 by the of the one fall the death reigned
 λευσε διὰ του ἑνός, πολλὰ μάλλον οἱ τὴν
 through the one, by much more those the
 περισσεῖαν τῆς χάριτος καὶ * [τῆς δωρεᾶς] τῆς
 abundance of the favor and [of the gift] of the
 δικαιοσύνης λαμβάνοντες, ἐν ζωῇ βασιλεύσου-
 righteousness having received, in life shall reign
 σι διὰ του ἑνὸς Ἰησοῦ Χριστοῦ. ¹⁸ Ἀρα οὖν
 through the one Jesus Anointed. Indeed then
 ὡς δι' ἑνὸς παραπτώματος, εἰς πάντα ἀνθρώ-
 as through one offence, on all men
 πους εἰς κατακρίμα· οὕτω καὶ δι' ἑνὸς δικαιο-
 to condemnation; so also through one righteous-
 ματος, εἰς πάντα ἀνθρώπους εἰς δικαιώσιν
 ness, on all men to a justification
 ζῆς. ¹⁹ Ὅσπερ γὰρ διὰ τῆς παρακοῆς του
 of life. As for through the disobedience of the
 ἑνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ
 one man sinners were constituted the
 πολλοί· οὕτω καὶ διὰ τῆς ὑπακοῆς του ἑνός
 many; so also through the obedience of the one
 δικαίου κατασταθήσονται οἱ πολλοί.
 righteous persons shall be constituted the many.
²⁰ Νόμος δὲ παρεῖσθαι, ἵνα πλεονασῇ το
 Law but supervened, so that might abound the
 παραπτωμα· οὐ δὲ ἐπλεονάσεν ἡ ἁμαρτία,
 offence, where but abounded the sin,
 ὑπερπερίσσευσεν ἡ χάρις· ²¹ ἵνα ὥσπερ ἐβασί-
 superabounded the favor; that as reigned
 λευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτω καὶ ἡ
 the sin in the death, so also the
 χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζῶναι αἰ-
 favor might reign through righteousness into life age-
 νων, διὰ Ἰησοῦ Χριστοῦ του κυρίου ἡμῶν.
 lasting, through Jesus Anointed the Lord of us.
 ΚΕΦ. 5. 6. ¹ Τι οὖν ἐρωμεν· ἐπιμενωμεν
 What then shall we say? ought we to continue
 τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις πλεονασῇ; ² Μη
 in the sin, so that the favor may abound? Not

15 But not as the FALL, so is the GRACIOUS GIFT. For if by the FALL of the ONE, the MANY died, much more the FAVOR of GOD, even THAT GRACIOUS GIFT by the ONE Man, Jesus Christ, abounded to the MANY.

16 And not as through One having sinned, is the FREE GIFT. For indeed the SENTENCE was from One to Condemnation; but the GRACIOUS GIFT is from Many Offences to Righteousness.

17 Besides, if by the FALL of the ONE, DEATH reigned through that ONE; much more will THOSE HAVING RECEIVED the ABUNDANCE of the FAVOR and the RIGHTEOUSNESS reign in Life through the ONE—the * Anointed Jesus.

18 Therefore, indeed, as through One Offence, sentence came on All Men to Condemnation; so also, through One Righteous act, sentence came on All Men to Justification of Life.

19 For as through the DISOBEDIENCE of ONE Man, the many were constituted Sinners, so even through the OBEEDIENCE of the ONE, the MANY will be constituted Righteous.

20 And Law supervened, so that the OFFENCE might abound; but where sin abounded, FAVOR superabounded;

21 that as SIN reigned by DEATH, so also FAVOR might reign through Righteousness for eternal Life, through the * Anointed Jesus, our LORD.

CHAPTER VI.

1 What then shall we say? Ought we to continue in sin that FAVOR may abound?

* VATICAN MANUSCRIPT.—15. also—omit. Jesus. 21. Christ Jesus our LORD.

17. of the GIFT—omit.

17. Christ

† 15. 1ma. III. 11; Matt. xx. 28; xxv. 28. John xv. 22; Rom. III. 20; 1v. 16; vii. 8; Gal. III. 10, 23.

† 18. John xii. 32; Heb. ii. 9.

† 20. Luke vii. 47; 1 Thm. I. 14

† 26.

γενοίτο. Οἵτινες ἀπεθανομεν τῇ ἁμαρτίᾳ, πῶς
let it be. Who we died by the sin, how
εἰ ἵσχομεν ἐν αὐτῇ; ³ ἢ ἀγνοεῖτε, ὅτι ὅσοι
still shall we live in it? Or are you ignorant, that as many as
ἐβαπτισθῆμεν εἰς Χριστὸν * [Ἰησοῦν,] εἰς τοῦ
were d. p. into Anointed [Jesus,] into the
θανάτου αὐτοῦ ἐβαπτισθῆμεν; ⁴ Συνεταφῆμεν
death of him were dipped? We were buried together

οὐν αὐτῷ δια τοῦ βαπτισματος εἰς τὸν θάνα-
therefore with him through the dipping into the death,
τον, ἵνα ὡς περ ἠγερθὲν Χριστὸς ἐκ νεκρῶν
that as was raised up Anointed out of dead ones

δια τῆς δόξης τοῦ πατρὸς, οὕτω καὶ ἡμεῖς ἐν
through the glory of the father, so also we in
καινοτητί ζῶντες περιπατήσωμεν. ⁵ Εἰ γὰρ συμ-
newness of life should walk. If for planted

φυτοὶ γεγόναμεν τῷ ὁμοιωματί τῷ θανάτου
together we have become in the likeness of the death
αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσομεθα·
of him, certainly also of the resurrection we shall be.

⁶ τοῦτο γινώσκοντες, ὅτι ὁ παλαιὸς ἡμῶν ἀνθρώ-
this knowing, that the old of us man
πος συνεσταυρώθη, ἵνα καταργηθῇ τὸ
was crucified with, that might be rendered powerless the

σῶμα τῆς ἁμαρτίας, τοῦ μηκέτι δουλεῖν ἡμᾶς
body of the sin, of the no longer to be enslaved as
τῇ ἁμαρτίᾳ. ⁷ ὁ γὰρ ἀπὸ τῶν νεκρῶν δεικνύεται ἀπο-
in the sin; he for having died has been justified from

τῆς ἁμαρτίας. ⁸ Εἰ δὲ ἀπεθανομεν σὺν Χριστῷ,
the sin. If but we died with Anointed,
πιστευομεν, ὅτι καὶ σὺ ζήσεται αὐτῷ, ⁹ εἰδότες,
we believe, that also we shall live with him, knowing,

ὅτι Χριστὸς ἐνεβρίσθη ἐκ νεκρῶν, οὐκέτι ἀποθ-
that Anointed having been raised out of dead ones, no longer dies;
νήσκει· θάνατος αὐτοῦ οὐκέτι κυριεύει. ¹⁰ Ὁ
death of him no longer lords over. Which

γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφ' ὅλην
for he died, by the sin he died once for all,
ὃ δὲ ζῇ, ζῇ τῷ θεῷ. ¹¹ Οὕτω καὶ ὑμεῖς
which but he lives, he lives by the God. So also you

λογίζεσθε ἑαυτοὺς νεκροὺς μὲν τῇ ἁμαρτίᾳ,
count yourselves dead ones indeed by the sin,
ζῶντας δὲ τῷ θεῷ, ἐν Χριστῷ Ἰησοῦ.
living ones but by the God, in Anointed Jesus.

¹² Μὴ οὖν βασιλευτω ἡ ἁμαρτία ἐν τῷ
Not therefore let reign the sin, in the
θνητῷ ὑμῶν σώματι, εἰς τὸ ὑπακούειν· ¹³ μὴ δὲ
mortal of you body, in order that to obey; nor

² By no means. How shall we, who have died by SIN, live any longer in it?

³ Or are you ignorant, that [as many as have been immersed into Christ, have been immersed into his DEATH?

⁴ We have therefore been entombed with him by the IMMERSION into that DEATH; that as Christ was raised from the Dead by the GLORY of the FATHER, so also we should walk in a New Life.

⁵ If for if we have been planted together in the LIKENESS of his DEATH, certainly we shall be also in that of his RESURRECTION;

⁶ * knowing this, That our OLD Man was crucified with him, so that the BODY of SIN may be rendered powerless; that we may no longer be ENSLAVED to SIN;

⁷ For THE who DIED has been justified from SIN.

⁸ And if we died with Christ, we believe That we shall also live with him;

⁹ knowing that Christ, having been raised from the Dead, dies no more; Death no longer lords it over him.

¹⁰ For [the death] which he died, he died by SIN once; but [the life] which he lives, he lives by GOD.

¹¹ Thus also do you account yourselves dead indeed by SIN, but living by GOD in the * Anointed Jesus.

¹² Let not SIN, therefore, reign in your MORTAL Body, in order * to OBEY its DESIRES;

¹³ nor present your

* VATICAN MANUSCRIPT.—3. Jesus—omit. DESIRES.

11. Christ Jesus.

12. to OBEY its

1. 2. ver. 11; Rom. vii. 4; Gal. ii. 19; vi. 14. Col. ii. 12. 1. 4. John ii. 11; xi. 40. 24; vi. 14; Eph. iv. 22; Col. iii. 5, 9. 1. 9. Rev. i. 18. 1. 10. Heb. ix. 27. 28. cxi. 133.

1. 3. Col. iii. 3; 1 Pet. v. 24. 1. 4. 1. 5. Phil. iii. 10, 11. 1. 6. Gal. ii. 20; v. 1. 1. 7. 1 Pet. iv. 1. 1. 8. 2 Tim. ii. 11. 1. 9. Gal. ii. 19. 1. 12. Ps. xix. 15;

παριστάνετε τα μέλη ὑμῶν ὅπλα ἀδικίας
present you the members of you weapons of unrighteousness

τῇ ἁμαρτίᾳ· ἀλλὰ παραστήσατε ἑαυτοὺς τῇ
to the sin; but present you yourselves to the

θεῷ, ὡς ἐκ νεκρῶν ζῶντας, καὶ τὰ μέλη ὑμῶν
God, as out of dead ones living, and the members of you

ὅπλα δικαιοσύνης τῷ θεῷ. 14 Ἀμαρτία γὰρ
weapons of righteousness to the God. Sin for

ὑμῶν οὐ κυριεύσει· οὐ γὰρ ἐστε ὑπὸ νόμον,
of you not shall lord over; not for you are under law,

ἀλλ' ὑπὸ χάριν. 15 Τι οὖν; ἁμαρτησομεν, ὅτι
but under favor. What then? shall we sin, because

οὐκ ἐσμεν ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν; Μὴ γε-
not we are under law, but under favor? Not let

νοίτο. 16 Οὐκ οἰδατε, ὅτι ὧ παραστήσατε
it be. Not you know, that to whom you present

ἑαυτοὺς δούλους εἰς ὑπακοήν, δούλοι ἐστε ὧ
yourselves slaves for obedience, slaves you are to whom

ὑπακούετε, ἥτοι ἁμαρτίας εἰς θάνατον, ἢ
you are obedient, whether of sin to death, or

ὑπακοῆς εἰς δικαιοσύνην; 17 Χάρις δὲ τῷ θεῷ,
of obedience to righteousness? Thanks but to the God,

ὅτι ἤτε δούλοι τῆς ἁμαρτίας, ὑπηκούσατε δὲ
that you were slaves of the sin, you obeyed yet

ἐκ καρδίας εἰς ὃν παρεδόθητε τυπὸν διδασχῆς.
from heart into which you were delivered a form of teaching.

18 Ἐλευθερωθέντες δὲ ἀπο τῆς ἁμαρτίας, ἐδου-
Having been freed and from the sin, you were

λώθητε τῇ δικαιοσύνῃ. 19 (Ἀνθρωπίνον λεγῶν,
enslaved to the righteousness. (According to man I speak,

διὰ τὴν ἀσθενείαν τῆς σαρκὸς ὑμῶν.) Ὡς
on account of the weakness of the flesh of you.) As

περ γὰρ παρεστήσατε τὰ μέλη ὑμῶν δούλα τῇ
for you presented the members of you slaves to the

ἀκαθαρσίᾳ καὶ τῇ ανομίᾳ * [εἰς τὴν ανομίαν.]
uncleanliness and to the iniquity [for the iniquity.]

οὕτως νῦν παραστήσατε τὰ μέλη ὑμῶν δούλα τῇ
so now present you the members of you slaves to the

δικαιοσύνῃ εἰς ἁγιασμόν. 20 Ὅτε γὰρ δούλοι
righteousness for sanctification. When for slaves

ἤτε τῆς ἁμαρτίας, ἐλευθεροί ἤτε τῇ δικαιοσύνῃ
you were of the sin, free you were to the righteous-

νῇ. 21 Τίνα οὖν καρπὸν εἶχετε τότε; ἐφ' οἷς
was. What therefore fruit had you then? in the things

νῦν ἐπαισχυνέσθε· τὸ γὰρ τέλος ἐκείνων, θάνα-
now you are ashamed; the for end of those, death.

τος. 22 Νῦν δὲ ἐλευθερωθέντες ἀπο τῆς ἁμαρ-
Now but having been freed from the sin,

τίας, δουλωθέντες δὲ τῷ θεῷ, ἔχετε τὸν καρ-
having been enslaved and to the God, you have the fruit

MEMBERS to SIN, as In-
struments of Iniquity;
but I present yourselves to
God, as if alive from the
Dead, and your Members
to God, as Instruments of
Righteousness.

14 For SIN shall not
lord it over You; for you
are not under Law, but
under Favor.

15 What then? Should
we sin, because we are
not under Law, but under
Favor? By no means.

16 Do you not know,
That I to whom you pre-
sent yourselves Slaves for
Obedience, his Slaves you
are to whom you are obe-
dient, whether of Sin to
Death, or of Obedience to
Righteousness?

17 But thanks to God,
That though you were
Slaves of SIN, yet you
obeyed from the Heart
that Mould of Instruc-
tion into which you were
delivered;

18 and, I having been
emancipated from SIN, you
became subservient to
RIGHTEOUSNESS.

19 (I speak humanly,
because of the WEAKNESS
of your FLESH;) for as
you presented your MEM-
BERS enslaved to IMPI-
RITY and INIQUITY, so
now present your MEM-
BERS bound to RIGHTE-
OUSNESS for Sanctification.

20 For when you were
Slaves of SIN, you were
free as to RIGHTEOUS-
NESS.

21 What Fruit, there-
fore, had you at that time
in things of which you are
now ashamed? I for the
END of those things is
Death.

22 But now, having
been emancipated from
SIN, and having become
bound to God, you have

* VATICAN MANUSCRIPT.—13. as if alive.
10. for the INIQUITY—omit.

13. Members.

15. Should we sin.

† 13. Rom. vii. 5; Col. iii. 5; James iv. 1.
† 14. Rom. vii. 4, 6; viii. 2; Gal. v. 18.
John viii. 34; 2 Pet. ii. 19.
Gal. v. 1; 1 Pet. ii. 16.

† 13. Rom. xii. 1; 1 Pet. ii. 24; iv. 2.
† 15. 1 Cor. ix. 21.

† 10. Matt. vi. 24;
† 18. John viii. 32; 1 Cor. vii. 22.

† 17. 2 Tim. i. 13.
† 21. Rom. i. 32.

πυν ἡμῶν εἰς ἀγιασμόν· το δε τέλος, ζῶν αἰ-
 of you in sanctification; the and end, life age-
 νιον. 23 Τα γὰρ ὀψωνία τῆς ἁμαρτίας, θάνατος·
 lasting. The for wages of the sin, death;
 το δε χάρισμα του θεου, ζῶν αἰώνιος ἐν Χριστῷ
 the but gracious gift of the God, life age-lasting in an Anointed
 Ἰησοῦ τῷ κυρίῳ ἡμῶν.
 Jesus the Lord of us.

ΚΕΦ. Ζ'. 7.

1 Ἡ ἀγνοεῖτε, ἀδελφοί, (γινώσκουσι γὰρ
 Or are you ignorant, brethren, (to those knowing for
 νομον λαλῶ,) ὅτι ὁ νομος κυριεῖ τοῦ ἀνθρώ-
 law I speak;) that the law lord over the man,
 που, ἐφ' ὅσον χρόνον ζῇ; 2 Ἡ γὰρ ὑπάνδρος
 for as long as a time he lives? The for bound to a man
 γυνὴ τῷ ζῶντι ἀνδρὶ δεδεται νομῷ· εἰν δε ἀπο-
 woman to the living husband is bound by law; if but may
 θανῇ ὁ ἀνὴρ, κατηργεῖται ἀπο τοῦ νομοῦ τοῦ
 die the husband, she is freed from the law of the
 ἀνδρός. 3 Ἀρα οὖν ζῶντος τοῦ ἀνδρός μοιχαλὶς χρῆ-
 husband. So then living the husband an adulteress she will
 ματίζει, εἰν γενηται ἀνδρὶ ἑτέρῳ· εἰν δε ἀποθα-
 be called, if she should be to a man another; if but should
 νῇ ὁ ἀνὴρ, ἐλευθερεῖται ἀπο νομοῦ, τοῦ μὴ
 die the husband, free she is from law, of the not
 εἶναι αὐτὴν μοιχαλὶδα, γενομένην ἀνδρὶ ἑτέρῳ.
 to be her an adulteress, having become to a man another.
 4 Ὡστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε
 Therefore, brethren of me, also you were put to death
 τῷ νομῷ διὰ τοῦ σώματος τοῦ Χριστοῦ, εἰς το
 by the law through the body of the Anointed, in order that
 γενεσθαι ὑμᾶς ἑτέρῳ, τῷ ἐκ νεκρῶν ἐγερθεν-
 to become you to another, to him out of dead ones having been
 τι, ἵνα καρποφορήσωμεν τῷ θεῷ. 5 Ὅτε γὰρ
 raised, so that we should bring forth fruit to the God. When for
 ἦμεν ἐν τῇ σαρκί, τὰ παθήματα τῶν ἁμαρτιῶν,
 we were in the flesh, the passions of the sins,
 τὰ διὰ τοῦ νομοῦ, ἐνῆργεῖτο ἐν τοῖς μέλεσιν
 those through the law, worked in the members
 ἡμῶν, εἰς τὸ καρποφορῆσαι τῷ θανάτῳ. 6 Νυνὶ
 of us, in order what to bring forth fruit to the death. Now
 δε κατηργηθῆμεν ἀπο τοῦ νομοῦ, ἀποθανόντες,
 but we were freed from the law, having died,
 ἐν ᾧ κατειχομεθα· ὥστε δουλεύειν ἡμᾶς ἐν
 in which we were held; so that to serve us in
 καινότητι πνεύματος, καὶ οὐ παλαιότητι γραμ-
 newness of spirit, and not in oldness of let-
 ματος. 7 Τι οὖν ἐροῦμεν; ὁ νομος ἁμαρτία;
 ter. What then shall we say? the law sin?

your FRUIT in Sanctifica-
 tion, and the END aionian
 Life.

23 For † the WAGES of
 SIN is Death; † but the
 GRACIOUS GIFT of GOD is
 aionian Life, by the Anoint-
 ed Jesus, our LORD.

CHAPTER VII.

1 Are you ignorant,
 Brethren, (for I am speak-
 ing to those who are ac-
 quainted with Law,) That
 the LAW controls a MAN
 for as long a Time as he
 lives?

2 Hence † the MARRIED
 Woman is bound by Law
 to the LIVING Husband;
 but if the HUSBAND die,
 she is released from the
 LAW of the HUSBAND.

3 So then, † while the
 HUSBAND is living, she
 will be declared an Adul-
 teress, if she belong to
 another Man; but if the
 HUSBAND die, she is free
 from the LAW; so that she
 is not an Adulteress,
 though she belong to ano-
 ther Man.

4 Therefore, my Breth-
 ren, you also were † put
 to death by the LAW,
 through the BODY of the
 ANOINTED one, in order
 that you may BELONG to
 another,—to HIM who
 was RAISED from the
 Dead, that we should
 † bring forth fruit to GOD.

5 For when we were in
 the FLESH, those SINFUL
 PASSIONS, which were
 through the LAW, † worked
 in our MEMBERS † to BRING
 FORTH FRUIT to DEATH.

6 But now, having died,
 we are released from the
 LAW, by which we were
 held; so that we may
 serve † in Newness of
 Spirit, and not in Oldness
 of Letter.

7 What then shall we
 say? Is the LAW Sin? By

1 28. Gen. ii. 17; Rom. v. 12; James i. 15.

2 1 Cor. vii. 29.

3 4. Gal. ii. 14.

4 James i. 15.

1 3. Matt. v. 32.

4. Gal. v. 22.

6. Rom. ii. 29; 2 Cor. iii. 6.

1 23. Rom. ii. 7; v. 17, 21; 1 Pet. i. 4.

4. Rom. viii. 2; Gal. ii. 10; v. 18; Eph. ii.

5. Rom. vi. 21; Gal. v. 19.

Μη γένοιτο· ἀλλὰ τὴν ἁμαρτίαν οὐκ ἐγνων, εἰ
Not let it be; but the sin not I knew, if
μὴ διὰ νομοῦ· τὴν τε γὰρ ἐπιθυμίαν οὐκ ᾔδειν,
not through law; the even for strong desire not I knew,
εἰ μὴ ὁ νόμος ἐλέγεν· Οὐκ ἐπιθυμήσεις.
if not the law said; Not thou shalt lust.

* Ἀφορμὴν δὲ λαβούσα ἡ ἁμαρτία, διὰ τῆς ἐν-
Opportunity and having taken the sin, through the com-
τολής κατεργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν·
mandment worked out in me all strong desire;
χωρὶς γὰρ νομοῦ ἁμαρτία νεκρά. 9 Ἐγὼ δὲ
apart from for law sin dead. 9 I and
ἔζων χωρὶς νομοῦ ποτε· ἐλθούσης δὲ τῆς
was alive apart from law then; having come but the
ἐντολῆς, ἡ ἁμαρτία ἀνέζησεν, ἐγὼ δὲ ἀπεθα-
commandment, the sin lived again, I and died;
νον· 10 καὶ εὑρέθη μοι ἡ ἐντολὴ ἡ εἰς ζωὴν,
and was found by me the commandment that for life,

αὕτη εἰς θάνατον. 11 Ἡ γὰρ ἁμαρτία ἀφορμὴν
came for death. The for sin opportunity
λαβούσα, διὰ τῆς ἐντολῆς ἐξηπάτησε με,
having taken, through the commandment deceived me,
καὶ δι' αὐτῆς ἀπέκτεινεν. 12 Ὡστε ὁ μὲν
and through it killed. So that the indeed
νόμος ἅγιος, καὶ ἡ ἐντολὴ ἁγία καὶ δίκαια καὶ
law holy, and the commandment holy and just and
ἀγαθὴ. 13 Τὸ οὖν ἀγαθὸν, ἐμοὶ γέγονε θάνατος;
good. That then good thing, to me has become death;

Μη γένοιτο· ἀλλὰ ἡ ἁμαρτία· ἵνα φανῇ
Not let it be; but the sin, so that it might appear
ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη
sin, through the good to me working out

θάνατον, ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτω-
death, so that might become in excess a sinner
λος ἡ ἁμαρτία διὰ τῆς ἐντολῆς. 14 Οἷσμεν
the sin through the commandment. We know

γὰρ, ὅτι ὁ νόμος πνευματικὸς ἐστίν· ἐγὼ δὲ
for, that the law spiritual is; I but
σαρκινὸς εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν.
fleshly am, having been sold under the sin.

15 Ὁ γὰρ κατεργάζομαι, οὐ γινώσκω· οὐ γὰρ ὁ
What for I work out, not I know; not for what
θέλω, τοῦτο πράσσω· ἀλλ' ὁ μισῶ, τοῦτο
I wish, this I practise; but what I hate, this

ποιῶ. 16 Εἰ δὲ ὁ οὐ θέλω, τοῦτο ποιῶ, συμ-
I do If but what not I wish, this I do, I as-
φῶμι τῷ νόμῳ, ὅτι καλὸς. 17 Νυνὶ δὲ οὐκέτι
sent to the law, that excellent. Now but no longer

ἐγὼ κατεργάζομαι αὐτό, ἀλλ' ἡ οἰκουσα ἐν
I work out it, but the dwelling in

no means. Indeed, † I did not know sin except through Law; for even strong desire I had not known, if the LAW had not said, † "Thou shalt not covet."

8 But sin having taken Opportunity, through the COMMANDMENT, worked in me All Strong desire. † Apart from Law, how- ever, Sin is dead;

9 and I was formerly living apart from Law; but the COMMANDMENT having come, sin lived again, and I died;

10 and THAT COMMAND- MENT intended † for Life, the same was found by me for Death.

11 For sin having taken Opportunity, through the COMMANDMENT, deceived me, and through it killed me.

12 And so the LAW in- deed is holy, and the COM- MANDMENT holy, and just, and good.

13 That good thing, then, has become Death to me? By no means, but SIN has; that Sin might be manifest, through that good thing producing Death to me; so that SIN, through the COMMAND- MENT, might become an exceedingly great Sinner.

14 Besides, we know That the LAW is spiritual; but I am fleshly, † having been sold under sin.

16 For what I work out, I do not approve; since I do not practise † what I desire; but what I hate, this I do.

16 But if what I desire not, this I do, I assent to the LAW, That it is excel- lent;

17 and now, no longer I am working it out, but the SIN * DWELLING in me.

* VATICAN MANUSCRIPT.—17. INDWELLETH IN ME.

† 7. Rom. iii. 20.

17. Exod. xx. 17, Deut. v. 21; Acts x. 38; Rom. xiii. 9.

† 8. 1 Cor. xv. 56.

† 10. Lev. xviii. 5; Ezek. xx. 11, 13, 21; 2 Cor. iii. 7.

† 12. Psal.

xc. 8; exil. 88, 137; 1 Tim. i. 8.

Gal. v. 17.

† 14. 1 Kings xxi. 20, 25; 2 Kings xvii. 17.

† 15

εμοι ἁμαρτια. ¹⁸ Οἶδα γαρ, ὅτι οὐκ οἰκεῖ ἐν
me sin. I know for, that not dwells in
εμοι, τούτ' ἐστὶν ἐν τῇ σαρκὶ μου, ἀγαθόν· τὸ
me, this is in the flesh of me, a good thing; the

γαρ θελεῖν παρακεῖται μοι, τὸ δὲ κατεργαζεσθαι
for to will is present. with me, the but to work out

τὸ καλόν, οὐχ εὕρισκω. ¹⁹ Οὐ γὰρ ὁ θελῶ,
the excellent, not I know. Not for what I wish,

ποῖα ἀγαθόν· ἀλλ' ὁ οὐ θελῶ κακόν, τούτο
I do a good thing; but what not I wish an evil thing, this

πρασσω. ²⁰ Εἰ δὲ ὁ οὐ θελῶ * [ἐγώ,] τούτο
I practise. If but what not wish [I,] this

ποῖω, οὐκετι ἐγὼ κατεργάζομαι αὐτό, ἀλλ' ἡ
I do, no longer I work out it, but the

οἰκουσα ἐν εμοι ἁμαρτια. ²¹ Εὕρισκω ἀρα τὸν
dwelling in me sin. I find therefore the

νόμον τῷ θελοντὶ ἐμοὶ ποιεῖν τὸ καλόν, ὅτι
law in the wishing to me to do the excellent, because

εμοὶ τὸ κακόν παρακεῖται. ²² Συνηδομαι γὰρ
with me the evil thing lies near. I am pleased for

τῷ νόμῳ τοῦ θεοῦ κατὰ τὸν ἐσω ἄνθρωπον·
with the law of the God according to the inside man;

²³ Βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσι μου
I see but another law in the members of me

ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοῦ μου, καὶ
warring against the law of the mind of me, and

αἰχμαλωτίζοντά με τῷ νόμῳ τῆς ἁμαρτίας τῷ
making a captive unto the law of the sin to that

ὄντι ἐν τοῖς μέλεσι μου. ²⁴ Ταλαίπωρος ἐγώ
existing in the members of me. Wretched I

ἄνθρωπος· τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ
man; who me will rescue from the body of the

θανάτου τούτου; ²⁵ Εὐχαριστῶ τῷ θεῷ διὰ
death this? I thank the God by means of

Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν. Ἀρα οὖν
Jesus Anointed of the Lord of us. So then

αὐτὸς ἐγὼ τῷ μὲν νοί δουλεύω νόμῳ θεοῦ·
myself I with the indeed mind am in servitude to a law of God;

τῇ δὲ σαρκὶ, νόμῳ ἁμαρτίας. ΚΕΦ. η'. 8.
with the but flesh, to a law of sin.

¹ Οὐδὲν ἀρα νῦν κατακρίμα τοῖς ἐν Χριστῷ
No therefore now condemnation to those in an Anointed

Ἰησοῦ. ² Ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς
Jesus. The for law of the spirit of the life

ἐν Χριστῷ Ἰησοῦ, ἠλευθέρωσε με ἀπο τοῦ
by an Anointed Jesus, freed me from the

νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου. ³ Τὸ γὰρ
law of the sin and of the death. The for

¹⁸ For I know That \ddagger in me, that is, in my FLESH, there dwells no good thing; for to DESIRE is present with me, but to WORK OUT WHAT is EXCELLENT I find not.

¹⁹ For I do not the good which I desire, but the evil which I desire not, this I practise.

²⁰ But if what I desire not, this I do, I no longer work it out, but the SIN DWELLING in me.

²¹ I find therefore this LAW, when I am willing to do RIGHT, That the WRONG lies near me.

²² For I am pleased with the LAW of * God according \ddagger to the INWARD Man;

²³ but \ddagger I perceive Another LAW in \ddagger my MEMBERS, warring against the LAW of my MIND, and making me a captive to THAT LAW of SIN EXISTING in my MEMBERS.

²⁴ Wretched Man that I am! who will rescue Me from \ddagger this BODY of DEATH?

²⁵ * \ddagger Thanks to God, by means of Jesus Christ, our LORD. Consequently, then, indeed, if myself, by the MIND, am in subjection to the Law of God, but by the FLESH to the Law of Sin.

CHAPTER VIII.

¹ There is then NO Condemnation now to THOSE in the Anointed Jesus;

² for \ddagger the LAW of the SPIRIT of LIFE by the Anointed Jesus, liberated * me from the LAW of SIN and of DEATH.

* VATICAN MANUSCRIPT.—20. 1—omit. 2. thee.

22. the MIND.

25. Thanks to God.

\ddagger 24. There seems to be here an allusion to an ancient custom of certain tyrants, who bound a dead body to a living man, and obliged him to carry it about, till the contagion from the putrid mass took away his life.—Clarke.

\ddagger 18. Gen. vi. 5; viii. 21.

\ddagger 22. 2 Cor. iv. 16; Eph. iii. 16; Col. iii. 9, 10.

\ddagger 23.

Gal. v. 17

\ddagger 23. Rom. v. 13, 16

\ddagger 25. 1 Cor. xv. 57.

\ddagger 2. John viii. 23

Rom. vi. 18, 22; Gal. ii. 19; y. 1.

ἀδυνατῶν τοῦ νομοῦ, ἐν ᾧ ἡσθenei δια τῆς
inability of the law, in that it was weak through the
σάρκος, ὁ θεὸς τοῦ ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοί-
flesh, the God the of himself son having sent in a form
ωματι σάρκος ἁμαρτίας, καὶ περὶ ἁμαρτίας,
of flesh of sin, and on account of sin,

κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί· ἵνα το
condemned the sin in the flesh; so that the
δικαιοσύνη τοῦ νομοῦ πληρωθῇ ἐν ἡμῖν, τοῖς μὴ
righteousness of the law might be fulfilled by us, by those not

κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ
according to flesh walking, but according to
πνεῦμα. ⁵Οἱ γὰρ κατὰ σάρκα ὄντες, τὰ
spirit. Those for according to flesh being, the things

τῆς σαρκὸς φρονοῦσιν· οἱ δὲ κατὰ πνεῦμα,
of the flesh are minding; those but according to spirit,
τὰ τοῦ πνεύματος. ⁶Τὸ γὰρ φρονῆμα τῆς
the things of the spirit. The for mind of the

σαρκὸς, θάνατος· τὸ δὲ φρονῆμα τοῦ πνεύμα-
flesh, death, the but mind of the spirit,

τος, ζωὴ καὶ εἰρήνη. ⁷Διότι τὸ φρονῆμα τῆς
life and peace. Because the mind of the

σαρκὸς, ἐχθρὰ εἰς θεόν· τῷ γὰρ νόμῳ τοῦ θεοῦ
flesh, enmity to God; to the for law of the God

οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύναται· ⁸οἱ δὲ ἐν
not it is subject, neither for it is able; those and in

σαρκὶ ὄντες, θεῷ ἀρεσάι οὐ δύνανται. ⁹Ἕμεῖς
flesh being, to God to be pleasing not they are able. You

δὲ οὐκ ἐστε ἐν σαρκί, ἀλλ' ἐν πνεύματι, εἴπερ
but not are in flesh, but in spirit, if indeed

πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. Εἰ δὲ τις πνεῦμα
spirit of God dwells in you. It and any one spirit

Χριστοῦ οὐκ ἐχει, οὗτος οὐκ ἐστὶν αὐτοῦ.
of an Anointed one not has, he not is of him.

¹⁰Εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν
If but an Anointed in you, the indeed body dead

δι' ἁμαρτίαν· τὸ δὲ πνεῦμα ζωὴ δὲ α
with respect to sin; the but spirit life with respect to

δικαιοσύνην. ¹¹Εἰ δὲ τὸ πνεῦμα τοῦ ἐγὼ ἔχα-
righteousness. If but the spirit of him having raised

τος Ἰησοῦ ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὃ ἐγεί-
up Jesus out of dead ones dwells in you, he having

ρας τὸν Χριστὸν ἐκ νεκρῶν, ζωοποιήσει καὶ
raised the Anointed out of dead ones, will make alive also

τὰ θνητὰ σώματα ὑμῶν, διὰ τὸ ἐνοικεῖν αὐτοῦ
the mortal bodies of you, through the indwelling of him

πνεῦμα ἐν ὑμῖν.
spirit in you.

¹²Αρα οὖν, ἀδελφοί, ὀφείλεται εἶμεν οὐ τῇ
So then, brethren, debtors we are not to the

σαρκί, τοῦ κατὰ σάρκα ζῆν. ¹³Εἰ γὰρ
flesh, of the according to flesh to live. If for

3 For [what was IM-
POSSIBLE for the LAW, in
that it was weak through
the FLESH,] GOD, having
sent his own Son in a
Form of the Flesh of Sin,
even [by an offering] for
Sin, condemned SIN in the
FLESH;

4 so that the RIGHTE-
OUSNESS of the LAW may
be fulfilled by US, who are
WALKING, not according
to Flesh, but according to
Spirit.

5 For [THOSE who
LIVE according to Flesh,
or minding the THINGS
of the FLESH; but THOSE
who live according to
Spirit,] the THINGS of the
FLESH.

6 [For the MIND of the
FLESH is Death; but the
MIND of the SPIRIT is Life
and Peace.

7 Because the MIND of
the FLESH is [Enmity to
God; for to the LAW of
God it is not subject-
nor, indeed, can it be.

8 THOSE, then, who
ARE in a Sensual state, are
unable to please God.

9 But you are not Sen-
sual, but Spiritual, because
[the Spirit of God dwells
in you. But if any one
possess not [the Spirit of
Christ, he is not of him.

1. And if Christ be in
you, the BODY indeed is
dead as to Sin: but the
SPIRIT [Life as to Right-
eousness.

1. And if the SPIRIT [of
HIM who RAISED Jesus
from the Dead] dwell in
you, [HE who RAISED
Christ from the Dead,
will also make alive your
MORTAL Bodies, through
the INDWELLING of His
Spirit within you.

12 [So then, Brethren,
we are not Debtors to the
FLESH, to live according
to the Flesh.

* VATICAN MANUSCRIPT.—11. Christ.

1 3. Acts xiii. 30; Rom. iii. 20; Heb. vii. 18, 10; x. 1, 2, 10, 14.
Cor. v. 21. 1 b. John ii. 6; 1 Cor. ii. 14. 1 5. Gal. v. 22, 23.
21; ver. 13; Gal. vi. 8. 1 7. James iv. 4. 1 7. 1 Cor. ii. 14.
16; vi. 10. 1 9. Gal. iv. 6; Phil. i. 10. 1 11. Acts ii. 24. 1 11. Rom. vi. 4.
6, 1 Cor. vi. 14, 2 Cor. iv. 14. Eph. ii. 5. 1 12. Rom. vi. 7, 14.

1 3. Gal. iii. 13; 9
1 6. Rom. vi.
1 6. 1 Cor. ii.
1 11. Rom. vi. 4.

κατα σαρκα ζητε, μελλετε αποθνησκειν· ει
according to flesh you live, you are about to die; if

δε πνευματι τας πραξεις του σωματος θανα-
but by spirit the practices of the body you put

τουτε, ζησεσθε. ¹⁴ Οτι γαρ πνευματι θεου
to death, you shall live. As many as for by spirit of God

αγουνται, ουτοι εισιν υιοι θεου. ¹⁵ Ου γαρ ελα-
are led, these are sons of God. Not for you

βετε πνευμα δουλειας παλιν εις φοβον, αλλ
received a spirit of bondage back to fear, but

ελαβετε πνευμα υιοθεσιας, εν ᾧ κραζομεν·
you received a spirit of sonship, by which we cry;

Αββα, ὁ πατηρ. ¹⁶ Αυτο το πνευμα συμμαρτυ-
Abba, the father. Itself the spirit testifies toge-

ρει τῷ πνευματι ἡμων, ὅτι εσμεν τέκνα θεου.
ther with the spirit of us, that we are children of God.

¹⁷ Ει δε τέκνα, και κληρονομοι· κληρονομοι μεν
If and children, also heirs; heirs indeed

θεου, συγκαληρονομοι δε Χριστου· ειπερ συμ-
of God, joint-heirs and of an Anointed; if indeed we suf-

πασχομεν, ινα και συνδοξασθῃμεν. ¹⁸ Λογιζο-
fer with, so that also we may be glorified with. I reckon

μαι γαρ, ὅτι ουκ αζια τα παθηματα του νυν
for, that not comparable the sufferings of the now

καιρου προς την μελλουσαν δοξαν αποκαλυφθη-
season with the being about glory to be revealed

ναι εις ἡμας. ¹⁹ Ἡ γαρ αποκαταδοκια της κτι-
in us. The for earnest desire of the crea-

σεως την αποκαλυψιν των υιων του θεου απεκ-
tion the revelation of the sons of the God looks

δεχεται. ²⁰ Τη γαρ ματαιοτητι ἡ κτισις
r.r. To the for vanity the creation

ὑπεται, (νυχ ἐκουσα, αλλα δια τον ὑποτα-
was placed under, (not voluntarily, but through him having

ξαντα.) ἐπ' ἐλπιδι, ²¹ ὅτι και αυτη ἡ κτισις
placed under,) in hope, that even itself the creation

ελευθερωθησεται απο της δουλειας της φθορας
will be freed from the bondage of the corruption

εις την ελευθεριαν της δοξης των τεκνων του
into the freedom of the glory of the children of the

θεου. ²² Οιδαμεν γαρ, ὅτι πασα ἡ κτισις συσ-
God. We know for, that all the creation groans

τεναζει και συνωδινει αχρι του νυν. ²³ ου μονον
together and travails together till the now; not only

¹³ For †if you live ac-
cording to the Flesh, you
are about to die; but if,
by the Spirit, you put to
death the DEEDS of the
body, you shall live;

¹⁴ because †as many as
are guided by God's Spirit,
these are Sons of God.

¹⁵ † For you did not re-
ceive a Slavish Spirit back
again for †fear; but you
received †a Spirit of Son-
ship, by which we cry.
† "Abba! FATHER!"

¹⁶ † THE SPIRIT itself!
testifies together with our
SPIRIT, that we are Chil-
dren of God.

¹⁷ And if Children, also
Heirs; † heirs, indeed, of
God, and Joint-heirs with
Christ; † if indeed, we suf-
fer together, so that we
may be also glorified toge-
ther.

¹⁸ For I consider That
† the SUFFERINGS of the
PRESENT Time, as un-
worthy of Comparison with
the FUTURE GLORY to be
revealed in us.

¹⁹ Indeed, † the EAR-
NEST EXPECTATION of the
† CREATION longs for the
REVELATION of the SONS
of God.

²⁰ For † the CREATION
was made subject to
FRAILTY, (not voluntarily,
but by HIM who PLACED
it UNDER;)

²¹ in Hope That even
the CREATION itself will
be emancipated from the
SLAVERY of CORRUPTION,
into the FREEDOM of the
GLORY of the CHILDREN
of God.

²² For we know That
the Whole CREATION
groans together and trav-
ails in pain together till the
PRESENT time.

† 19, 20, 21, 22. *Ktisis*, creation, has the same signification here as in Mark xvi. 15; "Pro-
claim the GLAD TIDINGS to the Whole CREATION," that is, *all mankind*; and also Col. i. 23,
where a similar phrase occurs. That the brute and inanimate creation is not here spoken
of, but mankind, is evident from the hope of emancipation from the "SLAVERY of corrup-
tion" held out in the 21st verse, and the contrast introduced in the 23rd verse, between
the *ktisis* and those "possessing the FIRST-FRUIT of the SPIRIT."

† 13. Gal. vi. 8. † 13. Eph. iv. 22; Col. iii. 5. † 14. Gal. v. 13. † 15. 1
Cor. ii. 12; Heb. ii. 15. † 15. 2 Tim. i. 7; 1 John iv. 13. † 15. Gal. iv. 5, 6.
† 15. Mark xiv. 30. † 10. 2 Cor. i. 22; v. 5; Eph. i. 13; v. 30. † 17. Gal. iii. 29;
iv. 7. † 17. Acts xiv. 22; Phil. i. 20; 2 Tim. ii. 11, 12. † 18. 2 Cor. iv. 7; 1 Pet.
i. 6, 7; iv. 13. † 19. 1 John iii. 2. † 20. Gen. iii. 10.

δε, αλλα και αυτοι την απαρχην του πνευματος
and, but also ourselves the first-fruit of the spirit
εχοντες, και * [ημεις] αυτοι εν εαυτοις στενα-
having, and [we] ourselves in ourselves groan,
ζομεν, υιοθεσιαν απεκδεχομενοι, την απολυτρω-
a sonship looking for, the redemption

σιν του σωματος ημων. 24 Τη γαρ ελπιδι εσω-
of the body of us, By the for hope we

θημεν. Ελπις δε βλεπομενη, ουκ εστιν ελπις·
were saved. A hope but being seen, not is a hope;

ο γαρ βλεπει τις, τι * [και] ελπιζει; 25 Ει δε
what for sees one, why [also] hopes? If but

δ ου βλεπομεν, ελπιζομεν, δι' υπομονης
what not we see, we hope, with patience

απεκδεχομεθα. 26 Ὡσαυτως δε και το πνευμα
we wait. In like manner and also the spirit

συναντιλαμβανεται τας ασθενειαις ημων· το
helps the weaknesses of us; the

γαρ τι προσευξομεθα καθο δει, ουκ οιδαμεν,
for what we should pray as it behooves, not we know,

αλλ' αυτο το πνευμα υπερεντυγχανει * [υπερ
but itself the spirit intercedes [on behalf

ημων] στεναγμοις αλαλητοις. 27 Ὁ δε ερευ-
of us] with groans unspoken. He but search-

ων τας καρδιας, οιδε τι το φρονημα του
ing the hearts, knows what the mind of the

πνευματος, οτι κατα θεον εντυγχανει υπερ
spirit, because according to God it intercedes on behalf

αγιων.
of holy ones.

28 Οιδαμεν δε, οτι τοις αγαπωσι τον θεον
We know and, that to those who love the God

παντα συνεργει εις αγαθον, τοις κατα προ-
all things work together for good, to those according to a pur-

θεσιν κλητοις ουσιν. 29 Ὅτι οὗς προεγνω, και
poor called being. Because whom he foreknew, also

προωρισε συμμορφους της εικονος του υιου
he before marked out copies of the likeness of the son

αυτου εις το ειναι αυτον πρωτοτοκον· ο πολ-
of himself for the to be him a first-born among many

λοις αδελφοις. 30 Οὗς δε προωρισε, τουτους
brethren. Whom and he before marked out, those

και εκαλεσε· και οὗς εκαλεσε, τουτους και
also he called; and whom he called, those also

εδικαιωσεν οὗς δε εδικαιωσε, τουτους και
he justified, whom and he justified, those also

εδοξατε. 31 Τι ουν ερουμεν προς ταυτα· Ει
he glorified. What then shall we say to these things? If

ο θεος υπερ ημων, τις καθ' ημων· 32 Ὡστε
the God on behalf of us, who against us? Who indeed

του ιδιου υιου ουκ εφεισατο, αλλ' υπερ ημων
of the own son not spared, but on behalf of us

23 And not only it, but ourselves also, possessing the FIRST-FRUIT of the SPIRIT; even we ourselves groan within ourselves, waiting for Sonship,—the REDEMPTION of our BODY.

24 For we were saved by the HOPE; ‡ but a HOPE which is seen is not HOPE; for why does any one hope for what he sees?

25 But if we hope for what we do not see, we wait for it with Patience.

26 And in like manner also the SPIRIT assists our WEAKNESS; for we do not know WHAT we should pray for as we ought; but ‡ the SPIRIT itself intercedes with unspoken groans.

27 and HE WHO SEARCHES the HEARTS, knows what is the MIND of the SPIRIT, Because ‡ according to God it intercedes on behalf of Saints.

28 And we know That * all things work together for good to THOSE who LOVE GOD.—to THOSE BEING INVITED according to a Purpose;

29 because those whom he foreknew, he also predestined to be Copies of the LIKENESS of his SON, for him to BE ‡ a First-born among Many Brethren;

30 and those whom he predestined, he also invited; and whom he invited, those he also justified; and whom he justified, those he also glorified.

31 What shall we say, then, to these things? Since GOD is for us, who can be against us?

32 Surely he who spared not his OWN Son, ‡ but de-

* VATICAN MANUSCRIPT.—23. we—omit.

24. also—omit.

26. WEAKNESS.

26. on behalf of us—omit.

28. God works all things together for good.

† 33. 2 Cor. v. 5; Eph. i. 14.

† 23. 2 Cor. v. 5, 4.

† 27. Luke xx. 20.

† 23.

Luke xxi. 28; Eph. iv. 30.

† 24. 2 Cor. v. 7; Heb. xi. 1.

† 23. Eph. vi. 18.

† 27.

1 John v. 14.

† 29. Col. i. 15, 18; Heb. i. 9; Rev. i. 5.

† 32. Rom. ix. 25.

παντων παρεδωκεν αυτον πως ουχι και συν
all delivered up him; how not also with
αυτω τα παντα ημιν χαριζεται; 33 Τις
him the things all to us will he graciously give? Who

εγκαλεσει κατα εκλεκτων θεου; Θεος ο
will bring a charge against chosen ones of God? God that

δικαιων; 34 Τις ο κατακρινων; Χριστος ο απο-
justifying? Who he condemning? Anointed that having

θανων; μαλλον δε * [και] εγεγερθεις; ος και
died? still more and [also] having been raised? who also

εστιν εν δεξια του θεου; ος και εντυγχανει
is on right of the God? who and intercedes

υπερ ημων; 35 Τις ημας χωρισει απο της
on behalf of us? Who us will separate from the

αγαπης του Χριστου; Ολιψις; η στενοχωρια;
love of the Anointed? Affliction? or distress?

η διωγμος; η λιμος; η γυμνοτης; η κινδυνος;
or persecution? or famine? or nakedness? or peril?

η μαχαيرا; 35 (καθως γεγραπται: 'Οτι ερεκεν
or sword? (as it has been written; That on account

σου θανατου μεθα ολην την ημεραν ελογισθη-
of thee we are put to death whole the day; we were ac-

μεν ως προβατα σφαγης.) 37 Αλλ' εν τούτοις
counted as sheep of slaughter.) But in these

πασιν υπερνικωμεν δια του αγαπησαντος ημας.
all we more than conquer through the one having loved us.

38 Πεισμαι γαρ. οτι ουτε θανατος ουτε ζωη,
I am persuaded for, that neither death nor life,

ουτε αγγελοι ουτε αρχαι, ουτε ενεστωτα
nor messengers nor principalities, nor things being present

ουτε μελλοντα, ουτε δυναμεις, 39 ουτε
nor things being about to come, nor powers, nor

υψωμα ουτε βαθος, ουτε τις κτισις ετερα δυνη-
height nor depth, nor any creation other will be

σεται ημας χωρισαι απο της αγαπης του θεου,
able us to separate from the love of the God,

της εν Χριστω Ιησου τω κυριω ημων. ΚΕΦ.
of that in Anointed Jesus the Lord of us.

θ'. 9. 1 Αληθειαν λεγω, εν Χριστω ου ψευδο-
Truth I speak, in Anointed; not I utter

μαι, (συμμαρτυρουσης μοι της συνειδησεως
falsehood, (bearing testimony together to me the conscience

μου,) εν πνευματι αγιω 2 οτι λυπη μοι εστι
of me,) in a spirit holy; that grief to me is

μεγαλη, και αδιαλειπτος οδυνη τη καρδια μου.
great, and unceasing anguish in the heart of me.

livered him up on behalf of us all, how will he not with him also graciously give us ALL things?

33 Who will bring an accusation against God's Chosen ones? Will THAT God who JUSTIFIES?

34 Who is HE who CONDEMNS? Will THAT Anointed one who DIED; and, still more, who has been raised; who also is at the Right hand of God, and † who intercedes on our behalf?

35 Who shall separate us from THAT LOVE of * God, which is in the Anointed Jesus? Shall Affliction, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword?

36 (even as it has been written, † "On account of thee we are put to death the Whole DAY; we are accounted as Sheep for Slaughter.")

37 † But in all these things we do more than overcome, through HIM who LOVED us.

38 For I am persuaded that neither Death nor Life; neither Angels nor Principalities; neither Things present nor Things future; nor Powers,

39 nor Height, nor Depth, nor any other thing in Creation, will be able to separate Us from THAT LOVE of GOD, which is in the Anointed Jesus, our LORD.

CHAPTER IX.

1 I † speak the Truth in Christ, I do not speak falsely, my CONSCIENCE co-attesting with me, in a holy Spirit,

2 that I have great Grief and Unceasing Anguish in my HEART,

* Vart. MANUSCRIPT.—34. also—omit.

35. THAT LOVE of God which is in Christ Jesus:

1 34. Heb. vil. 25; ix. 24; 1 John ii. 1.

† 35. Psa. xlii. 22; 1 Cor. xv. 36, 31; 2 Cor.

iv. 11. 1 37. 1 Cor. xv. 57; 2 Cor. ii. 14; 1 John iv. 4; v. 4, 5; Rev. xii. 12.

Rom. i. 9; 2 Cor. i. 23; xi. 31; xii. 10; Gal. i. 20; Phil. i. 8; 1 Tim. ii. 7.

³ *Νυχομην γαρ αὐτος ἐγὼ ἀναθεμα εἶναι ἀπο*
Was wishing for myself I an accursed thing to be from
τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου, τῶν συγ-
the Anointed one on behalf of the brethren of me, of the rela-
γενῶν μου κατὰ σάρκα· ⁴ οἵτινες εἰσιν Ἰσρα-
tives of me according to flesh; who are Isra-
ηλῖται, ὧν ἡ νιοθεσία, καὶ ἡ δόξα, καὶ αἱ δια-
elites, of whom the sonship, and the glory, and the cove-
θήκαι, καὶ ἡ νομοθεσία, καὶ ἡ λατρεία, καὶ αἱ
nants, and the law-giving, and the rites of service, and the
ἐπαγγελίαι, ⁵ ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ
promises, of whom the fathers, and from whom the
Χριστὸς τὸ κατὰ σάρκα, ὁ ὢν ἐπὶ πάντων
Anointed that according to flesh, he being over all
θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας. Ἀμήν.
God worthy of praise into the ages. So be it.
⁶ *Οὐχ οἶον δε, ὅτι ἐκπεπτώκεν ὁ λόγος τοῦ*
Not so as but, that has fallen off the word of the
θεοῦ· οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰσρα-
God, not for all those from Israel, these Isra-
ηλ. ⁷ Οὐδ' ὅτι εἰσὶ σπέρμα Ἀβραὰμ, πάντες
el. Nor because they are seed of Abraham, all
τέκνα, ἀλλ' ἐν Ἰσαὰκ κληθήσεται σοὶ σπέρμα,
children, but in Isaac shall be called to thee a seed,
⁸ *τούτ' ἐστίν, οὐ τα τέκνα τῆς σαρκὸς, ταῦτα*
this is, not the children of the flesh, these
τέκνα τοῦ θεοῦ· ἀλλὰ τὰ τέκνα τῆς ἀπαγγελίας
children of the God; but the children of the promise
λειτουργεῖται εἰς σπέρμα. ⁹ Ἐπαγγελίας γὰρ ὁ
are counted for seed. Of promise for the
λόγος οὗτος· Κατὰ τὸν καιρὸν τούτου ἐλευ-
word this, According to the season this I will
συναί, καὶ ἔσται τῇ Σαρρᾷ υἱός. ¹⁰ Οὐ μόνον
come, and shall be to the Sarah a son. Not only
εἶ, ἀλλὰ καὶ Ῥεβέκκα, ἐξ ἑνὸς κοιτῆν ἐχούσα
and, but also Rebecca, from one conception having
Ἰσαὰκ τοῦ πατρὸς ἡμῶν. ¹¹ Μὴ γὰρ γεννη-
Isaac the father of us. Not yet for they having
θέντων, μὴδε πράξαντων τι ἀγαθὸν ἢ κακόν,
been born, nor having done anything good or bad,
(ἵνα ἡ κατ' ἐκλογὴν προθεσίς τοῦ θεοῦ μὲν,
so that the according to an election purpose of the God might abide,
οὐκ ἐξ ἐργῶν, ἀλλ' ἐκ τοῦ καλοῦντος.) ¹² ἐρρή-
not from works, but from the one calling,) it was
θῇ τῇ Σαρρᾷ· Ὅτι ὁ μείζων δουλεύσει τῷ ἐλαττω-
and to her; That the greater shall be subject to the lesser.

³ on account of my
 BRETHREN, my KINSMEN
 according to the Flesh;
 († for I myself was wish-
 ing to be accursed from
 the ANOINTED one);
⁴ who are Israelites;
 to whom belong † the son-
 ship, and the glory, and
 * the † COVENANTS; and
 the LAW-GIVING, and the
 rites of SERVICE, and † the
 PROMISES;—
⁵ whose are the FA-
 THERS, and † from whom is
 THAT ANOINTED one, ac-
 cording to the Flesh; THE
 who is over all, God blessed
 to the AGES. Amen.
⁶ But not as implying
 that the word of God has
 fallen; for † ALL those
 who are from Israel, these
 are not Israel.
⁷ Nor Because they
 are the Seed of Abraham,
 are they ALL Children; but
 †: In Isaac shall thy Seed
 "be called."
⁸ That is, the CHILD-
 REN of the FLESH, these
 are not of God; but the
 † CHILDREN of the PROM-
 ISE are accounted for the
 Seed.
⁹ For this is the word
 of Promise—†: "According
 to this SEASON I will
 "return, and Sarah shall
 "have a Son."
¹⁰ And not only this,
 but also to † Rebecca, when
 she had conceived twins
 by One,—by Isaac our
 FATHER;
¹¹ (for they not having
 been born, nor having
 done anything good or bad,
 so that God's PURPOSE, as
 to an Election, might
 abide.—not from Works,
 but from HIM who CALLS.)
¹² it was said to her,
 †: "The SUPERIOR shall
 "be subject to the INFE-
 "RIOR,"

* VATICAN MANUSCRIPT.—4. the COVENANT.

† 3. Exod. xxxii. 82. † 4. Exod. iv. 22; Deut. xiv. 1; Jer. xxxi. 9. † 4. Acte
 ii. 25. † 4. Acte xiv. 6. † 5. Luke iii. 23. † 6. John viii. 50; Rom. ii.
 13-20; iv. 12, 16; Gal. vi. 16. † 7. Gen. xxi. 12; Heb. xi. 18. † 8. Gal. iv. 28.
 * Gen. xviii. 10, 14. † 10. Gen. xiv. 21. † 12. Gen. xiv. 28.

13 καθὼς γεγραπται· Τὸν Ἰακὼβ ἠγάπησα, τὸν
as it has been written; The Jacob I loved, the
δε Ἠσαὺ ἐμίσησα. 14 Τι οὖν ἐροῦμεν; μὴ ἀδί-
but Esau I hated. What then shall we say? not injus-
κία παρὰ τῷ θεῷ· Μὴ γένοιτο. 15 Τῷ γάρ
tice with the God? Not let it be. To the for
Μωϋσῆ λέγει· Ἐλεῖσθω ὃν ἀν ἐλεῶ, καὶ ἐκ-
Moses he says; I will pity whom I should pity, and I will
τεριῶσθω ὃν ἀν οἰκτείρω. 16 Ἀρα οὖν οὐ τοῦ
compassionate whom I should compassionate. So then not of the
ῥελοῦτος, οὐδὲ τοῦ τρεχόντος, ἀλλὰ τοῦ ἐλε-
one willing, nor of the one running, but of the pity-
οντος θεοῦ. 17 Λέγει γὰρ ἡ γραφή τῷ Φαραῶ-
ing God. Says for the writing to the Pharaoh;
Ὅτι εἰς αὐτὸ τοῦτο ἐξηγείρα σε, ὅπως ἐνδείξω-
That for same this I raised up thee, that I might
μαί ἐν σοὶ τὴν δύναμιν μου, καὶ ὅπως διαγγέλῃ
show in thee the power of me, and that may be declared
τὸ ὄνομα μου ἐν πάσῃ τῇ γῇ. 18 Ἀρα οὖν ἐν
the name of me in all the earth. So then whom
θελεῖ, ἐλεεῖ· ὃν δὲ θελεῖ, σκληρύνει. 19 Ἔ-
he wills, he pities; whom and he wills, he hardens. Thou wilt say
οὖν μοι· Τι ἐτι μεμφεταί; τῷ *[γὰρ] βουλή-
then to me, Why still does he find fault? to the [for] will
ματι αὐτοῦ τις ἀνθεστῆκε; 20 Μενουνγε, ὦ ἀν-
of him who has been opposed? But indeed, O man,
θρῶπε, σὺ τις εἶ, ὃ ἀνταποκρινόμενος τῷ ὄψῳ;
thou who art, the one answering again to the God?
Μὴ εἶπαι τὸ πλάσμα τῷ πλασαντί· Τι με
Not shall say the thing formed to the one having formed; Why me
ἐποίησας οὕτως; 21 Ἡ οὐκ ἔχει ἐξουσίαν ὁ κερα-
makest thou thus? Or not has authority the potter
μευς τοῦ πηλοῦ, ἐκ τοῦ αὐτοῦ φύραματος ποιη-
of the clay, out of the same mixture to make
σαι, ὃ μὲν εἰς τιμὴν σκευὸς, ὃ δὲ εἰς αἰμιαν;
this indeed for honor a vessel, that and for dishonor?
22 Εἰ δὲ θελὼν ὁ θεὸς ἐνδείξασθαι τὴν ὀργὴν,
If but wishing the God to show the wrath,
καὶ γνωρίσαι τὸ δυνατόν αὐτοῦ, ἠνεγκεν ἐν
and make known the power of himself, bore in
πολλῇ μακροθυμίᾳ σκευὴ ὀργῆς κατηρτισμένα
much long-suffering vessels of wrath having been fitted
εἰς ἀπώλειαν· 23 καὶ ἵνα γνωρίσῃ τὸν πλοῦ-
for destruction; and that he might make known the wealth
τον τῆς δόξης αὐτοῦ ἐπὶ σκευῇ ἐλεους, ἃ
of the glory of himself on vessels of mercy, which

13 even as it has been written, "JACOB I loved, "but ESAU I hated."

14 What shall we say then? Is not injustice with God? By no means.

15 For to MOSES he says, "I will pity whom I should pity, and I will "compassionate whom I "should compassionate."

16 So, then, it is not of the one willing, nor of the one RUNNING, but of GOD who PITIES.

17 Besides, the SCRIPTURE says to PHARAOH; "For this very purpose "I raised thee up, that "I may exhibit in thee "my power, and that my "NAME may be declared "in ALL the EARTH."

18 So, then, whom he pleases, he pities, and whom he pleases, he hardens.

19 Thou wilt then say to me; "Why does he still find fault? for who has resisted his WILL?"

20 But indeed, O Man who art thou REPLYING against GOD? "Shall the THING FORMED say to its MAKER, "Why didst thou make me thus?"

21 Or has not the POTTER Authority over the CLAY, out of the SAME Mixture to make 1 One Vessel for Honor, and Another for Dishonor?

22 But if GOD, wishing to exhibit his INDIGNATION, and to make known his power, did carry with with Much Long-suffering; the Vessels of Wrath; fitted for Destruction;

23 and that he might make known; the RICHES of his GLORY on the Vessels of Mercy, which w r

* VATICAN MANUSCRIPT.—10. For—omit.

† 17. In the Hebrew, the words addressed to Pharaoh literally signify, "I have made thee to stand;" accordingly, they are translated by the LXX, "For the sake of this," namely, of showing my power, "thou hast been preserved." The apostle's translation of this passage, "For this very purpose I raised thee up," does not alter its meaning.—Macknight.

† 13. Mal. i. 2, 3. † 15. Exod. xxxiii. 19. † 17. Exod. ix. 10. † 20. Isa. xlv. 9. † 21. Prov. xvi. 4; Jer. xviii. 6. † 22. 1 Thess. v. 9. † 23. Rom. ii. 4; Eph. i. 7; Col. i. 27.

προητοίμασεν εἰς δόξαν· ²⁴ οὓς καὶ ἐκάλεσεν
 were previously prepared for glory; whom even he called
 ἡμᾶς, οὐ μόνον ἐξ Ἰουδαίων, ἀλλὰ καὶ ἐξ ἐθνῶν·
 us, not only from of Jews, but also from of Gentiles;
²⁵ ὡς καὶ ἐν τῷ Ὠσηε λέγει· Καλέσω τὸν οὐ
 as also in the Hosea he says; I will call that not
 λαὸν μου, λαὸν μου· καὶ τὴν οὐκ ἠγαπημένην,
 a people of me, a people of me; and her not beloved,
 ἠγαπημένην. ²⁶ Καὶ ἐστὶν, ἐν τῷ τόπῳ οὗ ἐρ-
 beloved. And it shall be, in the place where it
 ῥηθῇ * [αὐτοῖς.] Οὐ λαὸς μου ὑμεῖς, ἐκεῖ κλη-
 was said [to them;] Not a people of me you, there they
 ῥησονται υἱοὶ θεοῦ ζῶντος. ²⁷ Ἡσαίας δὲ κρα-
 shall be called sons of God living. Esaias but cries
 ζεῖ ὑπὲρ τοῦ Ἰσραὴλ· Ἐὰν ᾗ ὁ ἀριθμὸς τῶν
 on behalf of the Israel; If should be the number of the
 υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ
 sons of Israel as the sand of the sea, the
 καταλείμμα σωθήσεται. ²⁸ Λογὸν γὰρ συντε-
 remnant shall be saved. An account for he is finish-
 λων καὶ συντεμνῶν ἐν δικαιοσυνῇ· ὅτι λογὸν
 ing and cutting short in righteousness; because an account
 συντεμνόμενον ποιήσει κύριος ἐπὶ τῆς γῆς.
 having been cut short will make a Lord on the earth.
²⁹ Καὶ καθὼς προεῖρηκεν Ἡσαίας· Εἰ μὴ κύριος
 And as before said Esaias, If not Lord
 ἠσάβαθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα
 of hosts left to us a seed, as Sodom
 ἀν' ἐγενήθημεν, καὶ ὡς Γομορρᾶ ἀν' ὁμοιωθῇ-
 we should have become, and as Gomorrah we should have been
 μεν. ³⁰ Τί οὖν ἐροῦμεν; Ὅτι ἐθνη τὰ μὴ
 made like. What then shall we say? That Gentiles those not
 διωκόντα δικαιοσύνην, κατέλαβε δικαιοσύνην,
 pursuing righteousness, laid hold on righteousness,
 δικαιοσύνην δὲ τὴν ἐκ πίστεως· ³¹ Ἰσραὴλ δὲ
 a righteousness even that from faith; Israel but
 διώκων νόμον * [δικαιοσύνης,] εἰς νόμον δι-
 pursuing a law [of righteousness,] to a law of
 καισύνης οὐκ ἐφθάσε. ³² Διὰ τί; Ὅτι οὐκ ἐκ
 righteousness not attained. Why? Because not from
 πίστεως, ἀλλ' ὡς ἐξ ἐργῶν * [νόμου.] Προσ-
 faith, but as were from works [of law.] They
 ἐκρούσαν γὰρ τὴν λίθον τοῦ προσκομματός· ³³ κα-
 struck against the stone of the stumbling; even

† previously prepared for
 Glory;
 † even us, whom he
 called, not only from the
 Jews, but also from the
 Gentiles;
 † as also he says by
 HOSEA, † "I will call
 "THAT which was not my
 "People, 'my People,' and
 "HER who was not be-
 "loved, 'beloved;'
 † "and it shall be, in
 "the PLACE where it was
 "said, 'You are not my
 "People, there they shall
 "be called Sons of the liv-
 "ing God."
 † But Isaiah cries on
 behalf of ISRAEL, † "If the
 "NUMBER of the sons of
 "Israel should be as the
 "SAND of the SEA, † the
 "REMNANT only shall be
 "saved.
 † "For * he is finish-
 "ing and cutting short his
 "Account in Righteous-
 "ness; † Because the Lord
 "will perform a brief Work
 "upon the LAND."
 † And, as Isaiah pre-
 viously said, † "If the
 "Lord of Hosts had not
 "left us a Seed, † we
 "should have become as
 "Sodom, and should have
 "resembled Gomorrah."
 † What then shall we
 say? That those Gentiles
 not PURSUING Righteous-
 ness, had hold on Righte-
 ousness, † even THAT Righte-
 ousness from Faith;
 † but Israel † pursuing
 a Law of Righteousness,
 attained not a Law of
 Righteousness.
 † Why? Because they
 pursued it, not from Faith,
 but as attainable from
 Works of Law. For † they
 struck against the STONE
 of STUMBLING
 † as it is written-

* VATICAN MANUSCRIPT.—26. to them—omit. 28. finishing and cutting short, the Lord will make a Reckoning on the earth. 31. of Righteousness—omit. 32. of Law—omit.

† 23. Rom. viii. 28—30. † 25. Hosea ii. 23; 1 Pet. ii. 10. † 26. Hosea i. 10. † 27. Isa. x. 22, 23. † 27. Rom. xi. 5. † 28. Isa. xlviii. 22. † 29. Isa. i. 9. † 30. Rom. iv. 11; x. 20. † 30. Rom. i. 17. † 31. Rom. xi. 7. † 32. Luke ii. 34; 1 Cor. x. 12.

ὅως γεγραπται Ἰδου, τιθῆμι ἐν Σιών λίθον
as it has been written, Lo, I place in Zion a stone
ἐροσκόμματος, καὶ πέτραν σκανδάλου· καὶ πᾶς
of stumbling, and a rock of offence; and every one
ὁ πιστεύων ἐπ' αὐτῇ, οὐ καταίσχυνηται.
the relying on it, not shall be disappointed.

ΚΕΦ. ι'. 10. ¹ Ἀδελφοί, ἡ μὲν εὐδοκία τῆς
Brethren, the indeed good-will of the

ἐμῆς καρδίας, καὶ ἡ δεήσις * [ἡ] πρὸς τὸν θεόν,
my heart, and the prayer [that] to the God,

ὑπὲρ αὐτῶν εἰς σωτηρίαν. ² Μαρτυρῶ γὰρ
on behalf of them for salvation. I testify for

αὐτοῖς, ὅτι ζῆλον θεοῦ ἔχουσιν, ἀλλ' οὐ κατ'
to them, that a zeal for God they have, but not according to

ἐπίγνωσιν. ³ Ἀγνοοῦντες γὰρ τὴν τοῦ θεοῦ δι-
knowledge. Being ignorant for the of the God right-

καίουςιν. καὶ τὴν ἰδίαν ζητοῦντες στήσαι, τῇ
eousness, and the own seeking to establish, to the

δικαιοσύνῃ τοῦ θεοῦ οὐχ ὑπετάγησαν.
righteousness of the God not they were brought under.

⁴ Τέλος γὰρ νόμου Χριστός, εἰς δικαιοσύνην
An end for of law Anointed, for righteousness

παντὶ τῷ πιστεύοντι. ⁵ Μωσὴς γὰρ γράφει
to every one to the believing. Moses for writes

τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου· ὅτι ὁ ποι-
the righteousness that from the law; That the having

ῶν αὐτὰ ἄνθρωπος, ζῆσεται ἐν αὐτοῖς. ⁶ Ἡ
done these things man, shall live in them. The

δὲ ἐκ πίστεως δικαιοσύνη οὕτω λέγει· Μὴ
but from faith righteousness thus speaks, Not

εἰπὴς ἐν τῇ καρδίᾳ σου· τίς ἀναβήσεται
thou mayest say in the heart of thee; Who shall ascend

εἰς τοὺς οὐρανοὺς; τοῦτ' ἐστὶ, Χριστὸν καταγαγεῖν.
into the heaven? this is, an Anointed to lead down.

⁷ Ἡ· τίς καταβήσεται εἰς τὴν ἀβύσσον; τοῦτ'
Or; Who shall go down into the abyss? this

ἐστὶ, Χριστὸν ἐκ νεκρῶν ἀνταγαγεῖν. ⁸ Ἀλλὰ
is, an Anointed out of dead ones to lead back. But

τί λέγει; Ἐγγὺς σου τὸ ῥῆμα ἐστίν, ἐν τῷ
what says it? Near thee the word is, in the

στοματι σου, καὶ ἐν τῇ καρδίᾳ σου· τοῦτ' ἐστὶ.
mouth of thee, and in the heart of thee; this is,

τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν· ⁹ ὅτι, εἰ
the word of the faith which we publish, that, if

ὁμολογήσῃς ἐν τῷ στοματι σου κυρίον Ἰησοῦν,
thou wilt confess with the mouth of thee Lord Jesus,

καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου, ὅτι ὁ θεὸς αὐ-
and thou wilt believe in the heart of thee, that the God him

τον ᾠγειρεν ἐκ νεκρῶν, σωθήσῃ. ¹⁰ (Καρδίᾳ
raised out of dead ones, thou shalt be saved. (in heart

† "Behold, I place in Zion,
"a Stone of stumbling,
"and a Rock of Offence,
"and yet no one RELY-
"ing on it shall be dis-
"appointed."

CHAPTER X.

1 Indeed, Brethren, the
GOOD DESIRE of my heart,
and THAT PRAYER I offer
to God on their behalf is,
for their Salvation.

2 For I testify to them,
That they possess a Zeal
for God, but not accord-
ing to Knowledge.

3 For being ignorant of
† the RIGHTNESS of
God, and seeking to es-
tablish † their own, they
were not submissive to the
RIGHTNESS of God;

4 since † Christ is the
End of the Law for Right-
eousness to every one BE-
LIEVING.

5 For Moses writes of
THAT RIGHTNESS
which is from the * Law,
† "That the MAN PER-
"FORMING these things
"shall live by them."

6 But the RIGHTES-
NESS from Faith thus
speaks:—"Say not in
"thy HEART; † Who shall
"ascend into HEAVEN?"
that is, to bring Christ
down;

7 or, † "Who shall de-
"scend into the ABYSS?"
that is, to bring back
Christ from the Dead.

8 But what does it say?
† "The word is near thee.
"in thy MOUTH, and in thy
"HEART;" that is, the
WORD of FAITH which we
publish;

9 that, † if thou wilt
* openly confess with thy
MOUTH That Jesus is Lord,
and wilt believe with thy
HEART That God raised
Him from the Dead, thou
shalt be saved.

* VATICAN MANUSCRIPT.—1. that—*omitt.*
† 13. Ps. cxviii. 22; Isa. viii. 14; xxviii. 16; Matt. xxi. 42; 1 Pet. ii. 6—8.

† 1. Acts xxi. 20; xxii. 3; Gal. i. 14; iv. 17.
† 3. Rom. i. 17; ix. 30.

† 3. Phil. iii. 9.
† 4. Matt. v. 17; Gal. iii. 12.

† 5. Lev. xviii. 5; Neh. ix. 29.
† 6. Deut. xxx. 12.

† 7. Deut. xxx. 13.
† 8. Deut. xxx. 14.
† 9. Matt. x. 32; Luke xii. 8.

† 33 Rom.
† 3. Rom. i. 17; ix. 30.

† 5. Lev. xviii. 5; Neh. ix. 29.

† 7. Deut. xxx. 13.

γὰρ πιστεύεται εἰς δικαιοσύνην· στοματι δὲ
for it is believed for righteousness; with mouth and
ὁμολογείται εἰς σωτηρίαν.) ¹¹ Λέγει γὰρ ἡ
it is confessed for salvation.) Says for the
γραφή· Πᾶς ὁ πιστεύων ἐπ' αὐτῷ, οὐ καταίσ-
writing, Every one the believing on him, not shall be
χυνθήσεται. ¹² Οὐ γὰρ ἐστὶ διαστολή Ἰουδαί-
ascribed. Not for is a distinction of Jew
οὐ τε καὶ Ἑλλήνος· ὁ γὰρ αὐτὸς κύριος παν-
both and of Greek; the for same Lord of
τῶν, πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους
all, being rich towards all those calling upon
αὐτόν. ¹³ Πᾶς γὰρ ὃς ἀν ἐπικαλεσθῇ τὸ ὄνο-
him. Every one for who may call on the name
μα κυρίου, σωθήσεται. ¹⁴ Πῶς οὖν ἐπικαλεσόν-
of Lord, shall be saved. How then shall they call on,
ται, εἰς ὃν οὐκ ἐπίστευσαν· πῶς δὲ πιστεύ-
into whom not they believed? how and shall they
σουσιν, οὐ οὐκ ἤκουσαν· πῶς δὲ ἀκουσούσι
believe, where not they heard? how and shall they hear
χωρὶς κηρύσσοντος; ¹⁵ Πῶς δὲ κηρύξουσιν, εἰ
without one proclaiming? How and shall they proclaim, if
μὴ ἀποσταλῶσι; καθὼς γεγραπται· Ὡς ὠραίοι
not they should be sent? as it has been written; How beautiful
οἱ ποδες τῶν εὐαγγελιζόμενων * [εἰρήνην, τῶν
the feet of those announcing glad tidings [of peace, of those
εὐαγγελιζόμενων τα] ἀγαθὰ. ¹⁶ Ἀλλ' οὐ
announcing glad tidings the things] good. But not
πάντες ὑπήκουσαν τῷ εὐαγγελίῳ. Ἡσαίας γὰρ
all obeyed the glad tidings. Isaiah for
λέγει· Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν;
says. O Lord, who believed the hearing of us?
¹⁷ (Ἀρα ἡ πίστις ἐξ ἀκοῆς· ἡ δὲ ἀκοὴ διὰ ῥήμα-
(Then the faith from hearing, the and hearing through a word
τος θεοῦ.) ¹⁸ Ἀλλὰ λέγω· Μὴ οὐκ ἤκουσαν;
of God.) But I say, Not not they heard?
Μενουνγε εἰς πᾶσαν τὴν γῆν ἐξελθεν ὁ φθογγὸς
Yeeindeed into all the earth went out the sound
αὐτῶν, καὶ εἰς τὰ περάτα τῆς οἰκουμένης τὰ
of them, and into the ends of the inhabited earth the
ῥήματα αὐτῶν. ¹⁹ Ἀλλὰ λέγω· Μὴ Ἰσραὴλ οὐκ
words of them. But I say; Not Israel not
ἐγνώ; Πρῶτος Μωϋσῆς λέγει· Ἐγὼ παραζηλώ-
knew? First Moses says; I will provoke to jeal-
σῶ ὑμᾶς ἐπ' οὐκ ἐθνῶν, ἐπὶ ἐθνῶν ἀσυνετῶν
may you by not a nation, by a nation unenlightened
παροργίσω ὑμᾶς. ²⁰ Ἡσαίας δὲ ἀποτολμα,
I will provoke to anger you. Isaiah but is very bold,

10 For with the Heart it is believed for Righteousness, and with the Mouth it is confessed for Salvation.

11 Hence the SCRIPTURE SAYS, † "EVERY ONE " BELIEVING on him shall " not be ashamed."

12 † For there is no Distinction either of Jew or of Greek; since the SAME Lord of all is rich towards ALL THOSE CALLING upon him.

13 † For "every one " who may invoke the " NAME of the Lord shall " be saved "

14 How then shall they call on him into whom they did not believe? And how shall they believe, where they did not hear? And how shall they hear without one proclaiming?

15 And how shall they proclaim if they should not be sent? as it has been written, † "How beautiful " the FEET of THOSE PRO- " CLAIMING GLAD TID- " INGS of Good things!"

16 But all did not obey the GLAD TIDINGS; for Isaiah says, † "Lord, who " believed our REPORT?"

17 So then FAITH comes from a Report, and the REPORT through the Word of * God.

18 But I say, Did they not hear? Yes, indeed; † "their SOUND went out " into all the LAND, and " their WORDS to the EX- " TREMITIES of the HABIT- " TABLE."

19 But I say, Did not Israel know? First Moses says, † "I will provoke " you to jealousy by that " which is no Nation; by " an unenlightened Nation " I will provoke you to an- " ger."

* VATICAN MANUSCRIPT.—15, even as. 17, Christ.

15, of Peace, of THOSE ANNOUNCING GLAD

† 11. Isa. xlviii. 10; xlix. 23; Jer. xvii. 7; Rom. ix. 33.
22; Gal. iii. 28. † 15. Joel ii. 22; Acts ii. 21; Acts ix. 14.
† 16. 1. 16. Isa. lii. 3; Heb. iv. 2. † 18. Isa. liii. 1; John xii. 38.
† 19. Matt. xxiv. 14; xxviii. 10; Mark xvi. 15; Col. i. 6, 23.
Rom. xi. 11.

† 12. Acts xv. 9; Rom. iii.
† 15. Isa. lii. 7; Nahum
† 10. Deut. xxxii. 21;

και λεγει· Εύρεθην τοις εμε μη ζητουσιν, εμ-
and says: I was found by those me not seeking, mani-

Θανης εγενομεν τοις εμε μη επερωτωσι.
I became to those me not asking.

21 Προς δε τον Ισραηλ λεγει· Ὅλην την ἡμέ-
In respect to but the Israel he says: Whole the day

ραν εξεπετασα τας χειρας μου προς λαον απει-
I stretched out the hands of me to a people dis-

βουντα και αντιλεγοντα. ΚΕΦ. ια'. 11. 1 Λεγω
obeying and contradicting. I say

ουν· Μη απωσατο ὁ θεος τον λαον αὐτου· Μη
then; Not did put away the God the people of himself? Not

γενοιτο· και γαρ εγω Ισραηλιτης εimi, εκ σπερ-
let it be; even for I an Israelite I am, of seed

ματος Αβρααμ, φυλης βενιαμεν. 2 Ουκ απω-
of Abraham, of tribe of Benjamin. Not did put

σατο ὁ θεος τον λαον αὐτου, ὃν προεγνων. Η
away the God the people of himself, whom he before knew. Or

ουκ οιδετε, εν Ηλια τι λεγει ἡ γραφη· ὡς
not know you, in Elijah what says the writing? as

εντυγχανει τῷ θεῷ κατα του Ισραηλ· 3 Κυριε,
he complains to the God against the Israel, O Lord,

τους προφητας σου απεκτειναν, * [και] τα
the prophets of thee they killed, (and) the

θυσιασθηρια σου κατεσκαψεν· και γω ὑπελειφθην
altars of thee they dug down, and I was left

μους, και ζητουσι την ψυχην μου. 4 Αλλα τι
alone, and they are seeking the life of me. But what

λεγει αυτω ὁ χρηματισμος· Κατελιπον εμαυτῷ
says to him the divine oracle? I left to myself

ἐπτακισχιλιους ανδρας, οἱτινες ουκ εκαψαν
seven thousand men, who not bent

γονυ τη Βααλ. 5 Οὕτως ουν και εν τῷ νυν και-
a knee to the Baal. Thus then even in the present ac-
cording to an Election of favor has been made.

ριον λειμμα κατ' εκλογην χαριτος γεγονεν.
remnant according to an election of favor has been made.

6 Ει δε χαριτι, ουκετι εξ εργων· επει η χαρις
If but by favor, no longer from works; otherwise the favor

ουκετι γινεται χαρις. 7 Τι ουν· Ὁ επιζητει
no longer is favor. What then? What seeks

Ισραηλ. τουτο ουκ επετυχεν, ἡ δε εκλογη επε-
Israel, this he did not obtain, the but chosen ob-

20 Besides, Isaiah is very bold, and says, † "I was found * by those who did not seek me; I was made manifest to those who did not ask for me."

21 But in respect to Israel he says, † "The whole day I stretched out my hands to a disobedient and contradicting People."

CHAPTER XI.

1 I say then, † Did God put away his own people? By no means; for even † I am an Israelite of the Seed of Abraham, of the Tribe of Benjamin.

2 God has not put away his people whom he formerly acknowledged. Do you not know what the scripture says in [the history of] Elijah, how he complains to God against Israel?—

3 † "O Lord, they killed thy prophets; they dug down thy altars; and I was left alone; and they are seeking my life."

4 But what says the divine oracle to him? "I reserved for myself seven thousand Men, who bent not a knee to Baal."

5 † And in like manner, therefore, at the present time, there is a Remnant according to an Election of Favor.

6 But † if by Favor, no longer from Works; otherwise the favor is no longer a Favor.

7 What then? The thing † Israel earnestly seeks, this he did not obtain; but the chosen obtained

* VATICAN MANUSCRIPT.—20. among those who did not seek Me; I became manifest among those who. 3. and—omit. C. But if by Favor, no longer from Works; otherwise FAVOR is made no longer Favor. But if from Works, no longer Favor; otherwise WORK is no longer Favor.

1 20. Isa. lxxv. 1; Rom. ix. 30. 2 21. Isa. lxxv. 2. 1 1 Sam. xii. 22; Jer. xxxi. 37. 1 1 2 Cor. xi. 12; Phil. iii. 5. 2 3. 1 Kings xix. 10, 14. 3 4. 1 Kings xix. 18. 5. Rom. ix. 27. 6. Rom. ix. 4, 5; Gal. v. 4. 7. Rom. ix. 31; x. 3.

τυχευ⁹ οἱ δὲ λοιποὶ ἐπωρωθησαν, ⁸ (κοθως
tained; the and remaining ones were hardened, (as

γεγραπται· Ἐδωκεν αυτοῖς ὁ θεὸς πνεῦμα κατα-
it has been written; Gave to them the God a spirit of deep
νυξως, οφθαλμοὺς τοῦ μὴ βλέπειν, καὶ ὠτα
sleep, eyes of the not to see, and ears
τοῦ μὴ ἀκοῦειν,) ἕως τῆς σήμερον ἡμέρας.
of the not to hear,) till the to-day day.

⁹ Καὶ Δαυὶδ λέγει· Γεννηθῆτω ἡ τραπέζα αὐτῶν
And David says; Let be made the table of them
εἰς παγίδα, καὶ εἰς θῆραν καὶ εἰς σκανδαλόν, καὶ
into a snare, and into a trap and into a stumbling-block, and
εἰς ἀναποδῆμα αὐτοῖς· ¹⁰ σκοτισθητωσαν οἱ
into a recompense to them; let be darkened the

οφθαλμοὶ αὐτῶν, τοῦ μὴ βλέπειν· καὶ τὸν νω-
eyes of them, of the not to see; and the back
τὸν αὐτῶν διαπαντός συγκαμψον· ¹¹ Λέγω οὖν·
of them always bow down. I say then;

Μὴ ἐπταίσαν, ἵνα πεπωσι; Μὴ γενοῖτο· ἀλλὰ
Not did they stumble, so that they might fall? Not let it be; but

τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἐθνέσιν,
by the of them fall the salvation to the nations,

εἰς τὸ παραζηλωσαι αὐτοὺς. ¹² Εἰ δὲ τὸ
in order that to excite to emulation them. If but the

παραπτῶμα αὐτῶν πλοῦτος, κόσμου, καὶ τοῦ
fall of them wealth of a world, and the

ἥττημα αὐτῶν πλοῦτος ἐθνῶν· πόσῳ μᾶλλον
failure of them wealth of nations; how much more

τὸ πληρῶμα αὐτῶν·
the full acceptance of them?

¹³ Ὑμῖν γὰρ λέγω τοῖς ἐθνεσίν· ἐφ' ὅσον μεν
To you for I speak the Gentiles; in as much indeed

εἰμι ἐγὼ ἐθνῶν ἀποστόλος, τὴν διακονίαν μου
am I of Gentiles an apostle, the service of me.

ῥηξάω, ¹⁴ εἰπὼς παραζηλωσῶ μου τὴν σὰρκ,·
I shall glorify, if possibly I may excite to emulation of me the flesh,

καὶ σώσω τινὰς ἐξ αὐτῶν. ¹⁵ Εἰ γὰρ ἡ ἀπ-
and I may save some from of them. If for the casting

βολὴ αὐτῶν κατὰ τὴν ἀποστολὴν τοῦ κόσμου· τίς ἡ προσ-
off of them a reconciliation of a world, what the receive,

λῆψις, εἰ μὴ ζωὴ ἐκ νεκρῶν; ¹⁶ Εἰ δὲ ἡ ἀπαρχή,
; if not life out of dead ones? If and the first-fruit

ἔνια, καὶ τὸ φύραμα· καὶ εἰ ἡ ῥίζις ἁγία, καὶ οἱ
holy, also the mixture; and if the root holy, also the

κλάδοι. ¹⁷ Εἰ δὲ τινες τῶν κλάδων ἐξεκλάσθη-
branches. If but some of the branches were broken

σαν, σὺ δὲ ἀγριελαιὸς ὢν ἐνεκεντρίσθης ἐν
off, thou and a wild olive being wast ingrafted instead of

αὐτοῖς, καὶ συγκοινωνὸς τῆς ῥίζης καὶ τῆς πο-
them, and a partaker of the root and of the fat-

it, and the rest were
blinded;—

⁸ as it has been writ-
ten, † "God gave to them
"a Spirit of Stupor, Eyes
"that they should not SEE,
"and Ears that they
"should not HEAR,"—
(till THIS very Day.

⁹ And David says, † "Let
"their TABLE become a
"Snare, and a Trap, and
"a Stumbling-block, and
"a Recompense to them;

¹⁰ "let their EYES be
"darkened so as not to
"SEE, and bow down their
"BACK continually"

¹¹ I say then, Did they
stumble that they might
fall? By no means; but
† by THEIR Fall the NA-
TIONS have SALVATION
in order to excite them to
EMULATION.

¹² But if their FALL is
the Wealth of the World,
and their FAILURE the
Wealth of the Gentiles,
how much more will their
full acceptance be?

¹³ * AND I speak to
You, GENTILES; (there-
fore, indeed, inasmuch as
I am † an Apostle of the
Gentiles, I shall honor my
MINISTRY;)

¹⁴ if possibly I may ex-
cite MY KINDRED to emu-
lation, and † may save
some from among them.

¹⁵ For if their REJEC-
TION be the Reconcilia-
tion of the World, what
is their RECEPTION, if not
Life from the Dead?

¹⁶ And if † the FIRST-
FRUIT be holy, so also the
MASS; and if the ROOT
be holy, so also the
BRANCHES.

¹⁷ But if † some of the
BRANCHES were broken
off, † and thou being a
Wild olive wast ingrafted
instead of them, and didst
become a Partaker of the

* VATICAN MANUSCRIPT.—13. And I speak to You, GENTILES; therefore indeed inas-
much.

† 8. Isa. xlix. 10. † 9. Rom. ix. 22, 23. † 11. Acts xlii. 40; xviii. 6; xlii. 18.
† 12. Acts ix. 15; xlii. 21; Rom. xv. 10; Gal. i. 10; ii. 2, 7-9;
† 13. Acts ii. 7; 2 Tim. i. 11. † 14. 1 Cor. vii. 13; ix. 22; 1 Tim. iv. 10; James
v. 20. † 10. Le. xlii. 10; Num. xv. 18-21. † 17. Jer. xi. 10. † 17. Acts ii. 30.

της τοῦ ελαιας ἐγενου, ¹⁹ μὴ κατακαυχω
 αὐτοῦ of the olive thou dost become, not do thou boast
 των κλαδων· εἰ δὲ κατακαυγασαι, οὐ σὺ τῆν
 of the branches; if but thou dost boast, not thou the
 ρίζαν βασταξεις ἀλλ' ἡ ρίζα σε. ¹⁹ Εἰρεῖς οὖν
 root sustains but the root thee. Thou wilt say then;

Ἐξεκλασθησαν κλαδοὶ, ἵνα ἐγὼ ἐνκεντρίσθω.
 Were broken off branches, so that I might be grafted in.

²⁰ Ὡς· τῇ ἀπιστίᾳ ἐξεκλασθησαν, σὺ δὲ
 True; by the unbelief they were broken off, thou and

τῇ πίστει ἔστηκας· μὴ ὑψηλοφρονεῖς, ἀλλὰ
 by the faith hast been standing; not be high-minded, but

φοβου. ²¹ Εἰ γὰρ ὁ θεὸς των κατὰ φύσιν
 car. If for the God those according to nature

κλαδων οὐκ ἐφείσατο, μήπως οὐδὲ σὺ φείσε-
 branches not spared, perhaps not even thou will be

ται. ²² Ἴδε οὖν χρηστότητα καὶ ἀποτομίαν
 spare. See then kindness and severity

θεοῦ· ἐπὶ μὲν τοὺς πεσόντας, ἀποτομίαν· ἐπὶ
 of God; towards indeed those having fallen, severity; towards

δὲ σε, χρηστότητα, εἰς ἐπιμεινῆς τῇ χρησ-
 but thee, kindness, if thou shouldst remain in the kind-

τησὶ· ἑτέρι καὶ σὺ ἐκκοπήσῃ. ²³ Κακεῖνοι
 brass; otherwise even thou shalt be cut off. Also they

δὲ, εἰ μὴ ἐπιμεινωσὶ τῇ ἀπιστίᾳ, ἐγκεντρί-
 but, if not they should remain in the unbelief, shall be

συνιστῶνται· δυνατὸς γὰρ ἐστὶν ὁ θεὸς πάλιν
 ingrafted; able for is the God again

ἐγκεντρίσσει αὐτοὺς. ²⁴ Εἰ γὰρ σὺ ἐκ τῆς
 to graft them. If for thou out of the

κατὰ φύσιν ἐξεκοπῆς ἐγριελαίου, καὶ
 according to nature wast cut off wild olive, and

παρὰ φύσιν ἐνεκεντρίσθης εἰς καλλιελαίον,
 in violation of nature thou wast ingrafted into a good olive,

πῶς μᾶλλον οὗτοι οἱ κατὰ φύσιν, ἐγκεν-
 by how much more these who according to nature, shall be

τισθησονται τῇ ἰδίᾳ ἐλαίᾳ. ²⁵ Οὐ γὰρ θελοῦ-
 ingrafted in the own olive. Not for I wish

ύμεις ἀγνοεῖν, ἀδελφοί, τὸ μυστηρίον τοῦτο,
 you to be ignorant, brethren, the secret this,

(ἵνα μὴ ᾗτε παρ' ἑαυτοῖς φρονιμοί,) ὅτι παρω-
 (that not you may be with yourselves wise,) that hard-

σις ἀπο μέρους τῷ Ἰσραὴλ γέγονεν, ἀχρὶς οὗ το-
 ness from a part to the Israel has happened, till the

πληρωμα των ἐθνων εἰσελθῇ. ²⁶ καὶ οὕτως πᾶς
 fulness of the Gentiles may come in; and then all

Ἰσραὴλ σωθήσεται, καθὼς γεγραπται· Ἡ ἐξ-
 Israel shall be saved, as it has been written; Shall come

root and FATNESS of the OLIVE;

¹⁸ I do not boast against the BRANCHES; but if thou dost exult over them, thou dost not sustain the MOOT, but the ROOT thee.

¹⁹ Thou wilt say then: "The Branches were broken off, so that I might be grafted in."

²⁰ True; they were broken off by UNBELIEF, and thou hast been established by FAITH. † He not haughty, but † fear;

²¹ for if God spared not the NATURAL Branches, † he may not even spare These.

²² Behold, then, the Kindness and the Severity of God; Severity, indeed, towards THOSE HAVING FALLEN, * but the Kindness of God towards thee, † if thou continue in that KINDNESS; for otherwise † thou even shalt be cut off.

²³ But they also, † if they continue not in UNBELIEF, shall be grafted in; for God is able to graft them in again.

²⁴ For if thou wast cut off from an Olive, wild by Nature, and, in violation of Nature, wast grafted into a Good olive, how much more shall these, the NATURAL branches, be grafted into their own Olive?

²⁵ For, Brethren, that you may not be † contented with yourselves, I wish you not to be ignorant of this SECRET, That † Hardness in some Measure has happened to ISRAEL † till the FULLNESS of the GENTILES may come in.

²⁶ And then all Israel will be saved, as it has been

* VATICAN MANUSCRIPT.—21. he may not even spare Thee. of God towards thee, if thou continue in that KINDNESS.

22. but the Kindness

† 20. Rom. xii. 10.

† 20. Prov. xxvii. 14; Isa. lvi. 2; Phil. ii. 13.

† 22. 1 Cor.

xv. 2; 11eb. iii. 6, 14.

† 22. John xv. 2.

† 24. 2 Cor. vi. 16.

† 25. Rom. xi.

† 25. ver. 7; 2 Cor. iii. 14.

† 25. Luke xxi. 24; Rev. vii. 9.

† 25. Luke xxi. 24; Rev. vii. 9.

εκ Σιων ὁ ῥυομενος, και αποστρεψει ασεβειας
out of Zion the deliverer, and shall turn away ungodliness
απο Ιακωβ. 27 Κα: αὕτη αυτοις ἡ παρ' εμου
from Jacob. And this with them the from me

διαθηκη, όταν αφελωμαι τας ἁμαρτίας αυτων.
covenant, when I may take away the sins of them.

26 Κατα μεν το ευαγγελιον, εχθροι δι' ὑμας
According to indeed the glad tidings, enemies on account of you;

κατα δε την εκλογην, αγαπητοι δια τους
according to but the election, beloved on account of the

πατερας. 29 Αμεταμελητα γαρ τα χαρισματα
fathers. Things not to be repented of for the gracious gifts

και ἡ κλησις του θεου. 30 Ὡσπερ γαρ ὑμεις
and the calling of the God. As for you

ποτε ηπειθησατε τῷ θεῷ, νυν δε πληθητε τη
once disobeyed the God, now but obtained mercy by the

τουτων απειθεια. 31 οὕτω και οὔτοι νυν ηπειθη-
of these disobedience; thus also these now disobeyed,

σαν, τῷ ὑμετέρῳ ελεει ἵνα και αυτοι ελεηθωσι.
in the your mercy that also they may obtain mercy.

32 Συνεκλησε γαρ ὁ θεος τους παντας εἰς
Shut up for the God the all for

απειθειαν, ἵνα τους παντας ελεησῃ. 33 Ὁ βα-
disobedience, so that the all he might compassionate. O depth

θος πλουτου και σοφιας και γνωσεως θεου. Ὡς
of wealth and of wisdom and of knowledge of God. How

ανεξερευνητα τα κριματα αυτου, και ανεξιχ-
unsearchable the judgments of him, and unaccu-

νιαστοι αἱ ὁδοι αυτου. 34 Τis γαρ εγνω μου
and the ways of him. Who for knew mind

κυριου; η τις συμβουλος αυτου εγενετο; 35 η
of Lord? or who a counsellor of him became? or

τις προεδωκεν αυτῷ, και ανταπ δοθησεται
who first gave to him, and it shall be given in return

αυτῷ; 36 Ὅτι εξ αυτου, και δι' αυτου, και εἰς
to him? Because out of him, and through him, and for

αυτον τα παντα· αυτῷ ἡ δόξα εἰς τους αιωνας.
him the things all; to him the glory for the ages.

Αμην.
so be it.

ΚΕΦ. ιβ'. 12.

1 Παρακαλω ουν ὑμας, αδελφοι, δια των
I entreat therefore you, brethren, through the
οικτιρμων του θεου, παραστησαι τα σωματα
tender compassions of the God, to present the bodies
ὑμων θυσιαν ζωσαν, ἁγιαν, ευαρεστον τῷ θεῷ,
of you a sacrifice living, holy, well-pleasing to the God,

written, † "The DELIV-
"ERER shall come out of
"Zion, and shall turn
"away Ungodliness from
"Jacob;"

27 And † "this is the
"Covenant with them
"FROM ME, when I shall
"take away their SINS."

28 In relation to the
GLAD TIDINGS, indeed,
they are Enemies on your
account; but in regard to
the ELECTION, they are
† Beloved on account of
the FATHERS;

29 because the GRACI-
OUS GIFTS and CALLING
of God are † not things
to be repented of.

30 Besides, as they
† once disobeyed God, but
now obtained mercy by
their Disobedience;

31 so also, now, these
disobeyed, so that they
* may obtain mercy by
YOUR Mercy.

32 For I GOD shut up
together ALL for Disobe-
dience, that he might have
mercy on ALL.

33 O the Depth of the
Riches and Wisdom and
Knowledge of God! † How
unsearchable his JUDG-
MENTS, and † untraceable
his WAYS!

34 † For who knew the
Mind of the Lord? or
who was his Counsellor?

35 or † who first gave to
him, and it shall be given
to him again?

36 † Because out of him,
and through him, and for
him, are ALL things. To
him be the GLORY for the
AGES. Amen.

CHAPTER XII.

1 I entreat you, there-
fore, Brethren, by the
TENDER COMPASSIONS of
God, to present your bod-
IES a living Sacrifice,
holy, well-pleasing to GOD

* VATICAN MANUSCRIPT.—31. may now obtain mercy.

† 26. Isa. lix. 20. See Gen. xiv. 7. † 27. Isa. xlv. 0; Jer. xxxi. 31—34; Heb. viii. 8; x. 10. † 28. Deut. vii. 8; 1x. 5; x. 15. † 29. Num. xxiii. 10. † 30. Eph. ii. 2; Col. iii. 7. † 32. Rom. iii. 0; Gal. iii. 22. † 33. Ps. xxxvi. 0. † 35. J. † x. 7; Ps. xvi. 5. † 34. Job xv. 8; 1—3. xl. 15; Jer. xxiii. 18; 1 Cor. i. 10. † 36. Job xxxv. 7; xli. 11. † 30. 1 Cor. viii. 6; Col. i. 10. † 1. Rom. vi. 12, 10, 10.

την λογικην λατρειαν ὑμων· ² και μη συσχημα-
the rational religious service of you; and not conform your-
τιζεσθε τῷ αἰωνι τούτῳ, αλλα μεταμορφουσε-
selves to the age this, but transform yourselves

τη ανακαινωσει του νοου· * [ὑμων.] εἰς το
by the renovation of the mind [of you,] in order that
δοκιμαζειν ὑμας, τι το θελημα του θεου, το
to prove you, what the will of the God, the

αγαθον και ευαριστον και τελειον. ³ Λεγω γαρ
good and well-pleasing and perfect. I say for

δια της χαριτος της δοθεισης μοι, παντι
through the favor of that having been given to me, to all
τῷ οντι εν ὑμιν, μη υπερφρονειν παρ' ο
to him being among you, not to think above beyond what

δει φρονειν, αλλα φρονειν εἰς το σωφρονειν,
it behooves to think, but to think in order that to be of sound mind,
ἐκαστῷ ὡς ο θεος εμερισε μετρον πιστεως.
to each one as the God divided a measure of faith.

⁴ Καθaper γαρ εν ἐνι σωματι μελη πολλα εχο-
Just as for in one body members many we
μεν, τα δε μελη παντα ου την αυτην εχει
have, the but members all not the same has
πραξιν· ⁵ οὕτως οἱ πολλοι ἐν σωμα εσμεν εν
operation; thus the many one body we are in

Χριστῷ, ο δε καθ' εἰς, αλληλων μελη. ⁶ Εχον-
Anointed, the but each one, of each other members. Having

τες δε χαρισματα κατα την χαριν την δοθει-
but gracious gifts according to the favor that having

σαν ἡμιν διαφορα· εἴτε προφητειαν, κατα
been given to us of different kinds; if prophets, according to
την αναλογιαν της πιστεως· ⁷ εἴτε διακονιαν, εν
the analogy of the faith; if service, in

τη διακονια· εἴτε ο διδασκων, εν τη διδασκαλια·
the service; if the teaching, in the act of teaching.

⁸ εἴτε ο παρακαλων, εν τη παρακλησει· ο μεταδι-
if the exhorting, in the exhortation; the one

δους, εν ἀπλοτητι· ο προισταμενος, εν σπουδη·
giving, with simplicity; the one presiding, with diligence;

ο ελεων, εν ἰλαρητητι. ⁹ Ἡ αγαπη, ανυποκ-
the one pitying, with cheerfulness. The love, unfeigned;

ριτος· αποστυνουντες το πονηρον, κολλωμενοι
detesting the evil, adhering

τω αγαθῳ. ¹⁰ τη φιλαδελφια, εἰς αλληλους
to the good; in the brotherly kindness, towards each other
φιλοστοργοι· τη τιμῃ αλληλους προηγουμενοι·
tender affections; in the honor each other going before;

—YOUR RATIONAL religious service.

² † And do not conform yourselves to this AGE, † but transform yourselves by the RENOVATION of your MIND, that you may ASCERTAIN what is the WILL of GOD.—the GOOD, and well-pleasing, and perfect.

³ For I say, through THAT FAVOR which has been GIVEN to me, to EVERY one among you, † not to think beyond what he ought to think; but to think so as to be SOUND-MINDED, as GOD to Each distributed a Measure of Faith.

⁴ For, † just as in One Body we have many Members, but all the MEMBERS have not the SAME Action; † so I we, the MANY, are One Body in Christ, and INDIVIDUALLY Mem- bers each other.

⁵ Now having differ- ent gracious gifts, accord- ing to THAT FAVOR which is IMPARTED to us;—† if Prophecy, speak according to the ANALOGY of the FAITH;

⁷ or if a Service, per- form that SERVICE. The TEACHER, in the TEACH- ING;

⁸ † the EXHORTER, in the EXHORTATION. Let the DISTRIBUTOR, act with Disinterestedness; the PRESIDENT, with Diligence; the SYMPATHIZER, with Cheerfulness.

⁹ † Let LOVE be un- feigned. Detest the EVIL; adhere to the GOOD.

¹⁰ † With BROTHERLY KINDNESS towards each other be tenderly affection- ate; † in HONOR preferring one another.

* VATICAN MANUSCRIPT.—2. of you—omit.

1 2. 1 Pet. i. 14; 1 John ii. 15. : 2. Eph. iv. 23; Col. iii. 10. : 2. Eph. v. 10.
17. : 1 3. Rom. xi. 20. : 4. 1 Cor. xii. 12; Eph. iv. 10. : 5 1 Cor. x. 17;
xii. 20, 27; Eph. i. 23; iv. 25. : 6. 1 Cor. xii. 4; 1 Pet. iv. 10, 11. : 6. 1 Cor. x. 17;
10, 28; xii. 2; xiv. i. 8, 20, 31. : 7. 1 Cor. xiv. 8. : 9. 1 Tim. i. 5. : 10 Heb.
xiii. 1; 1 Pet. i. 22; ii. 17; iii. 8; 2 Pet. i. 7. : 10. 1 Pet. v. 1.

11 **τῇ σπουδῇ μὴ οκνηροί· τῷ πνεύματι ζέοντες·**
 in the industry not idle ones; in the spirit being fervent;
τῷ καιρῷ δουλεύοντες· 12 **τῇ ἐλπίδι χαίροντες·**
 in the season serving; in the hope rejoicing;
τῇ θλίψει ὑπομενόντες· τῇ προσευχῇ πρωτκαρ-
 in the affliction being patient; in the prayer constantly
τερουντες· 13 **ταῖς χρείαις τῶν ἁγίων κοινωνοῦν-**
 attending; to the wants of the holy ones contributing;
τες· τὴν φιλοξενίαν διωκόντες· 14 **Εὐλογεῖτε**
 the kindness to strangers following. Bless you
τοὺς διωκόντας * [ὑμᾶς]· εὐλογεῖτε, καὶ μὴ
 those persecuting [you]; bless you, and not
καταραθῆ. 15 **Χαίρειν μετὰ χαίροντων, καὶ**
 curse you. To rejoice with rejoicing ones, and
κλαίειν μετὰ κλαίνοντων· 16 **Τὸ αὐτο εἰς ἀλλή-**
 to weep with weeping ones. The same for each other
λους φρονούντες· μὴ τὰ ὑψηλά φρονούντες,
 minding, not the things high minding;
ἀλλὰ τοῖς ταπεινοῖς συναπαρνημένοι· **Μὴ**
 but to the low ones comfort yourselves. Not
γινέσθε φρονιμοὶ παρ' ἑαυτοῖς· 17 **Μὴ δέ τι κακὸν**
 become you wise with yourselves. To no one evil
ἀντὶ κακοῦ ἀποδίδοντες· προνοούμενοι κα-
 in return for evil giving back; providing honorable
λὰ ἐνωπίον πάντων ἀνθρώπων· 18 **εἰ δυνατόν**
 things in presence of all men; if able
το εἰς ὑμῶν, μετὰ πάντων ἀνθρώπων εἰρηνεύον-
 that from of you, with all men being at peace;
τες· 19 **ἑαυτοὺς ἐκδικούντες, ἀγαπήτοι· ἀλλὰ**
 not yourselves avenging, beloved ones, but
δοτε τόπον τῇ ὀργῇ· γεγραπταί γάρ· Ἐμοὶ
 give you a place in the wrath; it has been written for; To me
ἐκδίκησις· ἐγὼ ἀνταποδώσω, λέγει κύριος.
 vengeance, I will repay, says Lord.
 20 **Εάν οὖν πεινᾷ ὁ ἐχθρὸς σου, ψάμιζε αὐτόν·**
 If therefore may hunger the enemy of thee, do thou feed him;
εάν διψᾷ, ποτίζε αὐτόν· **Τούτο γὰρ**
 if he may thirst, give drink to him. This for
ποίων, ἀνθράκας πυρὸς σφραύσεις ἐπὶ τὴν κεφα-
 doing, coals of fire thou wilt pile on the head
λὴν αὐτοῦ· 21 **Μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ**
 of him. Not be overcome by the evil, but
νικᾷ ἐν τῷ ἀγαθῷ τὸ κακόν·
 overcome by the good the evil.

ΚΕΦ. ιγ'. 13.

1 **Πᾶσα ψυχὴ ἐξουσίας ὑπερεχούσαις ὑποτασσέσθω·**
 Every soul to authorities being above let be sub-
μισθῶ· **Οὐ γὰρ ἐστὶν ἐξουσία εἰ μὴ ἀπὸ θεοῦ·**
 missive. Not for is authority if not from God;

11 In duty be not slothful. In the spirit be fervent, * serving the Lord.
 12 In the hope be joyful; in affliction patient; in prayer persevering.

13 Contributing to the wants of the saints,—pursuing hospitality
 14 Bless those who persecute you; bless and curse not.

15 Rejoice with the joyful, and weep with the sorrowful.

16 Be of the same disposition towards each other. Regard not high things, but conform yourselves to the lowly. Do not become wise in your own estimation.

17 To no one return Evil for Evil. Provide honorable things in the presence of All Men.

18 If possible, on your part, live peaceably with All Men;

19 not avenging Yourself, Beloved, but give Place to the WRATH [of God;] for it has been written, "Vengeance belongs to me; I will repay," says the Lord.

20 Therefore, "if thine ENEMY is hungry, give him food; if he is thirsty, give him drink; "for, doing this, thou wilt "heap Coals of Fire on his "HEAD."

21 Be not subdued by evil, but subdue evil by good.

CHAPTER XIII.

1 Let Every person be submissive to the superior Authorities; for there is not an Authority, except from God; and those

* VATICAN MANUSCRIPT.—11. serving the Lord.

14. you—omit.

† 12. Phil. iii. 1; Iv. 4; Heb. iii. 6. † 13. Heb. x. 30; xii. 1. † 12. Col. iv. 2; Eph. vi. 18; 1 Thess. i. 17. † 13. Heb. vi. 10; xiii. 10; 1 John iii. 17. † 13. Heb. xiii. 2. † 14. Matt. v. 44; 1 Pet. ii. 23; iii. 9. † 15. 1 Cor. xii. 26. † 16. Rom. x. 15. † 16. Prov. iii. 7. † 17. Matt. v. 30; 1 Thess. v. 15. † 17. 2 Cor. x. 21. † 18. Heb. xii. 14. † 19. Prov. xxiv. 20. † 19. Deut. xxxii. 34. † 20. Prov. xxv. 21, 22. † 1. Tit. iii. 1; 1 Pet. ii. 13. † 1. Dan. ii. 21; Iv. 32; John xix. 11.

αἱ δὲ οὐσαι, ὑποθευ τεταγμεναι εἰσιν. ² Ὁσ-
 ιθουαν being, under God having been arranged are. ^{Be}
 το δ' ἀντιτασσομενος τῇ ἐξουσίᾳ, τῇ του
 the one setting himself in opposition to the authority, to the of the
 θεου διαταγῇ ἀνθεστήκεν· οἱ δὲ ἀνθεστηκο-
 God institution has been opposed; they but having been act in
 τες, ἑαυτοῖς κριμα ληψονται. ³ Οἱ γὰρ ἀρ-
 opposition, to themselves judgment will receive. The for rail-
 χοντες οὐκ εἰσι φόβος των αγαθων εργων, αλλα
 are not are a terror of the good works, but
 των κακων. Θελεις δε μη φοβεισθαι την εξου-
 of the evil ones. Willest thou and not to fear the autho-
 ριαν; το αγαθον ποιει· και εξεις επαινον εξ
 rity? the good do thou; and thou wilt have praise from
 αυτης· ⁴ θεου γαρ διακονος εστι, σοι εις το
 her; of God for a servant he is, to thee for the
 αγαθον. Εαν δε το κακον ποιης, φοβου· ου
 good. If but the evil thou shouldst do, fear thou; not
 γαρ εικη την μαχαιραν φορει· θεου γαρ διακο-
 for in vain the sword he bears; of God for a servant
 νος εστιν, εκδ. ας εις οργην τω το κακον πρασ-
 he is, an aveng. for wrath to him the evil practis-
 σοντι. ⁵ Διο αναγκη υποτασσεσθαι, ου
 ing. Wherefore necessity to be subordinate, not
 μονον δια την εν, ην, αλλα και δια την συ-
 only on account of the wrath, but also on account of the con-
 νειδησιν. ⁶ Δια τουτο γαρ και φορους τελει-
 men. On account of this for also taxes pay
 τε· λειτουργοι γαρ θεου εἰσιν, εις αυτο τουτο
 you; public ministers for of God they are, to and this
 προσκαρτερουντες. ⁷ Αποδοτε * [ου] πασι
 constantly attending. Render [therefore] to all
 τας οφειλας· τω τον φορον, τον φορον· τω
 the debt; to him the tax, the tax; to him
 το τελος, το τελευτ· τω τον φοβον, τον φοβον·
 the custom, the custom; to him the fear, the fear;
 τω την τιμην, την τιμην. ⁸ Μηδενι μηδει
 to him the honor, the honor. To no one nothing
 οφειλετε, ει μη το αλληλους αγαπαν· ο γαρ
 owe you, if not that each other you should love; the for
 αγαπων τον ετερον, νομον πεπληρωκε. ⁹ Το
 loving the other, a law has fulfilled. Tha-
 γαρ· ου μοιχευσεις· ου φονευσεις·
 for; Not thou shalt commit adultery; Not thou shalt commit murder.
 ου κλεψεις· ουκ επιθυμησεις· και ει τις
 Not thou shalt steal; Not thou shalt covet; and if any
 ετερα εντολη, εν τουτω τω λογω ανακεφαλαι-
 other commandment in this the word it is brought under

EXISTING have been ar-
 ranged under God;
 2 so that he who sets
 himself in opposition to
 the AUTHORITY, opposes
 the INSTITUTION of God;
 and the OPPONENTS will
 procure PUNISHMENT for
 themselves.
 3 For rulers are not
 a terror to a good work,
 but to an evil. And dost
 thou wish not to be afraid
 of the AUTHORITY? Do
 good, and thou shalt have
 Praise, from it;
 4 for he is God's Ser-
 vant for thy Good. But
 if thou do evil, be afraid;
 for he bears the sword
 not in vain; since he is
 God's avenging Servant
 for Wrath on him doing
 evil.
 5 Wherefore it is neces-
 sary to be subordinate,
 not only on account of the
 WRATH; † but also on ac-
 count of CONSCIENCE.
 6 For on this account
 also you pay Taxes; be-
 cause they are God's pub-
 lic Ministers, constantly
 attending to this very
 thing.
 7 † Render, therefore,
 to all their DUES; to
 WHOM TAX is due, TAX;
 to WHOM CUSTOM, CUS-
 TOM; to WHOM FEAR,
 FEAR; to WHOM HONOR,
 HONOR
 8 Owe Nothing to any
 one—unless LOVE to each
 other; for † HE who
 LOVES ANOTHER has ful-
 filled the Law.
 9 For this, † "Thou shalt
 not commit adultery,
 "Thou shalt not commit
 "murder, Thou shalt not
 "steal, Thou shalt not
 "covet," and if Any
 Other Commandment, it
 it is briefly summed up
 in This PRECEPT, namely,

* VAT. MANUSCRIPT.—3, a good Work, but to an evil. 4, Good. 7, therefore—omit.
 (3, 1 Pet. ii. 14; ill. 13. (5, 1 Pet. ii. 10. t 7, Matt. xxii. 21; Mark xii. 17;
 Luke xx. 25. 18. Gal. v. 14; Col. iii. 14; 1 Tim. i. 5; James ii. 8. ; 9, Exod.
 xx. 13; Deut. v. 17; Matt. xix. 18.

ὑται, ἐφ' ὧν Ἀγαπήσεις τὸν πλησίον σου ὡς
 as head, in this; Thou shalt love the neighbor of thee as
 ἑαυτὸν. ¹⁰ Ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ
 thyself. The love to the neighbor evil not
 ἐργάζεται· πληρῶμα οὖν νόμου ἡ ἀγάπη. ¹¹ Καὶ
 works; a fulfilling then of law the love. And
 τούτου, εἰδότες τὸν καιρὸν, ὅτι ὥρα ἡμᾶς ἡδύ,
 this, knowing the season, that an hour us is and,
 ἐξ ὕπνου ἐγερθῆναι· (νῦν γὰρ ἐγγυτέρων ἡμῶν
 out of sleep to be aroused; (now for nearer ours
 ἡ σωτηρία, ἣ ὅτε ἐπιστευσάμεν· ¹² ἡ νύξ προε-
 the salvation, than when we believed; the night is far
 κοψεν, ἡ δὲ ἡμέρα ἡγγικεν·) ἀποθώμεθα οὖν
 advanced, the and day has approached,) we should put off therefore
 τὰ ἔργα τοῦ σκοτοῦς, καὶ ἐνδυσώμεθα τὰ ὄπλα
 the works of the darkness, and should put on the weapons
 τοῦ φωτός. ¹³ Ὡς ἐν ἡμέρᾳ, εὐσχημονῶς περι-
 the light. As in day, decently we
 πατήσωμεν, μὴ κώμοις καὶ μεθαις, μὴ κοίταις
 should walk, not in revelings and in drinkings, not in whoredoms
 καὶ ἀσελγείαις, μὴ ἐριδί καὶ ζηλῳ· ¹⁴ ἀλλ'
 and in debaucheries, not in strifes and in rage; but
 ἐνδυσάσθε τὸν κυρίον Ἰησοῦν Χριστόν, καὶ τῆς
 put you on the Lord Jesus Anointed, and of the
 σαρκὸς προνοίαν μὴ ποιεῖτε ἐν ἐπιθυμίᾳ.
 flesh provision not make you for lust.

ΚΕΦ. ιδ. 14.

¹ Τὸν δὲ ἀσθενούντα τῇ πίστει, προσλαμβά-
 The but weak in the faith, take to you-
 νεσθε, μὴ εἰς διακρίσεις διαλογισμῶν. ² Ὅς
 selves, not for differences of reasonings. Who
 μὲν πιστεύει φαγεῖν πάντα· ὁ δὲ ἀσθενὴς
 indeed believes to eat all things, the but as being weak
 λαχανα ἐσθiei. ³ Ὁ ἐσθίων, τὸν μὴ ἐσθιοντα
 herbs eats. The one eating, the not one eating
 μὴ ἐξουθενεῖτω· καὶ ὁ μὴ ἐσθίων, τὸν ἐσθιοντα
 not despise; and the not eating, the one eating
 μὴ κρίντω· ὁ θεὸς γὰρ αὐτὸν προσέλα-
 not judge; the God for him received
 βετο. ⁴ Σὺ τις εἰ δὲ κρίνων ἀλλοτρίον οἰκε-
 himself. Thou who art the judging belonging to another household
 τὴν· τῷ ἰδίῳ κυρίου στήκει ἢ πίπτει· σταθ-
 servant? to the own lord he stands or he falls. he shall be
 σεται· δὲ δυνατός γὰρ ἐστὶν ὁ θεὸς στήσαι
 made to stand and, able for is the God to make stand

1 "Thou shalt love thy
 "NEIGHBOR as thyself."
 10 LOVE TO THE NEIGH-
 BOR works no Evil:
 1 LOVE, then, is the Ful-
 filling of the Law.

11 And do this, know-
 ing the season, That it is
 already the Hour for us to
 wake up from Sleep: for
 now is OUR SALVATION;
 nearer than when we be-
 lieved.

12 THE NIGHT is far ad-
 vanced, and the DAY has
 approached; we should
 therefore, lay aside the
 WORKS of DARKNESS, and
 should put on the ARMOR
 of LIGHT.

13 As in the Day, we
 should walk becomingly;—
 not in Revelries and
 Carousings; not in Whores-
 doms and Debaucheries;
 not in Strifes and Envy-
 ings;

14 but I put you on the
 * ANOINTED Jesus, and
 make no Provision for
 the LUSTS of the FLESH.

CHAPTER XIV.

1 Now I receive to you,
 selves the WEAK in the
 FAITH; not, however, for
 Doubtful Reasonings.

2 One, indeed, believ-
 s he may eat all things; but
 the WEAK eats Vegetables
 only.

3 Let not HIM who
 EATS despise HIM who
 EATS not; and let not
 HIM who EATS not con-
 demn HIM who EATS; for
 GOD received him.

4 Who art THOU CON-
 DEMNING the DOMESTIC of
 another? To his own
 Master he stands or falls;
 and he shall be made to
 stand, for GOD is able to
 make him stand.

* VATICAN MANUSCRIPT.—13. Strifes and Envyings.
 the LORD.

14. ANOINTED JESUS. 4

† 9. Lev. xix. 18; Matt. xxii. 39; Mark xii. 31; Gal. v. 14; James ii. 8. † 10. Matt.
 xii. 40. † 11. 1 Cor. xv. 34; Eph. v. 14; 1 Thess. v. 5, 6. † 12. Eph. v. 11; Col.
 iii. 8. † 13. Eph. vi. 18; 1 Thess. v. 8. † 14. Phil. iv. 8; 1 Thess. iv. 12; 1 Pet. ii. 12.
 † 15. 1 Pet. iv. 3. † 16. Eph. iv. 24; Col. iii. 10. † 17. Gal. v. 10; 1 Pet. ii. 11.
 † 18. Rom. xv. 1, 7; 1 Cor. xiii. 9, 11; 14. 22.

αυτον. ⁵ Ὃς μεν κρινει ἡμεραν παρ' ἡμεραν.
him. One indeed esteems a day from a day,
ὃς δε κρινει πασαν ἡμεραν ἕκαστος ἐν τῇ
another but esteems every day; each in the
ἰδιῳ νοι πληροφορεσθω. ⁶ Ὁ φρονων την
own mind let be fully assured. He minding the
ἡμεραν, κυριω φρονει. * [και ὁ οὐκ φρονων την
day, to Lord minds; [and he not minding the
ἡμεραν, κυριω ου φρονει.] Και ὁ εσθίων, κυριω
day, to Lord not minds.] And he eating, to Lord
εσθιει, ευχαριστην γαρ τῷ θεῳ· και ὁ μη εσ-
tates, he gives thanks for to the God; and he not eat-
θων, κυριω ουκ εσθιει, και ευχριστοι τῷ θεῳ.
ing, to Lord not eats, and he gives thanks to the God.
Ουδεις γαρ ἑμιν ἑαυτῳ ζει. και ουδεις ἑαυτῷ
No one for of you to himself lives, and no one to himself
αποθνησκει. ⁸ Εαν τε γαρ ζωμεν, τῷ κυριῳ
dies. If out of we live, to the Lord
ζωμεν· εαν τε αποθνησκωμεν, τῷ κυριῳ αποθ-
nates; if and we die, to the Lord we
νησκομεν. Εαν τε ουν ζωμεν, εαν τε αποθνησ-
die. If both therefore we live, if and we die,
κωμεν, του κυριου εσμεν. ⁹ Εις τουτο γαρ
of the Lord we are. To this for
Χριστος * [και] απεθανε και εζησεν, ινα και
Anointed [both] died and lived, so that both
νεκρων και ζωντων κυριευση. ¹⁰ Σι δε, τι κρι-
of dead ones and living he might be lord. Thou but, why judgest
νεις τον αδελφον σου; η κο συ, τι εξουθενεις
the brother of thee? or also thou, why despisest at nought
τον αδελφον σου; παντες γαρ παραπτησομεθα
the brother of thee? all for shall stand before
τω βηματι του Χριστου. ¹¹ Γεγραπται γαρ
the judgment-seat of the Anointed. It has been written for;
Ω εγω, λεγει κυριος, οτι εμοι καμψει παν
I say Lord, because to me shall bend every
γουν, και πασα γλωσσα εξομολογησεται τῷ
knee, and every tongue shall confess to the
θεῳ. ¹² Αρα * [ουν] ἕκαστος ἡμων περι ἑαυ-
so [then] each one of us concerning him-
του λογον δωσει σφ θεῳ. ¹³ Μηκετι ουν
an account shall give to the God. No longer therefore
αλληλους κρινωμεν· αλλα τουτο κρινετε μαλ-
each other we should judge; but this judge you rather,
λον, το μη τιθεναι προσκομμα τῷ ἀδελφῳ * [η
that not to place a stumbling-block to the brother
σκαυδαλον.] ¹⁴ Οἶδα, και πεπεισμαι ἐν κυριῳ
I know, and have been persuaded in Lord

5 One indeed esteems one Day better than another Day; but another esteems Every Day. Let each one be fully assured in his own Mind.

6 He who MINDS the DAY, minds it for the Lord; and HE who MINDS not the DAY, minds it not for the Lord. And HE who EATS, eats in regard to the Lord; for HE gives thanks to God; and HE who EATS not, eats not in regard to the Lord, and gives thanks to God.

7 For if no one of us lives for Himself, and no one dies for Himself;

8 for both, if we live, we live for the LORD, and if we die, we die for the LORD: whether, therefore, we live, or die, we are the LORD'S.

9 For Christ died and lived for this end, that he might rule over both the Dead and the Living

10 But thou, why dost thou condemn thy BROTHER? or why dost thou despise thy BROTHER? for we shall all be placed before the TRIBUNAL of CHRIST.

11 For it has been written, I live, says the LORD, Because to Me "shall bend Every Knee." and Every Tongue shall "confess to God."

12 Each one of us, therefore, shall give an Account concerning himself to God.

13 No longer, then, we should judge each other; but judge you this rather, not to place a Stumbling-block before a BROTHER.

14 I know, and have been assured by the Lord

Vatican Manuscript.—3. and he who MINDS not the DAY, minds it not for the Lord—omit. 6. both—omit. 12. then—omit. 13. under an Account. 13. or a Cause of fall—omit.

† 5. Gal. iv. 10; Col. ii. 16. 1 & 1 Cor. x. 31; 1 Tim. iv. 3. 7. 1 Cor. vi. 10, 20; Gal. ii. 20; 1 Thess. v. 10; 1 Pet. iv. 2. 9. 2 Cor. v. 16. 9. Acts x. 36. 10. Matt. xxv. 31, 32; Acts x. 42; xvii. 31; 2 Cor. v. 10; Jude 14, 16. 11. Isa. xlv. 23; Phil. ii. 10. 12. Matt. xii. 30; Gal. vi. 5; 1 Pet. iv. 6. 13. 1 Cor. viii. 13; x. 24.

Ἰησοῦ, ὅτι οὐδὲν κοινὸν δι' αὐτοῦ, εἰ μὴ τῷ
 Jesus, that nothing common through itself, if not to him
 λυγίζομεν τι κοινὸν εἶναι, ἐκεῖνός κοινόν
 regarding anything common to us, to him common;
 15 Εἰ δὲ διὰ βρῶμα ὁ ἀδελφὸς σου λυπεῖται,
 if but through food the brother of thee is grieved,
 ἥκετι κατὰ ἀγάπην περιπατεῖς. Μὴ τῷ βρῶ-
 no longer according to love dost thou walk. Not with the food
 ματι σου ἐκείνον ἀπολλύει, ὑπὲρ οὗ Χριστὸς
 of thee him do thou destroy, on behalf of whom Anointed
 ἀπέθανε. 16 Μὴ βλασφημείσθω οὖν ὑμῶν τὸ
 die. Not let be evil spoken of therefore of you the
 ἀγαθόν. 17 Οὐ γὰρ ἐστὶν ἡ βασιλεία τοῦ θεοῦ
 good. Not for is the kingdom of the God
 βρῶσις καὶ ποτὶς, ἀλλὰ δικαιοσύνη καὶ εἰρήνη
 eating and drinking, but righteousness and peace
 καὶ χαρὰ ἐν πνεύματι ἁγίῳ· 18 ὁ γὰρ ἐν τούτῳ
 and joy in spirit holy; he or in this
 δούλευεν τῷ Χριστῷ, εὐαρεστῶ τῷ θεῷ, καὶ
 doing service for the Anointed, well-pleasing to the God, and
 ἡκίμος τοῖς ἀνθρώποις. 19 Ἀρα οὖν τὰ τῆς
 approved by the men. So then the things of the
 εὐαγγελίου διώκωμεν, καὶ τὰ τῆς οἰκοδόμησιν τῆς
 grace we should pursue, and the things of the building up of that
 εἰς ἀλλήλους. 20 Μὴ ἐνεκεν βρωμάτων καταλύει
 for each other. Not on account of food demolish
 τὸ ἔργον τοῦ θεοῦ. Πάντα μὲν καθάρᾳ, ἀλλὰ
 the work of the God. All things indeed pure, but
 κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκομιμῆς ἐσ-
 evil for the man for that through a stumbling-block eat-
 θέντι. 21 Καλὸν τὸ μὴ φαγεῖν κρεᾶ, μὴδὲ πίνειν
 ing. Good this not to eat flesh, nor to drink
 οἶνον, μὴδὲ ἐν ᾧ ὁ ἀδελφὸς σου προσκοπτεῖ,
 wine, nor by which the brother of thee stumbles,
 ἢ σκανδαλίζεται, ἢ ἀσθενεῖ. 22 Σὺ πιστὸν
 or is ensnared, or is weakened. Thou faith-
 ἔχεις· κατὰ σεαυτὸν ἔχεις ἐνώπιον τοῦ θεοῦ.
 hast, according to thyself hold it in presence of the God.
 Μακάριος ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει.
 Blessed he not judging himself in what he approves.
 23 Ὁ δὲ διακρίνομενος, εἰς φαῖν, κατακεκρι-
 He but discerning a difference, if he should eat, has been con-
 ται, ὅτι οὐκ ἐκ πίστεως· πᾶν δὲ ὁ οὐκ ἐκ
 demned, because not from faith; every thing and which not from
 πίστεως, ἁμαρτία ἐστίν. †
 faith, also is.

Jesus, † That nothing is common of itself; yet to him who regards anything to be common, to him it is common.

15 But if, through thy Food, thy BROTHER is grieved, thou walkest no longer according to Love; † Do not, with thy Food, ruin him on whose behalf Christ died.

16 Let not, then, Your good be evil spoken of.

17 For the KINGDOM of God is not Food and Drink, but Righteousness, and Peace, and Joy in a holy Spirit;

18 for HE who in this SERVES the ANOINTED one, is well-pleasing to God, and approved by MEN.

19 † So then we should pursue the THINGS of PEACE, and THINGS for † the EDIFICATION of each other.

20 Do not, on account of Food, demolish the work of God. All things indeed are pure, but Evil to THAT MAN who EATS so as to cause stumbling.

21 It is good not to EAT † Flesh, nor to drink Wine, nor to do any thing by which thy BROTHER stumbles, or is ensnared, or is weakened.

22 * Thou hast Faith; with respect to thyself hold it fast in the presence of God. † Happy is HE who does not CONDEMN himself in what he approves.

23 But HE who makes a DISTINCTION, if he should eat, is condemned; because it is not from Conviction; and every act which is not from Conviction, is a Sin. †

* VATICAN MANUSCRIPT.—22. The Faith which thou hast, have thou to thyself.

† 23. Origenbach inserts here the doxology found Rom. xvi. 25—27; but as it is not authorized by the Vatican MS., nor by the most ancient versions, the Greek text has been transferred to its proper place. It may be proper to observe that Grotius, Hammond, Mill, Wetstein, Matthie, Knatchbull and Clarke approve of its insertion here; while on the other hand, Knapp, Estlin, Macknight, Bloomfield, Stuart, Lachmann, Tischendorf, &c., do not approve of the transposition.

14. 1 Cor. x. 25; 1 Tim. iv. 4; Titus i. 15. 14. 1 Cor. viii. 7, 10. 15. 1 Cor. viii. 11. 16. Ps. xxxiv. 13, xii. 18. 17. Rom. xv. 2; 1 Cor. xiv. 12; 1 Thess. v. 11. 21. 1 Cor. viii. 13. 22. 1 John iii. 21.

ΚΕΦ. ιε'. 15.

¹ Ὁφείλομεν δε ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενή-
Are bound and we the strong upon the infirmities
ματα τῶν ἀδυνατῶν βασταζεῖν, καὶ μὴ ἑαυτοῖς
of those without strength to bear, and not ourselves
ἀρεσκεῖν· ² ἕκαστος ἡμῶν τῷ πλησίον ἀρεσκεῖτω
to please; each one of us to the neighbor let please
εἰς τὸ ἀγαθὸν πρὸς οἰκοδομὴν. ³ Καὶ γὰρ ὁ
for the good to building up. Also for the
Χριστὸς οὐχ ἑαυτῷ ᾤρεσεν, ἀλλὰ, καθὼς γεγα-
Anointed one not himself pleased, but, as it has
ραπται· Οἱ ονειδισμοὶ τῶν ονειδίζοντων σε,
been written, The reproaches of those reproaching thee,
ἐπέπεσον ἐπ' ἐμέ. ⁴ Ὅσα γὰρ * [προ]ε-
fell on me. As many things as for was [fore]-
γραφή, εἰς τὴν ἡμετέραν διδασκαλίαν * [προ]ε-
written, for the our instruction was [fore]-
γραφή· ἵνα δια τῆς ὑπομονῆς καὶ τῆς παρα-
written; so that through the patience and of the conso-
κλησῶς τῶν γραφῶν, τὴν ἐλπίδα ἐχωμεν. ⁵ Ὁ
lation of the writings, the hope we might have. The
δε θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως
and God of the patience and of the consolation
δοῖ· ἡμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις,
may give to you the same to be minded among each other,
κατὰ Χριστὸν Ἰησοῦν· ⁶ ἵνα ὁμοθυμαδὸν ἐν
according to Anointed Jesus; that with one mind with
ἑνὶ στόματι, δοξάζητε τὸν θεὸν καὶ πατέρα τοῦ
one mouth you may glorify the God and father of the
κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. ⁷ Διὸ προσλα-
Lord of us Jesus Anointed. Wherefore take to your-
βανέσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς προσ-
selves each other, as also the Anointed took to
ἐλάβετε ὑμᾶς εἰς δόξαν θεοῦ. ⁸ Λέγω δε, * [Ἰη-
himself us for glory of God. I say but, * [Je-
σοῦν] Χριστὸν διακονοῦν γεγενῆσθαι περιτομῆς,
sus] Anointed a servant became of circumcision,
ὑπὲρ ἀληθείας θεοῦ, εἰς τὸ βεβαιωσαί τας
on behalf of truth of God, in order that to confirm the
ἐπαγγελίας τῶν πατέρων· ⁹ τὰ δε εἰθνη ὑπὲρ
promises of the fathers, the and nations on account of
ἐλεῶς δοξᾶσαι τὸν θεόν, καθὼς γεγραπται·
mercy to praise the God, as it has been written;
Διὰ τοῦτο ἐξομολογήσομαι σοὶ ἐν ἐθνεσὶ,
Because of this I will confess to thee among nations,

CHAPTER XV.

¹ Now [†]we, the strong, are bound to bear the [†] IN-
FIRMITIES of the weak, and not to seek to please
Ourselves.
² [‡] Let each one of us please his NEIGHBOR, so
far as is good for Edifica-
tion;
³ [‡] for even the ANOINT-
ED one sought not to please himself, but, as it
has been written, [†] "The
" REPROACHES of THOSE
" WHO REPROACHED thee
" FELL ON ME."
⁴ [‡] For * what things
were before written for
OUR instruction, were
written that we through
the PATIENCE and * the
CONSOLATION of the
SCRIPTURES might possess
the HOPE.
⁵ [‡] And may the GOD
of that PATIENCE and that
CONSOLATION give you
the SAME DISPOSITION to-
wards each other, accord-
ing to the Anointed Je-
sus;
⁶ so that with one mind,
and with One Mouth, you
may glorify the GOD and
Father of our LORD Jesus
Christ.
⁷ Therefore kindly re-
ceive each other, even as
the ANOINTED one also
kindly received * you, to
the Glory of God.
⁸ * For I affirm, that
Jesus [‡] Christ became a
Servant of the Circumci-
sion, on account of the
Truth of God, in order to
CONFIRM the PROMISES of
the FATHERS;
⁹ and that the GEN-
TILES should glorify GOD
on account of Mercy; as it
has been written, [†] "Be-
" cause of this I will con-
" fess to thee among the

* VATICAN MANUSCRIPT.—4. all things whatever were written. 4. fore—omit.
4. fore—omit. 4. through CONSOLATION of the SCRIPTURES might have the more of
CONSOLATION. 7. us. 8. For. 8. Jesus—omit.

† 1. Gal. vi. 1. † 1. Rom. xiv. 1. † 2. 1 Cor. ix. 10, 23; x. 24, 33; xiii. 5; Phil. ii. 4, 5.
† 3. Matt. xxvii. 30; John v. 30; vi. 33. † 3. Psa. lxxix. 9. † 4. Rom. iv. 27, 24;
1 Cor. ix. 9, 10; x. 11; 2 Tim. iii. 16, 17. † 5. Rom. xii. 16; 1 Cor. i. 10; Phil. iiii. 16
† 8. Matt. ix. 24; John i. 11; Acts vi. 25, 26; xiii. 46. † 9. Psa. xviii. 42.

και τῷ ὀνόματι σου ψάλω. ¹⁰ Καὶ παλιν λέγει·
and to the name of thee sing praises. And again it says;

Εὐφρανθήτε ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ. ¹¹ Καὶ
Rejoice you nations, with the people of him. And

παλιν· Αἰνεῖτε τὸν κύριον πάντα τὰ ἔθνη, καὶ
again; Praise you the Lord, all the nations, and

ἐπαίνεσατε αὐτὸν πάντες οἱ λαοί. ¹² Καὶ παλιν
extol you him all the peoples. And again

Ἰσαίας λέγει· Ἔσται ἡ ρίζα τοῦ Ἰησοῦ, καὶ ὁ
Isaiah says; Shall be the root of the Jesus, and he

ἀνίσταμενος ἀρχεῖν ἐθνῶν, ἐπ' αὐτῷ ἔθνη ἐλπι-
standing up to rule nations, on him nations shall

οὔσιν. ¹³ Ὁ δὲ θεὸς τῆς ἐλπίδος πληρῶσαι
hope. The and God of the hope to fill

ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῇ πιστεὺν,
you all of joy and of peace in the believing,

*[εἰς τὸ περισσεῦν, ὑμᾶς] ἐν τῇ ἐλπίδι, ἐν
[in order that to abound, you] in the hope, in

δυνάμει πνεύματος ἁγίου. ¹⁴ Πεισισμαι δέ,
power of spirit holy. I have been persuaded but,

ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν, ὅτι
brethren of me, and myself I concerning you, that

καὶ αὐτοὶ μέστοι ἐστέ ἀγαθῶσυνης, πεπληρω-
also yourselves full you are of goodness, having been

μένοι πάσης γνώσεως, δυναμενοὶ καὶ ἀλλήλους
filled all of knowledge, being able also each other

νοθετεῖν. ¹⁵ Τολμηροτέρων δὲ ἐγράψα ὑμῖν,
to admonish. More boldly; but I wrote to you,

ἀδελφοί, ἀπο μερὸς, ὥς ἐπαναμνησκῶν ὑμᾶς,
brethren, from of apart, as reminding you,

διὰ τὴν χάριν τὴν δέδωκεν μοι ὑπὸ τοῦ θεοῦ,
through the favor that having been given to me by the God,

¹⁶ εἰς τὸ εἶναι με λειτουργὸν Ἰησοῦ Χριστοῦ
in order that to be me a public servant of Jesus Anointed

*[εἰς τὰ ἔθνη,] ἱεουργοῦντα τὸ εὐαγγέλιον
[for the nations,] administering as a priest the glad tidings

τοῦ θεοῦ, ἵνα γενήται ἡ προσφορά τῶν ἐθνῶν
of the God, so that maybe the oblation of the nations

ευπροσδεκτός, ἡγιασμένη ἐν πνεύματι ἁγίῳ.
well-pleasing, having been sanctified by a spirit holy.

¹⁷ Ἐχῶ οὖν καυχῆσιν ἐν Χριστῷ Ἰησοῦ τὰ
I have then ground for boasting in Anointed Jesus the things

πρὸς θεόν· ¹⁸ οὐ γὰρ τολμήσω λαλεῖν τι ὧν
to God, not for I will dare to speak any of these things

οὐ κατεργάσατο Χριστὸς δι' ἐμοῦ, εἰς ἵνα
not worked out ..anointed through me, for abo-

" Nations, and sing to thy
" NAME."

¹⁰ And again it says,
" Rejoice you NATIONS,
" with his PEOPLE."

¹¹ And again, " Praise
" the LORD, ALL NATIONS;
" and extol him, ALL PEOPLES."

¹² And again Isaiah
says, " There shall be
" a ROOT of JESSE, even
" HE who shall STAND UP
" to rule Nations; in him
" shall Nations hope."

¹³ And may the God of
that HOPE * fully establish
you with ‡ All Joy and
Peace in BELIEVING, in
order that you may AB-
BOUND in that HOPE, by
the Energy of the holy
Spirit.

¹⁴ And I am assured,
my Brethren, † even I my-
self, concerning you, that
you also are full of Good-
ness, having been filled
with * All KNOWLEDGE,
being able also to admon-
ish each other.

¹⁵ * But I have written
to you, with more free-
dom, partly as reminding
you, I though THAT FAV-
OR which has BEEN IM-
PARTED to me * from GOD,

¹⁶ in order to my BE-
ING ‡ a public Servant of
the * Anointed Jesus to
the GENTILES, ministering
the GLAD TIDINGS of GOD,
that the OBLATION of the
GENTILES * might become
acceptable, having been
sanctified by the holy
Spirit.

¹⁷ I have, therefore,
* cause of boasting in the
Anointed Jesus, as to the
THINGS pertaining to GOD.

¹⁸ For I will not pre-
sume to speak anything of
‡ what Christ did not work

* VATICAN MANUSCRIPT.—11. let All the PEOPLES praise him.

you with All Joy. 13. that you may ABOUND —omit

15. But I have written.

GENTILES—omit.

16. might become acceptable.

13. fully establish

14. All KNOWLEDGE

16. to the

17. CAUSE OF BOASTING.

† 10. Deut. xxxii. 43.

† 11. Rom. xii. 12; xiv. 17.

† 12. Gal. i. 15; Eph. iii. 7, 8.

† 13. Acts xxi. 19; Gal. ii. 8.

† 11. Psal. cxviii. 1.

† 12. Isa. xi. 1, 10; Rev. v. 5. xii.

† 14. 2 Pet. i. 12; 2 John ii. 21.

† 15. Rom.

† 16. Rom. xi. 13; Gal. ii. 7—9; 2 Tim. i. 11; Phil.

κὴν ἐθνῶν, λόγῳ καὶ ἐργῳ, ἐν δυνάμει σημεῖων
 words of nations, in word and work, by power of signs
 καὶ τερατῶν, ¹⁹ ἐν δυνάμει πνεύματος * [ἁγίου]
 and of wonders, by power of spirit [holyl]
 ὥστε με ἀπὸ Ἱερουσαλὴμ καὶ κυκλῶ, μέχρι τοῦ
 so that me from Jerusalem and in a circuit, even to the
 Ἰλλυρίου, πεπληρωκεναι τὸ εὐαγγέλιον τοῦ
 Illyrium, to have fully set forth the glad tidings of the
 Χριστοῦ. ²⁰ οὗτος δὲ φιλοτιμουμένον εὐαγγελι-
 Anointed, thus and being ambitious to announce
 ζῆσθαι, οὐχ ὅπου ὠνομασθῇ Χριστός, ἵνα μὴ
 glad tidings, not where was named Anointed, so that not
 ἐπ' ἄλλοτριον θεμελίον οἰκοδομῶ. ²¹ ἀλλὰ,
 on another foundation I should build; but,
 κῶς γεγραπται· Οἷς οὐκ ἀνηγγελη περὶ
 as it has been written; To those not it was told concerning
 ἐντοῦ, οὐφονται· καὶ οἱ οὐκ ἀκηκοασί, συνήσου-
 him, shall see; and those not had heard, shall under-
 σι. ²² Διὸ καὶ ἐνκοπτομην τὰ πολλὰ
 stand. Wherefore also I was hindered the things many
 τοῦ ελθεῖν πρὸς ὑμᾶς. ²³ Νυνὶ δὲ μὴ κετὶ τόπον
 of due to come to you. Now let no longer a place
 ἔχων ἐν τοῖς κήμασι τούτοις, ἐπιποθίαν δε
 having in the regions these, a great desire and
 ἔχων τοῦ ελθεῖν πρὸς ὑμᾶς ἀπὸ πολλῶν ἐτῶν
 having of this to come to you from many years,
²⁴ ὥς εἰν πορευομαι εἰς τὴν Σπανίαν, ἐλπίζω
 whatever I may go to the Spain, I hope
 διαφορευόμενος θεασασθαι ὑμᾶς, καὶ ὑφ' ὑμῶν
 passing through to see you, and by you
 προπεμφθῆναι ἐκεῖ, εἰν ὑμῶν πρῶτον ἀπὸ μερὸς
 to be sent on my way there, if of you first from a part
 ἐμπλήσθω.
 I should be filled.

²⁵ Νυνὶ δὲ πορευομαι εἰς Ἱερουσαλὴμ, διακο-
 Now but I am going to Jerusalem, minis-
 τρῶν τοῖς ἁγίοις. ²⁶ Εὐδοκῆσαν γὰρ Μακεδονία
 tating to the saints. Were pleased for Macedonia
 καὶ Ἀχαΐα κοινῶναι τινα ποιησασθαι εἰς τοὺς
 and Achaia contribution some to make for the
 πτωχοὺς τῶν ἁγίων τῶν ἐν Ἱερουσαλὴμ.
 poor ones of the saints of those in Jerusalem.
²⁷ Εὐδοκῆσαν γὰρ, καὶ οφείλεται αὐτῶν εἰσιν.
 They were pleased for, and debtors of them they are.
 Εἰ γὰρ τοῖς πνευματικαῖς αὐτῶν ἐκοινῶνησαν
 If for in the spiritual things of them because share
 τὰ ἐθνή, οφείλουσι καὶ ἐν τοῖς σαρκικοῖς λει-
 the Gentile, they are bound also in the carnal things to ren-

* through me. † for the
 Obedience of the Gentiles,
 by Word and by Work; †
 by the Power of Signs and
 Prodigies;

¹⁹ by the Energy of the
 Spirit; so that, from Jeru-
 salem, and in a Circuit as
 far as ILLYRIUM, I have
 fully set forth the glad
 tidings of the ANOINTED
 one.

²⁰ And I was thus ambi-
 tious to evangelize where
 Christ was not named; † so
 that I might not build on
 Another's Foundation;

²¹ but as it has been
 written, † "They shall see
 "to whom nothing was
 "told concerning him; and
 "those who had not heard
 "shall understand."

²² Wherefore, also, † I
 was * frequently hindered
 from coming to you.

²³ But now having no
 longer a Place in these
 regions, and having for
 Many Years a Strong
 desire to come to you.

²⁴ whenever I may go
 into SPAIN, I hope, pass-
 ing through, to see you,
 and † to be sent forward
 * by you there, if first I
 should be partly satisfied
 with your society.

²⁵ But now † I am going
 to Jerusalem, ministering
 to the SAINTS.

²⁶ For Macedonia and
 Achaia † were pleased to
 make some Contribution
 for the room of those
 SAINTS who are in Jerusa-
 lem.

²⁷ They were pleased [I
 say,] and their Debtors
 they are; for if the GEN-
 TILES have † participated
 in their spiritual things,
 † they are obligated also to
 serve them in things per-
 taining to the FLESH.

¹⁹ VATICAN MANUSCRIPT.—19. by my Word.
 hindered.
 24. from you.

19. holy—οὐκ.

22. frequently

† 18. Rom. i. 13: xvi. 26.

† 18. Acts xii. 11: 2 Cor. xii. 12.

† 20. 2 Cor. x. 13, 15.

† 21. 1 Ths. ii. 15.

† 22. Rom. i. 13; 1 Ths. ii. 17, 18.

† 24. Acts x. 1.

† 25. Acts xii. 21: xx. 22; xxiv. 17.

† 26. 1 Cor. xvi. 1, 2; 7 Cor. viii. 1; 12. 2. 12.

† 27. 1 Cor. ix. 11; Gal. vi. 6.

τουρῆσαι αὐτοῖς. ²⁸ Τούτο οὖν ἐπιτελέσας,
der service to them. This then having finished,
καὶ σφραγισάμενος * [αὐτοῖς] τὸν καρπὸν του-
and having sealed [to them] the fruit this,
τον, ἀπελευσόμεαι δι' ὑμῶν εἰς τὴν Σπανίαν.
I will go through of you into the Spain.

²⁹ Οἶδα δέ, ὅτι ἐρχόμενος πρὸς ὑμᾶς, ἐν πληρω-
I know and, that coming to you, in fullness
ματι εὐλογίας Χριστοῦ ἐλευσόμεαι.
of blessing of Anointed I will come.

³⁰ Παρακαλῶ δὲ ὑμᾶς, * [ἀδελφοί.] διὰ του
I entreat and you, [brethren,] by the
ἡ ἰοῦ ἡμῶν Ἰησοῦ Χριστοῦ, καὶ διὰ τῆς ἀγα-
Lord of us Jesus Anointed, and by the love
πῆς τὸν πνεύματος, συναγωνισασθαι μοι ἐν ταῖς
of the spirit, to strive together with me in the

προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν θεόν. ³¹ ἵνα
prayers on behalf of me to the God, that

ῥυσθῶ ἀπο τῶν ἀπειθουντῶν ἐν τῇ Ἰουδαίᾳ,
I may be delivered from those being disobedient in the Judea,

καὶ ἵνα ἡ διακονία μου, ἡ εἰς Ἱερουσαλὴμ, εὐ-
and that the service of me, that for Jerusalem, well-

προσδεκτὸς γενηταὶ τοῖς ἁγίοις. ³² ἵνα ἐν χαρᾷ
pleasing may be to the saints; so that with joy

ἔλθω πρὸς ὑμᾶς διὰ θελήματος θεοῦ, * [καὶ
I may come to you through will of God, [and

συναναπαύσασθαι ὑμῖν.] ³³ Ὁ δὲ θεὸς τῆς εἰρη-
The and God of the peace

ῆς μετὰ πάντων ὑμῶν. Ἀμήν. ΚΕΦ. 15'. 16.
with all of you. So be it.

¹ Συνιστῆμι δὲ ὑμῖν Φοιβὴν, τὴν ἀδελφὴν ἡμῶν,
I recommend and to you Phoebe, the sister of us,

οὗσαν διακονοῦν τῆς ἐκκλησίας τῆς ἐν Κεγχρε-
being a servant of the congregation of that in Cenchrea;

αἰς. ² ἵνα αὐτὴν προσδεξῆσθε ἐν κυρίῳ ἀξίως
that her you may receive in Lord worthily

τῶν ἁγίων, καὶ παραστήτε αὐτὴν ἐν ᾧ ἂν ὑμῶν
of the saints, and you may assist her in which of you

ῥηξὴ πραγματί· καὶ γὰρ αὐτὴ προστάτις
may need business; also for she a patroness

π πολλῶν ἐγενήθη, καὶ αὐτοῦ ἐμοῦ. ³ Ἀσπασά-
of many became, and myself of me. Salute you

θε Πρίσκαν καὶ Ἀκύλαν, τοὺς συνεργοὺς μου ἐν
Prisca and Aquila, the fellow-workers of me in

²⁸ Having, then, com-
pleted this, and having se-
cured to them this F.V.T.,
I will go through your
country into * Spain;

²⁹ † and I know that
when I come to you, I
shall come with the Full-
ness of the Blessing of
Christ.

³⁰ And I entreat you,
Brethren, by our Lord
Jesus Christ, and by the
LOVE of the SPIRIT, † to
strive together with me in
your PRAYERS to God on
my behalf;

³¹ † that I may be de-
livered from THOSE that
OBEY NOT IN JUDEA; and
that * THAT GIFT-BEAR-
ING of mine may be ac-
ceptable to the SAINTS in
Jerusalem;

³² so that with Joy I
may come to you † through
the will of * God, and be
refreshed together with
you.

³³ And † the God of
PEACE be with you all.
Amen.

CHAPTER XVI.

¹ I now recommend to
you Phoebe, our SISTER, be-
ing * also a Servant of the
CONGREGATION in † † Cen-
chrea,

² † that you may receive
her in the Lord, in a man-
ner worthy of the SAINTS,
and assist her in the Busi-
ness in which she may
have need of you; for she
also has been an Assist-
ant of Many, and especially
of me.

³ Salute † Priscilla and
Aquila my FELLOW-LABO-
RERS in the Anointed Je-
sus.

* VATICAN MANUSCRIPT.—28. to them—omit. 29. Spain. 30. Brethren—omit.
31. THAT GIFT-BEARING of mine may be acceptable to the SAINTS in Jerusalem. 32.
the Lord Jesus. And. 33. and may take rest together with you—omit. 1 also
a Servant.

† 1. Cenchrea was the eastern seaport of Corinth, about nine miles from the city, and
situated on the east side of the isthmus which joined the Morea to Greece. Lecheum was
on the west side of the same isthmus, here about six miles wide. It was between these two
ports that the Isthmian games were celebrated, to which Paul makes so many allusions.

‡ 20. Rom. i. 11. † 36. 2 Cor. i. 11; Col. iv. 12. † 31. 2 Thess. iii. 2. † 32.
Ac. xviii. 21; 1 Cor. iv. 10; James iv. 15. † 33. Rom. xvi. 20; 1 Cor. xvi. 33; 2 Cor.
xvi. 11; Phil. iv. 9; 1 Thess. v. 23; 2 Thess. iii. 16; Heb. xiii. 20. † 1. Acts xviii. 18;
2. Phil. ii. 20; 3 John 6 & 7. † 3. Acts xviii. 2, 18, 26; 2 Tim. iv. 19

Χριστῷ Ἰησοῦ * (οἵτινες ὑπὲρ τῆς ψυχῆς μου
Anointed Jesus: (who on behalf of the life of me
τοὺς ἑαυτῶν τραχήλον ὑπέθηκαν οἷς οὐκ ἐγώ
the of them selves neck they placed under; to whom not I
μὲν οὐκ ἐχαρίστω, ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι
alone give thanks, but also all the congregations
τῶν ἐθνῶν.) ὁ καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλη-
of (the Gentiles;) also the house of them assemble-
σιαν. Ἀσπασασθε Ἐπεινέτον, τὸν ἀγαπητόν
tina. Salute you Epenetus, the beloved one
μου, ὃς ἐστὶν ἀρχὴ τῆς Ἀσίας εἰς Χριστόν.
of me, who is a first-fruit of the Asia into Anointed.

Ἀσπασασθε Μαρίαν, ἣτις πολλὰ ἐκοπίασεν
Salute you Mary, who much labored
εἰς ἡμᾶς. **Ἀσπασασθε Ἀνδρονίκον καὶ Ἰουνίαν**,
for us. Salute you Andronicus and Junias,

τοὺς συγγενεῖς μου καὶ συναϊχμαλωτοὺς μου.
the relatives of me and fellow-prisoners of me.

οἵτινες εἰσὶν ἐπιστῆμι ἐν τοῖς ἀποστόλοις, οἱ
who are noted among the apostles, who
καὶ πρὸ ἐμοῦ γεγονασίεν ἐν Χριστῷ. **Ἀσπα-**
and before me have been in Anointed. Salute

πασθε Ἀμπλιαν, τὸν ἀγαπητόν μου ἐν κυρίῳ.
you Ampias, the beloved one of me in Lord.

Ἀσπασασθε Οὐρβανόν, τὸν συνεργόν ἡμῶν ἐν
Salute you Urbanus, the fellow-worker of us in
Χριστῷ, καὶ **Στάχυον**, τὸν ἀγαπητόν μου.
Anointed, and Stachys, the beloved one of me.

Ἀσπασασθε Ἀπέλλην, τὸν δοκιμὸν ἐν Χριστῷ.
Salute you Appelles, the approved one in Anointed.

Ἀσπασασθε τοὺς ἐκ τῶν Ἀριστοβούλου. **Ἄσπα-**
Salute you those from of the Aristobulus. Sa-
πασασθε Ἡρωδιᾶνα, τὸν συγγενὴ μου. **Ἀσ-**
lute you Herodian, the relative of me. Sa-

πασασθε τοὺς ἐκ τῶν Ναρκίσσου, τοὺς ὄντας ἐν
lute you those from of the Narcissus, those being in
κυρίῳ. **Ἀσπασασθε Τρυφαινᾶν καὶ Τρυφώ-**
Lord. Salute you Tryphena and Tryphosa,

σαν, τὰς κοπιώσας ἐν κυρίῳ. **Ἀσπασασθε Περ-**
those laboring in Lord. Salute you Per-
σιδα, τὴν ἀγαπητήν, ἣτις πολλὰ ἐκοπίασεν ἐν
sis, the beloved one, who much labored in

κυρίῳ. **Ἀσπασασθε Ῥουφόν**, τὸν ἐκλεκτόν
Lord. Salute you Rufus, the chosen

ἐν κυρίῳ, καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ.
in Lord, and the mother of him and of me.

Ἀσπασασθε Ἀσυγκρίτον, Φλεγόντα, Ἑρμᾶν,
Salute you Asyncritus, Phlegon, Hermas,
Πατροβᾶν, Ἑρμῆν, καὶ τοὺς σὺν αὐτοῖς ἀδελ-

Patrobas, Hermes, and the with them brethren.

4 These persons on be-
half of my life, laid down
their own Neck; to whom
not I alone give thanks,
but also All the congrega-
tions of the GENTILES.

5 Salute also the con-
gregation at their House.
Salute Epenetus, my be-
loved, who is the first-
fruit of Asia to Christ.

6 Salute Mary, who
labored much for us.

7. Salute Andronicus
and Junias, my RELA-
tives, and Fellow-prison-
ers, who are highly es-
teemed among the APOS-
TLES, and who were in
Christ before me.

8 Salute *THAT Am-
plias who is BELOVED in
the Lord.

9 Salute Urbanus, our
Fellow-laborer in Christ,
and Stachys, my beloved.

10 Salute THAT Appelles
who is approved in Christ.
Salute THOSE who are of
the family of ARISTOBU-
LUS.

11 Salute Herodian, my
RELATIVE. Salute THOSE
of the family of NARCIS-
SUS, THOSE BEING in the
Lord.

12 Salute Tryphena and
Tryphosa, THOSE SISTERS
LABORING in the Lord.
Salute Persis, the BE-
LOVED, her who labored
much in the Lord.

13 Salute THAT Rufus
who was CHOSEN in the
Lord, and his MOTHER and
mine.

14 Salute Asyncritus,
Phlegon, Hermas, Patro-
bas, Hermes, and the
BRETHREN with them.

* VATICAN MANUSCRIPT.—8. THAT Amplias who is BELOVED.

† 5. The common version reads of *Achaia*; but the best MSS. have *Asia*. In 1 Cor. xvi. 15, the house of Stephanas is said to be "the first fruits of *Achaia*." Sharpe in his Notes on this passage says:—"This is an important chance as helping to prove that the persons here greeted dwelt in Ephesus, where the apostle had numerous friends, and not in Rome, where he was unknown. Thus Prisca and Aquila in particular dwelt in Ephesus; and it seems not improbable that this chapter, together, perhaps, with xii. 1—xv. 7, formed part of an epistle to the Ephesians; which by a mistake of the editor has been added on at the end of the epistle to the Romans. This remark is not a little supported by those MSS. which say that the epistle now titled as to the Ephesians was written not to that church, but to the Laodiceans."

† 5. 1 Cor. xvi. 19, Col. iv. 15; Philemon 2.
† 3. 2 John 1

† 5. 1 Cor. xvi. 15.

† 7. Gal. 1. 22.

φους. ¹⁵ Ἀσπασαθε Φιλόλογον και Ιουλιαν, Salute you Philologus and Julia, Νηρεα και την αδελφην αυτου, και Ολυμπαν, Nereus and the sister of him, and Olympas, και τους συν αυτοις παντας ἁγιους. ¹⁶ Ἀσπασαθε αλληλους εν φιληματι ἁγιῳ. Salute you each other with a kiss holy. Ασπαζονται υμας αι εκκλησιαι πασαι του Χριστου. you the congregations all of the Anointed.

¹⁷ Παρακαλω δε υμας, αδελφοι, σκοπειν τους I entreat now you, brethren, to watch those τας διχοστασιας και τα σκανδαλα, παρα την the separations and the stumbling-blocks, contrary to the διδασχην ην υμεις εμαθετε, ποιουντας και εκ-teaching which you learned, are making; and turn κλινετε απ' αυτων. ¹⁸ Οι γαρ τοιοιτοι τῳ away from them. They for such like ones to the κυριῳ ἡμων Χριστῳ ου δουλευουσιν, αλλα τη Lord of us Anointed not are in subjection, but to the εαυτων κοιλιᾳ και δια της χρηστολογιας και of themselves belly; and through the fair speaking and ευλογιας εσαπατωσι τας καρδιας των ακακῳν. good speaking they deceive the hearts of the simple ones.

¹⁹ Ἡ γαρ ὑμων ὑπακοη εἰς παντας ἀφικετο. The for of you obedience for all went abroad. Χαίρω οὖν * [το] ἐφ' ὑμῖν· θέλω δὲ υμᾶς I rejoice therefore [that] in respect to you; I wish but you σοφους * [μεν] ἵνα εἰς το αγαθόν, ἀκέραιους wise ones [judges] to be in respect to the good, blameless ones δε εἰς το κακόν. ²⁰ Ὁ δε θεος της εἰρηνης but in respect to the evil. The and God of the peace

συντριψει τον σαταναν ὑπο τους ποδας ὑμων εν will crush the adversary under the feet of you in ταχει. Ἡ χάρις του κυριου ἡμων Ἰησου a short time. The favor of the Lord of us Jesus

* [Χριστου] μεθ' ὑμων. ²¹ Ασπαζονται υμας [Anointed] with you. Salute you

Τιμοθεος, ὁ συνεργος μου, και Λουκιος και Timothy, the fellow-worker of me, and Lucius και Ιασων και Σωπιπατρος, οἱ συγγενεῖς μου. ²² Ασ-Jason and Sosipater, the relatives of me. Sa-

παζομαι υμας εγω Τερτιος, ὁ γραψας την lute you I Tertius, the one having written the επιστολην, εν κυριῳ. ²³ Ασπαζεται υμας letter, in Lord. Salutes you

Γαιος, ὁ ξενος μου και της εκκλησιας ὁλης-Gaius, the host of me and of the congregation whole.

Ασπαζεται υμας Εραστος, ὁ οικονομος της Salutes you Erastus, the treasurer of the πολεις, και Κουαρτος ὁ αδελφος. * [24] Ἡ city, and Quartus the brother. [The

¹⁵ Salute Philologus and Julia, Nereus and his sister, and Olympas, and ALL the SAINTS with them.

¹⁶ † Salute each other with a holy Kiss. All the CONGREGATIONS of the ANOINTED one salute you.

¹⁷ Now I entreat you, Brethren, to watch THOSE who are † MAKING FATIONS and laying SNARKS, contrary to the TEACHING which you have learned, and † turn away from them.

¹⁸ For SUCH LIKE ones as THEY are not in subjection to our Anointed Lord, but to their own † Appetite; and by KIND and Complimentary words they deceive the HEARTS of the UNSUSPECTING.

¹⁹ Your Obedience, indeed, is reported to all. Therefore, I rejoice on your account; but I wish you to be † wise with respect to THAT which is GOOD, and HARMLESS with respect to THAT which is EVIL.

²⁰ And the GOD of PEACE will soon bruise the ADVERSARY under your FEET. The FAVOR of our LORD JESUS Christ be with you.

²¹ † Timothy, my FELLOW-LABORER, and † Lucius, and † Jason, and † Sosipater, my RELATIVES, salute you.

²² † Tertius, who WROTE this LETTER, salute you in the Lord.

²³ † Gaius, the HOSPITABLE friend of me and of the whole CONGREGATION, salutes you. † Erastus, the TREASURER of the CITY, salutes you, and our BROTHER Quartus.

* VATICAN MANUSCRIPT.—10. that—omit. 21. omit.

10. Indeed—omit.

20. Anointed—

† 10. 1 Cor. xvi. 20; 9 Cor. xiii. 12; 1 Thess. v. 26; 1 Pet. v. 14. † 17. Acts xv. 1, 5; 24; 1 Tim. iv. 8. † 17. 1 Cor. v. 9, 11; 2 Thess. iii. 6, 14; 3 Tim. iii. 5; Titus iii. 10; 2 John 10. † 18. Phil. iii. 18; 1 Tim. vi. 5. † 19. Matt. x. 10; 1 Cor. xiv. 20; 21. Acts xvi. 1; Col. i. 1; Phil. ii. 10; 1 Thess. iii. 2; 1 Tim. i. 2; Heb. xiii. 23. † 21. Acts xiii. 1. † 21. Acts xvii. 5. † 21. Acts xx. 4. † 23. 1 Cor. i. 14. † 23. Acts xix. 22; 2 Tim. iv. 24.

χαρις του κυριου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ
favor of the Lord of us Jesus Anointed with

παντων ὑμων. Ἀμήν.] 25 Τῷ δὲ δυναμένῳ
all of us. So be it.] To him now being able

ὑμᾶς στηριξάι κατὰ τὸ εὐαγγέλιον μου καὶ
you to establish according to the glad tidings of me and

τὸ κηρυγμα Ἰησοῦ Χριστοῦ, ὅσα ἀποκαλύ-
the proclaiming of Jesus Anointed, according to a revelation

ψιν μυστηρίου χρόνοις αἰωνίοις σκεπηθέντων
of a secret in times : : ages has been concealed,

26 φανερωθέντος δὲ νῦν, διὰ τῶν γραφῶν προφη-
having been manifested but now, through and writings pro-

τικῶν, κατ' ἐπιταγὴν τοῦ αἰωνίου θεοῦ, εἰς
phetic, according to an appointment of the age-lasting God, for

ὑπακοὴν πίστεως, εἰς πάντα τὰ ἔθνη γνωρι-
obedience of faith, to all the nations having been

θέντος· 27 μόνῳ σοφῷ θεῷ, διὰ Ἰησοῦ Χριστοῦ,
made known, to only wise God, through Jesus Anointed,

ᾧ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.
to him the glory for the ages. So be it.

24 * [The FAVOR of our Lord Jesus Christ be with you all. Amen.]

25 Now † to HIM who is ABLE to establish You ac- cording to my GLAD TID- DINGS and the PROCLAMA- TION of Jesus Christ, ac- cording to the Revelation of the Secret, ‡ kept con- cealed in the Times of the Ages,

26 but † now having been disclosed; and through the Prophetic Writings, ac- cording to the Appoint- ment of the AEONIAN God, has been made known to All the NATIONS, ‡ in order to the Obedience of Faith;

27 ‡ to the Wise God alone, through Jesus Christ, to him be the GLORY for the AGES. Amen.

* TO THE ROMANS. WRITTEN FROM CORINTH.

* VATICAN MANUSCRIPT.—Subscription.—TO THE ROMANS. WRITTEN FROM CORINTH.

† 25. Eph. iii. 20; 1 Thess. iii. 13; 2 Thess. ii. 17; iii. 5; Jude 25. † 25. Eph. i. 9; iii. 3—5; Col. i. 27. † 25. 1 Cor. ii. 7; Gal. iii. 5, 9; Col. i. 26. † 25. Eph. i. 9; 2 Tim. i. 10; Titus i. 2, 3; 1 Pet. i. 26. † 25. Eph. i. 9; 2 Tim. i. 17; vi. 10; Jude 25. † 25. Eph. i. 9; 2 Tim. i. 17; vi. 10; Jude 25. † 25. Eph. i. 9; 2 Tim. i. 17; vi. 10; Jude 25.

FIRST TO THE CORINTHIANS.

ΚΕΦ. α'. 1.

¹ Παῦλος, κλητος ἀποστολος Ἰησοῦ Χριστοῦ,
Paul, called an apostle of Jesus Anointed,
διὰ θελήματος θεοῦ, καὶ Σωσθένους ὁ ἀδελφός,
through will of God, and Sothenes the brother,
² τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ οὖσῃ ἐν Κορίνθῳ,
to the congregation of the God to that being in Corinth,
ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ, κλητοῖς ἁγίοις
having been sanctified in Anointed Jesus, called saints
σὺν πᾶσι τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ
with all those calling upon the name of the
κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντί τόπῳ,
Lord of us Jesus Anointed in every place,
αὐτῶν * [τε] καὶ ἡμῶν· ³ χάρις ὑμῖν καὶ εἰρήνη
of them (both) and of us; favor to you and peace
ἀπο θεοῦ πατρὸς ἡμῶν, καὶ κυρίου Ἰησοῦ Χρισ-
from God Father of us, and Lord Jesus Anointed.
του. ⁴ Εὐχαριστῶ τῷ θεῷ * [μου] πάντοτε
I give thanks to the God (of me) always
περὶ ὑμῶν, ἐπὶ τῇ χαρίτι τοῦ θεοῦ τῇ δο-
concerning you, for the favor of the God (for that hav-
θείσῃ ὑμῖν ἐν Χριστῷ Ἰησοῦ· ⁵ ὅτι ἐν παντί
ing been given to you in Anointed Jesus, that in every thing
ἐπλουτισθῇτε ἐν αὐτῷ, ἐν παντί λόγῳ καὶ
you were enriched in him, in every word and
πᾶσῃ γνώσει, ⁶ (ὡς τὸ μαρτυρίον τοῦ Χρισ-
all knowledge, (when the testimony of the Anointed
του ἐβεβαιώθη ἐν ὑμῖν)· ⁷ ὥστε ὑμᾶς μὴ ὀστέ-
was confirmed among you.) so that you not to be
ρεῖσθαι ἐν μηδενὶ χάρισματι, ἀπεκδεχομένους
inferior in any one gracious gift, waiting for
τὴν ἀπακαλύψιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χρισ-
the revelation of the Lord of us Jesus Anointed;
του· ⁸ ὃς καὶ βεβαιώσει ὑμᾶς ἕως τελοῦς ἀνεγ-
who also will confirm you to an end irre-
κλητους ἐν τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ
proachable ones in the day of the Lord of us Jesus
Χριστοῦ. ⁹ Πιστὸς ὁ θεός, δι' οὗ ἐκληθῆτε
Anointed. Faithful the God, through whom you were called
εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ,
into fellowship of the son of him Jesus Anointed,
τοῦ κυρίου ἡμῶν. ¹⁰ Παρακαλῶ δὲ ὑμᾶς, ἀδελ-
the Lord of us. I entreat and you, brethren,
φοι, διὰ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ
through the name of the Lord of us Jesus

CHAPTER I.

¹ Paul, & a Constituted
Apostle of the * Anointed
Jesus, by the Will of God,
and & Sothenes, the BRO-
THER,
² TO THAT CONGREGA-
TION of GOD which is in
Corinth, having been sanc-
tified in the Anointed Jes-
us, Constituted Holy
ones, with ALL THOSE·
& INVOKING the NAME of
our LORD Jesus Christ in
Every Place,—there and
ours;
³ & Favor and Peace be
with you from God our
Father, and the Lord Jes-
us Christ.
⁴ & I give thanks to
GOD always concerning
you, for THAT FAVOR of
God which has been IM-
PARTED to you in the
Anointed Jesus;
⁵ because in every thing
you were enriched by him,
& in Every Word, and in
ALL Knowledge,
⁶ (& when the TESTI-
MONY of the ANOINTED
was confirmed among you.)
⁷ so that you are not
inferior in Any one Gift,
I waiting for the REVELA-
TION of our LORD Jesus
Christ;
⁸ who also will confirm
you to the End, Irre-
proachable in the DAY
of our LORD Jesus Anoint-
ed.
⁹ & Faithful is God, by
whom you were invited
into & the Fellowship of
his son Jesus Christ, our
LORD.
¹⁰ Now I entreat you,
Brethren, through the
NAME of our LORD Jesus

* VATICAN MANUSCRIPT.—Title—FIRST TO THE CORINTHIANS.
2. both—omit. 4. of me—omit.

1. Anointed Jesus

1. 1. Rom. i. 1. 1. 1. Acts xviii. 17. 1. 2. Acts ix. 14, 21; xxi. 16; 2 Tim. ii. 2.
1. 3. Rom. i. 7; 2 Cor. i. 2; Eph. i. 2; 1 Pet. i. 2. 1. 4. Rom. i. 8. 1. 5. 1 Cor. xiii. 8; 2
Cor. viii. 7. 1. 6. Heb. ii. 8, 4. 1. 7. 1 Tim. iii. 10; Titus ii. 13; 2 Pet. i. 12.
1. 8. 1 Cor. x. 13; 1 Thess. v. 24; 2 Thess. iii. 3; Heb. x. 23. 1. 9. John xv. 4; xvi. 21;
1 John i. 3; iv. 13.

Χριστου, ἵνα το αὐτο λεγῃτε παντες, και μη
Anointed, that the same thing you speak all, and not

ἢ εν ὑμιν σχίσματα, ητε δε καθηρτισμενοι
may be among you divisions, you may be but knit together

εν τῳ αὐτῳ νοι και εν τῇ αὐτῇ γνώμῃ. ¹¹ Ἐδη-
in the same mind and in the same sentiment. It was

λῶθη γαρ μοι περι ὑμων, ἀδελφοι μου, ὑπο
declared for me concerning you, brethren of me, by

των Χλοης, ὅτι ἐριδιες εν ὑμιν εἰσι. ¹² Λέγω δε
those of Chloe, that contentions among you are. I say and

τοῦτο, ὅτι ἕκαστος ὑμων λέγει· Ἐγὼ μὲν εἰμι
this, because each one of you says, I indeed am

Παυλου· ἐγὼ δε, Ἀπολλω· ἐγὼ δε, Κηφα· ἐγὼ
of Paul; I but, of Apollos; I and, of Cephas; I

δε, Χριστου. ¹³ Μεμερισται ὁ Χριστος; μη
and, of Anointed. Has been divided the Anointed? not

Παυλος εσταυρωθη ὑπερ ὑμων; η εις το ονομα
Paul was crucified on behalf of you? or into the name

Παυλου εβαπτισθητε; ¹⁴ Ευχαριστω τῳ θεῳ,
of Paul; were you dipped? I give thanks to the God,

ὅτι ουδενα ὑμων εβαπτισα, ει μη Κρισπον και
that no one of you I dipped, if not Crispus and

Γριον· ¹⁵ ἵνα μη τις εἰπῃ, ὅτι εις το εμον
Gains; so that not any one may say, that into the my

ὄνομα εβαπτισα. ¹⁶ Εβαπτισα δε και τῳ
name I dipped. I dipped and also the

Στεφανα οικον· λοιπον ουκ οἶδα, ει τινα αλλον
stephanas house; remainder not I know, if any other

εβαπτισα. ¹⁷ Ου γαρ απεστειλε με Χριστος
I dipped. Not for sent me Anointed

βαπτίζειν, ἀλλ' ευαγγελιζεσθαι· ουκ ε σοφια
to dip, but to announce glad tidings; not in wisdom

λογου, ἵνα μη κενωθῃ ὁ σταυρος του
of speech, so that not may be of no effect the cross of the

Χριστου. ¹⁸ Ὁ λογος γαρ ὁ του σταυρου τοις
Anointed. The word for that of the cross to those

μὲν ἀπολλυμενοις μωρια εστι, τοις δε σωζομε-
indeed being destroyed foolishness is, to those but being saved

νοις ἡμιν δυναμις θεου εστι. ¹⁹ Γεγραπται γαρ·
to us power of God it is. It has been written for;

Ἀπολω την σοφίαν των σοφων, και την συνε-
I will destroy the wisdom of the wise, and the learn-

σιν των συνετων αθετησω. ²⁰ Που σοφος;
ing of the intelligent ones I will set aside. Where a wise man?

Christ, † that you all speak the same thing, and that there may be no Divisions among you; but that you may be knit together in the same Mind and in the same Sentiment.

11 For it has been declared to me, my Brethren, by THOSE of the family of Chloe, That there are Contentions among you.

12 And this I say, † Because each one of you says, "I, indeed, am of Paul," but, "I of † Apollos, and, "I of † Cephas," and, "I of Christ."

13 Has the ANOINTED one been divided? Was Paul crucified on your behalf? or were you immersed into the NAME of Paul?

14 * I give thanks to God that I immersed none of you, except † Crispus and † Gains;

15 so that no one may say that I immersed into MY OWN Name.

16 And I immersed also the Family of † STEPHANAS; besides, I do not know whether I immersed ANY OTHER.

17 For the ANOINTED one sent me not to immerse, but to announce glad tidings; † not in Wisdom of Speech, so that the cross of the ANOINTED one may not be frustrated.

18 For this word, (that of the cross,) is indeed Foolishness † to THOSE who are PERISHING; but † THOSE who are † being SAVED, even to us, it is the † Power of God.

19 For it has been written, † "I will destroy the wisdom of the WISE, and I will set aside the (LEARNING of the INTEL- LIGENT."

* VATICAN MANUSCRIPT.—14. I give thanks That I immersed.

† 1a. Rom. xii. 10; xv. 5; 2 Cor. xiii. 11; Phil. ii. 2; iii. 10; 1 Pet. iii. 8. 1 12. 1 Cor. xiii. 4. 1 12. Acts xviii. 21; xix. 1; 1 Cor. xvi. 12. 1 12. John i. 42. 1 14. Acts xviii. 2. 1 14. Rom. xvi. 23. 1 10. 1 Cor. xvi. 15, 17. 1 17. 1 Cor. ii. 1, 4, 17; 2 Pet. i. 10. 1 18. 2 Cor. ii. 15. 1 18. Acts ii. 47. 1 18. Rom. i. 10. 1 10. Isa. xxix. 14.

που γραμματεὺς· που συζητήτης του αἰῶνος
where a scribe? where a disputer of the age

τούτου· Οὐχὶ ἐμώρῳεν ὁ θεὸς τὴν σοφίαν του
this? Not did make foolish the God the wisdom of the

κόσμου * [τούτου·] ²¹ Ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ
world [this?] When for in the wisdom

του θεοῦ οὐκ ἐγνώ ὁ κόσμος διὰ τῆς σοφίας
of the God not knew the world through the wisdom

τον θεοῦ, εὐδοκῆσεν ὁ θεός, διὰ τῆς μωρίας του
the God, was pleased the God, through the foolishness of the

κηρυγματος σωσαι του πιστευοντας. ²² Ἐπειδὴ
proclamation to save those believing. Although

και Ἰουδαῖοι σημεῖα αἰτοῦσι, και Ἕλληνες
and Jews signs are asking, and Greeks

σοφίαν ζητοῦσιν· ²³ ἡμεῖς δε κηρύσσομεν Χρισ-
wisdom are seeking; we yet proclaim an

τον ἐσταυρωμενον, Ἰουδαίοις μεν σκανδαλον,
Anointed having been crucified, to Jews indeed stumbling-block,

ἐθνέσι δε μωρίαν· ²⁴ αυτοῖς δε τοῖς κλητοῖς,
to Gentiles and foolishness; to those but to the called ones,

Ἰουδαίοις τε και Ἕλλησι, Χριστον θεοῦ δυναμίν
Jews both and Greek, Anointed of God power

και θεοῦ σοφίαν. ²⁵ Ὅτι το μωρον του θεοῦ,
and of God wisdom. Because the foolishness of the God,

σφώτερον των ἀνθρώπων ἐστὶ· και το ἀσθενες
wiser of the men is; and the weakness

του θεοῦ, ἰσχυροτερον των ἀνθρώπων * [ἐστὶ·]
of the God, stronger of the men [is.]

²⁶ Πλεεπετε γὰρ τὴν κλήσιν ὑμῶν, ἀδελφοί, ὅτι
You see for the calling of you, brethren, that

οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ
not many wise ones according to flesh, not many

δυνατοί, οὐ πολλοὶ εὐγενεῖς· ²⁷ ἀλλὰ τὰ μωρὰ
strong ones, not many well-born; but the foolish things

του κόσμου ἐξελέξατο ὁ θεός, ἵνα τοὺς σοφοὺς
of the world chose the God, that the wise ones

καταίσχυνη· και τὰ ἀσθενη του κόσμου ἐξελε-
he may shame, and the weak things of the world chose

ξάτο ὁ θεός, ἵνα καταίσχυνη τὰ ἰσχυρὰ· ²⁸ και
the God, that he may shame the powerful ones; and

τὰ ἀγενη του κόσμου και τὰ ἐξουθενημενα
the low-born of the world and the things having been despised

ἐξελέξατο ὁ θεός, και τὰ μὴ ὄντα, ἵνα τὰ
chose the God, and the things not existing, that the things,

ὄντα καταργησῃ· ²⁹ ὅπως μὴ καυχῆσθαι
existing he may bring to nothing; so that not may boast

20 Where is a Wise man? Where Scribe? Where a Disputant of this AGE? Did not GOD make foolish the WISDOM of * this WORLD.

21 For when, in the WISDOM of GOD, the WORLD by WISDOM knew not GOD, GOD was pleased through "the FOOLISHNESS" of this PROCLAMATION, to save the BELIEVERS.

22 And although Jews are demanding Signs, and Greeks are seeking Wisdom;

23 yet we proclaim a crucified Christ, to the Jews, indeed, a Stumbling-block, and to the Gentiles, Foolishness;

24 but to THOSE who are INVITED, both Jews and Greeks, Christ, the Power of God, and the Wisdom of God.

25 Because "the FOOLISHNESS" of GOD is wiser than MEN; and "the WEAKNESS" of GOD is stronger than MEN.

26 For behold your INVITATION, Brethren, That not Many are Wise according to the Flesh, not Many Powerful, not Many Noble;

27 but GOD selected the FOOLISH things of the WORLD, that he may shame the wise; and GOD selected the WEAK things of the WORLD, that he may shame the POWERFUL;

28 and the IGNORANT things of the WORLD, and the THINGS that are DESPISED, GOD selected, and the THINGS not existing, that he may bring to nothing existing THINGS.

29 so that No Flesh

* VATICAN MANUSCRIPT.—20. this—omit.

25. is—omit.

1 20. Rom. i. 29. 1 21. Rom. i. 20, 21, 28. 1 22. Matt. xii. 39; xvi. 1; Mark viii. 11; Luke xi. 16; John iv. 48. 1 23. Isa. viii. 14; Matt. xi. 6; xiii. 57; Luke ii. 34; Rom. ix. 32; Gal. v. 21; 1 Pet. ii. 8. 1 24. Rom. i. 4, 10. 1 25. Col. ii. 3. 1 26. John vii. 43. 1 27. Matt. x. 25; James ii. 5. 1 28. Rom. i. 1. 1 29. 1 Cor. ii. 14.

πάσα σαρξ ἐνώπιον τοῦ θεοῦ. ³⁰ Εξ αὐτοῦ δὲ
all flesh in presence of the God. Out of him but
ὑμεῖς ἐστέ ἐν Χριστῷ Ἰησοῦ, ὃς ἐγενήθη ἡμῖν
you are in Anointed Jesus, who became to us
σοφία ἀπο θεοῦ, δικαιοσύνη τε καὶ ἁγιασμός
wisdom from God, righteousness also and sanctification
καὶ ἀπολυτῶσις. ³¹ ἵνα, καθὼς γεγραπται· Ὁ
and redemption; so that, even as it has been written; He
καυχώμενος, ἐν κυρίῳ καυχασθῶ.
boasting, in Lord let him boast.

ΚΕΦ. β'. 2.

¹ Καθ' ἔλθων πρὸς ὑμᾶς, ἀδελφοί, ἦλθον οὐ
And I having come to you, brethren, came not
καθ' ὑπεροχὴν λόγου ἢ σοφίας, καταγγέλλων
according to excellence of speech or of wisdom, declaring
ὑμῖν τὸ μαρτυριον τοῦ θεοῦ. ² Οὐ γὰρ ἐκρίνα
to you the testimony of the God Not for I determined
τι εἶδεναι ἐν ὑμῖν, εἰ μὴ Ἰησοῦν Χριστόν,
anything to make known among you, if not Jesus Anointed,
καὶ τούτον ἐσταυρωμένον. ³ Καὶ ἐγὼ ἐν ἀσθενείᾳ,
and him having been crucified. And I in weak-
νείᾳ, καὶ ἐν φόβῳ καὶ ἐν τρῶν πολλῶν ἐγενό-
ness, and in fear and in trembling much I was
μην πρὸς ὑμᾶς. ⁴ καὶ ὁ λόγος μου καὶ τὸ κηρύγμα
with you; and the speech of mine and the preach-
μα μου οὐκ ἐν πειθοῖς σοφίας λόγοις, ἀλλ' ἐν
ing of mine not in persuasive wisdom of words, but in
ἀποδείξει πνεύματος καὶ δυνάμεως. ⁵ ἵνα ἡ πίσ-
a display of spirit and of power, so that the faith
τις ὑμῶν μὴ ᾗ ἐν σοφίᾳ ἀνθρώπων, ἀλλ' ἐν
of you not may be in wisdom of men, but in
δυνάμει Θεοῦ. ⁶ Σοφίαν δὲ λαλοῦμεν ἐν τοῖς
power of God. Wisdom but we speak among the
τελειοῖς· σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου, οὐδὲ
perfect ones; wisdom but not of the age this, nor
τῶν ἀρχόντων τοῦ αἰῶνος τούτου, τῶν καταρ-
of the rulers of the age this, of those coming to
γούμενων. ⁷ ἀλλὰ λαλοῦμεν θεοῦ σοφίαν ἐν
an end, but we speak of God wisdom in
μυστηρίῳ, τὴν ἀποκεκρυμμένην, ἣν πρόωρε-
a mystery, that having been hidden, which previously mar-
σεν ὁ θεὸς πρὸ τῶν αἰώνων, εἰς δόξαν ἡμῶν.
ked out the God before the ages, for glory of us.
⁸ ἣν οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου
which no one of the rulers of the age this
ἐγνώκεν· (εἰ γὰρ ἐγνώσαν, οὐκ ἂν τὸν κυρίον
has known; (if for they knew, not would the Lord

may boast in the presence of God.

³⁰ But from him you are in the Anointed Jesus who became our Wisdom from God, Righteousness also, and Sanctification, and Redemption;

³¹ that, as it has been written, "Let him who BOASTS, boast in the Lord."

CHAPTER II.

¹ And when I came to you, Brethren, I came not with Excellency of Speech, or of Wisdom, declaring to you the TESTIMONY of God;

² for I determined to make known Nothing among you, except Jesus Christ, and him crucified.

³ And I, in Weakness, and in Fear, and in much Trembling, was with you.

⁴ And my DISCOURSE and my PROCLAMATION were not in Persuasive Words of Wisdom, but with a Demonstration of Spirit and of Power;

⁵ so that your FAITH might not be by the Wisdom of Men, but by the Power of God.

⁶ Wisdom, however, we speak among the PERFECT; but Wisdom, not of this AGE, nor of THOSE RULERS of this AGE who are coming to an end;

⁷ but we speak the Wisdom of God, which was HIDDEN in a Mystery, and which God previously designed, before the AGES, for our Glory;

⁸ which no one of the RULERS of this AGE knew; for if they had known they

* VATICAN MANUSCRIPT.—30. our Wisdom from God, Righteousness also, and Sanctification, and Redemption.

† 30. ver. 24. † 30. Jer. xliii. 5, 6; Rom. iv. 25; 2 Cor. v. 21; Phil. iii. 9. † 30. John xvii. 10. † 30. Eph. i. 7. † 31. Jer. ix. 23, 24; 2 Cor. x. 17. † 1. 1 Cor. i. 17; ver. 4, 13; 2 Cor. x. 10; xi. 0. † 2. Gal. vi. 11; Phil. iii. 8. † 3. Acts xviii. 1, 6, 12. † 3. 2 Cor. iv. 7; x. 1, 10; xi. 30; xii. 5, 9; Gal. iv. 13. † 4. 1 Cor. i. 17; 1 Pet. i. 16. † 4. Rom. xv. 19; 1 Thess. i. 5. † 0. 1 Cor. xiv. 22; Eph. iv. 13; 1 Pet. iii. 15; Heb. v. 14. † 0. 1 Cor. i. 28. † 17. Rom. xvi. 35, 26; Eph. iii. 5, 9; 1 Cor. i. 26. † 8. Matt. xi. 25; John vii. 48; Acts xiii. 27; 2 Cor. iii. 14. † 8. Luke xxi. 24; Acts iii. 17.

της δοξης εσταυρωσαν·) ⁴ αλλα, καθως γεγρα-
of the glory they crucified;] but, even as it has been
ται· ὁ οφθαλμος οὐκ εἶδε, καὶ οὖς οὐκ
written, what things eye not saw, and ear not
ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη,
heard, and to heart of man not ascended,
ἡ ἡτοιμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν.
what prepared the God for those loving him.
¹⁰ Ἡμῖν δὲ ἀπεκαλύψεν ὁ θεὸς διὰ τοῦ πνεύματος
To us but revealed the God through the spirit
* [ἐξ ἑαυτοῦ] τὸ γὰρ πνεῦμα πάντα ἐρευνᾷ, καὶ τὰ
[of himself,] the for spirit all things searches, even the
βαθεῖα τοῦ θεοῦ. ¹¹ Τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ
depths of the God. Who for knows of men the things of the
ἀνθρώπου, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν
man, if not the spirit of the man that in
αὐτῷ; οὕτως καὶ τὰ τοῦ θεοῦ οὐδεὶς οἶδεν, εἰ μὴ
him? so also the things of the God no one knows, if not
τὸ πνεῦμα τοῦ θεοῦ. ¹² Ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ
the spirit of the God. We but not the spirit of the
κόσμου ἐλάβομεν, ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ
world received, but the spirit that from the
θεοῦ, ἵνα εἰδῶμεν τὰ ὑπο τοῦ θεοῦ χαρισθέν-
God, that we may know the things by the God having been gra-
τα ἡμῖν· ¹³ ἃ καὶ λαλοῦμεν, οὐκ ἐν
tiously given to us, which things also we speak, not by
διδάκτοις ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν
teachings of human wisdom to words, but by
διδάκτοις πνεύματος, πνευματικαῖς πνευματικαῖς
teachings of spirit, to spiritual ones spiritual things
συγκρίνοντες. ¹⁴ Ψυχικὸς δὲ ἄνθρωπος οὐ δέ-
explaining. Animal but man not re-
χεται τὰ τοῦ πνεύματος τοῦ θεοῦ· μωρία
ceives the things of the spirit of the God; foolishness
τῷ αὐτῷ ἐστὶ, καὶ οὐ δύναται γινῶναι· ὅτι
for to him is, and not he is able to know; because
πνευματικῶς ἀνακρίνεται. ¹⁵ Ὁ δὲ πνευματι-
spiritually it is examined. The but spiritual
κὸς ἀνακρίνει μὲν πάντα, αὐτὸς δὲ οὐ¹ οὐδενὸς
man examines indeed all things, himself but by no one
ἀνακρίνεται. ¹⁶ Τίς γὰρ ἐγνώκουν κυρίου, ὁ δὲ
is examined. Who for knew mind of Lord, who
συμβίβασεν αὐτόν, ἡμεῖς δὲ νουν Χριστοῦς
will instruct him? We but mind of Anointed
ἐχομεν.
have.

would not have crucified the Lord of glory;
9 but, as it has been written, * Things which Eye has not seen, and Ear has not heard, and to which the Heart of Man has not ascribed—things which God has prepared for those who love him;
10 God has revealed even to us through the spirit. For the spirit searches all things, even the depths of God.
11 For Who of Men knows the THOUGHTS of the MAN, I except that SPIRIT of the MAN which is in him? So also, the THOUGHTS of GOD no one knows, except the SPIRIT of God.
12 Now we have received, not the SPIRIT of the world, but THAT SPIRIT which is from God, that we may know the THINGS GRACIOUSLY GIVEN to us by God;
13 and which things we speak, not in Words taught by human Wisdom, but by the Teachings of the Spirit; * unfolding spiritual things to spiritual persons.
14 Now, an Animal Man does not receive the THINGS of the SPIRIT of God; for they are Foolishness to him; and he is not able to understand, because they are spiritually examined.
15 But the SPIRITUAL man examines, indeed, all things, yet he is examined by no one.
16 For who has known the Mind of the Lord? who will teach it? But we possess the Mind of * Christ.

* VATICAN MANUSCRIPT.—10. of himself—omit. spiritually. 16. the Lord.

18 unfolding spiritual things

1. 10. 1st. xlv. 4. 1. 10. Matt. xlii. 11; xvi. 17; John xiv. 20; xvi. 13; 1 John ii. 27.
1. 11. Prov. xx. 27; xxvii. 10; Jer. xvii. 0. 1. 11. Rom. xi. 33, 34. 1. 12. Rom. viii.
1. 13. 2 Pet. i. 10. 1. 14. Matt. xvi. 23. 1. 14. 1 Cor. i. 18, 23. 1. 14.
1. 10. Rom. xi. 34.

ΚΕΦ. γ'. 3.

¹ Καγω, αδελφοι, ουκ ηδυννηθην λαλησαι υμιν
And I, brethren, not was able to speak to you
ως πνευματικοις, αλλ' ως σαρκικοις, ως νηπιοις
as to spiritual ones, but as to fleshly ones, even as to babes
εν Χριστω. ² Γαλα υμας εποτισα, ου βρωμα-
in Anointed. Milk you I gave to drink, not solid food;
ουπω γαρ εδυνασθε. Αλλ' ουδε * [ετι] νυν
not yet for were you able. But not even [yet] now
δυνασθε. ³ ετι γαρ σαρκικοι εστε. * Οπου γαρ
are you able; yet for fleshly ones you are. Where for
εν υμιν ζηλος και ερις * [και διχοστασιαι,]
among you envy and strife [and divisions,]
ουχι σαρκικοι εστε, και κατα ανθρωπον περι-
not fleshly ones are you, and according to man walk
πατειτε; * Όταν γαρ λεγῃ τις· Εγω μεν ειμι
you? When for may say any one; I indeed am
Παυλου· ετερος δε· Εγω, Απολλω· ουχι σαρ-
of Paul; another and; I, of Apollos; not fleshly
κικοι εστε; ⁵ Τις ουν εστι Παυλος, τις δε
ones are you? Who then is Paul, who and
Απολλω; Διακονοι, δι' ὧν ἐπιστευσατε, και
Apollos? Servants, through whom you believed, and
ἀκαστῳ ὡς ὁ κυριος ἔδωκεν. ⁶ Εγω ἐφύτευσα,
to each as the Lord gave. I planted,
ἀπολλω ἐποτίσεν, ἀλλ' ὁ θεὸς ἡξάνεν· ⁷ ὥστε
Apollos watered, but the God caused to grow; so
οὔτε ὁ φυτευὼν ἐστὶ τι, οὔτε ὁ ποτίζων, ἀλλ'
neither he planting is anything, nor he watering, but
ὁ αὐξανὼν θεός. ⁸ Ὁ φυτευὼν δε και ὁ ποτι-
he causing to grow God. He planting but and he watering
ζων ἐν εἰσιν· ἕκαστος δε τὸν ἰδιον μισθὸν λη-
one are, each and the own reward will
ψεται· ⁹ κατὰ τὸν ἰδιον κόπον. * Θεοῦ γαρ
receive according to the own labor, Of God for
εἰμεν συνεργοι· θεοῦ γεωργίον, θεοῦ οἰκοδομη
we are fellow-workers, of God a farm, of God a building
εστε. ¹⁰ Κατὰ τὴν χάριν τοῦ θεοῦ τὴν δοθει-
you are. According to the favor of the God that have-
σαν μοι, ὡς σοφὸς ἀρχιτεκτὼν θεμελίον
been given to me, as a wise architect a foundation
τεθεικα· ἄλλος δε ἐποικοδομεῖ· ἕκαστος δε
I have laid; another but builds up, each one but
βλεπέτω, πῶς ἐποικοδομεῖ. ¹¹ Θεμελίον γαρ
let see, how he builds up. Foundation for

CHAPTER III.

¹ And I, Brethren, was not able to speak to you as to spiritual, but as to fleshly persons, as to Babes in Christ.
² I gave you— not solid Food; for you were not then able; nor, moved, are you even now able;
³ because you are still fleshly. For where as Envy and Strife exist among you, are you not fleshly, and walk according to Man?
⁴ Besides, when says one, “I, indeed, am of Paul,” and another, “I am of Apollos,” are you not * fleshly?
⁵ * What then is Apollos, and what is Paul? Servants, through whom you believed; and to Each as the Lord gave.
⁶ I planted; Apollos watered; but God caused it to grow.
⁷ So that neither the PLANTER is anything, nor the WATERER, but God who CAUSES IT TO GROW.
⁸ Now the PLANTER and the WATERER are one; and each will receive his PROPER Reward, according to his own Labor.
⁹ For we are God's Co-workers; you are God's Field; you are God's Building.
¹⁰ According to THE FAVOR OF GOD HAVING BEEN IMPARTED to me, as a Skillful Architect, I have laid a Foundation, and Another person is building up; but let each one see how he builds up.
¹¹ For no one can lay

* VATICAN MANUSCRIPT.—2. yet—omit.

3. and Divisions—omit.

4. Men.

5. What then is Apollos, and what is Paul?

1 2. Heb. v. 12, 13; 1 Pet. ii. 2. 4. 1 Cor. i. 12. 1 6. Acts xviii. 24, 27; xix. 1. 1 8. 1 Cor. iv. 4, 5; Rev. ii. 23.
iv. 15; ix. 1; xv. 1; 2 Cor. x. 14, 15. 1 6. Acts xviii. 24, 27; xix. 1. 1 8. 1 Cor. iv. 4, 5; Rev. ii. 23.
xv. 10. 1 7. 2 Cor. xii. 11; Gal. vi. 3. 1 8. 1 Cor. iv. 4, 5; Rev. ii. 23.
1 9. 2 Cor. vi. 1. 1 9. Eph. ii. 20; Col. ii. 7; Heb. iii. 3, 4; 1 Pet. ii. 5. 1 10. Rom.
xv. 20.

αλλον ουδεις δυναται θειναι παρα τον κειμενον,
another no one is able to have laid besides that being laid,
is εστιν Ιησους Χριστος. 12 Ει δε τις εποικο-

δομει επι τον θεμελιον * [τουτον,] χρυσον,
on the foundation [this,] gold,

αργυρον, λιθους τιμιους, ξυλα, χορτον, καλα-

μην 13 Εκαπτου το εργον φανερον γενησεται η
of each one the work manifest shall become; the

γαρ ημερα δηλωσει, οτι εν πυρι αποκαλυπτε-

ται και εκαπτου το εργον οποιον εστι, το πυρ
and of each one the work what kind it is, the fire

δοκιμασει. 14 Ει τινος το εργον μνει δ επωκο-

δομησε, μισθον ληψεται 15 ει τινος το εργον
up, a reward he will receive; If of any one the work

κατακαησεται, ζημιωθησεται αυτος δε σωθη-

σεται, ουτω δε ως δια πυρος. 16 Ουκ οιδате,
saved, in this way but as through a fire. Not know you,

οτι ναος θεου εστε, και το πνευμα του θεου
that a temple of God you are, and the spirit of the God

οικει εν υμιν 17 Ει τις τον ναον του θεου φθει-

ρει, φθειρει τουτον ο θεος· ο γαρ ναος του θεου
trays, will destroy him the God; the for temple of the God

αγιος εστιν, οιτινες εστε υμεις. 18 Μηδεις
holy is, whomever are you. No one

εαυτον εξαπατατω ει τις δοκει σοφος ειναι εν
himself let deceive; if any one seems wise to be among

υμιν εν τη αιωνι τουτω, μαρος γενεσθω, ινα
you in the age this, a fool let him become, so that

γενηται σοφος. 19 Η γαρ σοφια του κοσμου
he may become wise. The for wisdom of the world

τουτου, μωρια παρα τη θεω εστι γεγραπται
this, foolishness with the God is; it has been written

γαρ· Ο δρασσομενος τους σοφους εν τη παν-

ορηγια αυτων 20 και παλιν· Κυριος γινωσκει
uses of them; and again; Lord knows

τους διαλογισμους των σοφων, οτι εισι ματαιοι.

21 Ουτε μηδεις καυχασθω εν ανθρωποις·

παντα γαρ υμων εστιν, 22 ειτε Παυλος, ειτε

Απολλως, ειτε Κηφας, ειτε κοσμος, ειτε ζωη,

Απολλω, or Cephas, or world, or life,

another † Foundation be-
sides THAT which is LAID,
† which is Jesus Christ.

12 And if, on this
FOUNDATION, any one
build up Gold, Silver,
costly Stones; Wood, Hay,
Straw;

13 † the work of each
will become manifest; for
† the day will show it,
Because it is revealed by
Fire; and so every one's
work, whatever it is, * the
same FIRE will prove.

14 If the work of any
one remain, which he
built up, he will receive a
Reward;

15 if the work of any
one shall be consumed,
he will suffer loss; he him-
self, however, will be
saved, but so as through a
Fire.

16 † Do you not know,
That you are a Temple of
God, and the spirit of
God dwells among you?

17 If any one destroy
the temple of God, God
will destroy him; for the
temple of God is holy,—
which you are.

18 Let no one deceive
himself. If any one
among you think to be
wise in this age, let him
become a Fool, that he may
become wise.

19 For † the wisdom of
this world is Foolishness
with God; for it has been
written, † "He captures
the wise in their CRAV-
"TINESS."

20 And again, † "The
" Lord knows the REASON-
"INGS of the WISE, That
" they are vain."

21 † Let no one, there-
fore, boast in Men; for
† all things are yours;—

22 whether Paul, or
Apollon, or Cephas, or
the world, or Life, or

* VATICAN MANUSCRIPT.—12. this—omit.

13. the same.

† 11. Isa. xlviii. 16; Matt. xvi. 19; 2 Cor. xi. 4; Gal. i. 7. † 11. Eph. ii. 20. † 13.
12. 1 Cor. iv. 5. † 13. 1 Pet. i. 7; iv. 12. † 10. 1 Cor. vi. 10; 2 Cor. vi. 10; Eph. ii. 21.
14. 1 Pet. iii. 6; 1 Pet. ii. 5. † 10. 1 Cor. i. 20; i. 6. † 10. Job v. 13. † 20.
15. 1 Pet. ii. 11. † 21. 1 Cor. i. 12; iv. 6. † 21. 2 Cor. iv. 5, 16.

εἴτε θάνατος, εἴτε ἐνεστώτα, εἴτε μέλλοντα·
or death, or present things, or being about to be,
παντα ὑμῶν * [ἐστίν.] ²³ ὑμεῖς δὲ, Χριστοῦ
all things of you (is,) you and, of Anointed;
Χριστος δὲ, θεοῦ. ΚΕΦ. Δ'. 4. ¹ Οὕτως ἡμῶς
Anointed and, of God. Thus us

λογίζεσθω ἀνθρώπος, ὡς ὑπηρετὰς Χριστοῦ,
let regard a man, as ministers of Anointed,
καὶ οἰκονομοὺς μυστηρίων θεοῦ. ² Ὁ δὲ λοί-
and stewards of mysteries of God. What but re-

πον, ζητεῖται ἐν τοῖς οἰκονομοῖς, ἵνα πιστὸς τις
meaning, it is required in the stewards, that faithful one
εὔρεθῃ. ³ Ἐμοὶ δὲ εἰς ἐλαχιστόν ἐστιν, ἵνα ὑφ'
should be found. To me but for least thing it is, that by

ὑμῶν ἀνακριθῶ, ἢ ὑπο ἀνθρωπίνης ἡμέρας·
you I should be condemned, or by a human day;

ἀλλ' οὐδὲ ἐμαυτὸν ἀνακρίνω· ⁴ (οὐδὲν γὰρ ἐμαυ-
but not even myself do I condemn; (nothing for my-)

τῷ συνοῖδα, ἀλλ' οὐκ ἐν τούτῳ δεδικαιώμαι) ὁ
self I am conscious, but not in this I have been justified.) he

δὲ ἀνακρίνων με, κύριος ἐστίν. ⁵ Ὡστε μὴ προ-
but condemning me, Lord is. Therefore not before

καιροῦ τι κρινετέ, ἕως ἀν ἐλθῇ ὁ κύριος, ὃς
proper season anything judge you, till may come the Lord, who

καὶ φωτίζει τὰ κρυπτά τοῦ σκοτοῦς, καὶ
both will bring to light the things hidden of the darkness, and

φανερώσει τὰς βούλας τῶν καρδιῶν· καὶ τότε
will make manifest the purposes of the hearts, and then

ὁ ἐπαινος γενήσεται ἑκάστῳ ἀπὸ τοῦ θεοῦ.
the praise shall be to each one from the God.

⁶ Ταῦτα δὲ, ἀδελφοί, μετεσχηματίσα ἐς ἐμαυ-
These things and, brethren, I figuratively applied to myself

τὸν καὶ Ἀπολλῶ δι' ὑμᾶς, ἵνα ἐν ὑμῖν μαθῇτε
and Apollos on account of you, that by us you may learn

τὸ μὴ ὑπὲρ ὃ γεγραπταὶ φρονεῖν, ἵνα μὴ εἰς
that not above what has been written to think, so that not one

ὑπὲρ τοῦ ἑνὸς φυσιοῦσθε κατὰ τοῦ ἑτέρου.
on behalf of the one you may be puffed up against the other.

⁷ Τίς γὰρ σε διακρίνει; τί δὲ ἔχεις, ὃ οὐκ
Who for thee distinguishes? what and hast thou, which not

ἐλάβες; εἰ δὲ καὶ ἐλάβες, τί καυχᾶσαι
thou didst receive? if and also thou didst receive, why dost thou boast

ὡς μὴ λαβὼν; ⁸ Ἢδη κεκορεσμένοι ἐστέ, ἤδη
as not having received? Already having been filled you are, already

ἐπλουτήσατε, χωρὶς ἡμῶν ἐβασίλευσατε· καὶ
you were rich, without us you reigned; and

Death; whether Things present, or Things future, —all are yours;
²³ and you are Christ's, and Christ is God's.

CHAPTER IV.

¹ Let a Man thus esteem us as † Ministers of Christ, and Stewards of the Mysteries of God.

² But, moreover, it is required in STEWARDS, that every one should be found faithful.

³ Therefore, to me it is of very little importance that I should be condemned by you, or by a Human Day of Judgement; because I do not even condemn Myself;

⁴ (for I am conscious to myself of Nothing evil; though I am not by this justified;) but HE who judges me is the Lord.

⁵ † Therefore, judge you not Anything before the proper Time, till the LORD come, who † both will bring to light the SECRETS of DARKNESS, and will make manifest the PURPOSES of the HEARTS; and † then the PRAISE will be to each one from God.

⁶ Now these things, Brethren, † I figuratively applied to myself and to Apollos on your account; that by us you may † learn NOT to think ABOVE what has been written; that no one of you may, on behalf of the ONE, be puffed up against the OTHER.

⁷ For who distinguishes Thee? and † what hast thou which thou didst not receive? and if thou didst receive, why dost thou boast as not having received.

⁸ You are already filled! you are already enriched! you have reigned without

† 23. Rom. xiv. 8; 1 Cor. xi. 3; 2 Cor. x. 7; Gal. iii. 20.

† 4. Col. i. 25.

† 5. Rom. iii. 13.

Rom. xii. 3.

† 5. Matt. vii. 1; Rom. ii. 1.

† 5. Rom. ii. 29; 2 Cor. v. 10.

† 7 John i. 17; 1 Pet. iv. 10.

† 1. 1 Cor. iii. 5; ix. 17; 2 Cor. x.

xiv. 4, 10, 13; Rev. xx. 13

† 0. 1 Cor. i. 12; iii. 4.

† 6

οφελον γε εβασιλευσατε, ινα και ημεις υμιν
I wish Indeed you did reign, so that also we with you
συμβασιλευσωμεν. ⁹ Δοκω γαρ, * [οτι] ο θεος

might reign together. I think for, [that] the God

ημας τους αποστολους εσχατους απεδειξεν, ως
us the apostles last set forth, as

επιθανατιους, οτι θεατρον εγενηθημεν τω
appointed to death, because a spectacle we were made to the

κοσμῳ και αγγελοις και ανθρωποις. ¹⁰ Ημεις
world and messengers and to men. We

μωρα δια Χριστον, υμεις δε φρονιμοι εν Χρισ-
foolish account of Anointed, you but wise ones in Anointed:

τω· ημεις ασθενεις, υμεις δε ισχυροι· υμεις
we weak ones, you but strong ones; you

ενδοξοι, ημεις δε ατιμοι. ¹¹ Αχρι της ατι-
honorable ones, we but ignominious ones. Till the present

ωρας και πεινωμεν, και διψωμεν, και γυμνητε-
hour both we hunger, and we thirst, and we are naked,

ομεν, και κολαφιζομεθα, και αστατουμεν, ¹² και
and we are beaten, and we are homeless, and

κοπιωμεν εργαζομενοι ταις ιδιαις χερσι· λειδο-
we labor working with the own hands; being

ρουμενοι, ευλογουμεν· διωκομενοι, ανεχομεθα·
reviled, we bless; being persecuted, we endure;

¹³ Βλασφημουμενοι, παρακαλουμεν· ως περικα-
being blasphemed, we exhort; as purgations

θαρματα του κοσμου εγενηθημεν, παντων περι-
of the world we became, of all things ob-

νημα εως αρτι. ¹⁴ Οκ εντροπων υμας γραφω
scraps till now. Not showing you I write

ταυτα, αλλα ως τεκνα μου αγαπητα νουθετω·
these things, but as children of me beloved I admonish.

¹⁵ Εαν γαρ μυριας παιδαγωγους εχητε εν Χρισ-
If for myriads child-tutors you may have in Anointed,

τω, αλλ' ου πολλους πατερας· εν γαρ Χριστω
but not many fathers; in for Anointed

* [Ιησου] δια του ευαγγελιου εγω υμας εγεν-
[Jesus] through the glad tidings I you be-

νησα.
got.

¹⁶ Παρακαλω ουν υμας, μιμηται μου γινεσθε.
I exhort therefore you, imitators of me become you.

¹⁷ Δια τουτο επεμψα υμιν Τιμωθεον, ος εστι
On account of this I sent to you Timothy, who is

τεκνον μου αγαπητον και πιστον εν κυριῳ, ος
a child of me beloved and faithful in Lord, who

and I wish, indeed, you did reign, that we also might reign with you.

⁹ For I think God exhibited us the APOSTLES last, as devoted to death; For we are made a spectacle to the world, both to Angels and to Men.

¹⁰ We are fools on account of Christ, but you are wise in Christ; We are weak, but you are strong; you are honorable, but we are disgraced.

¹¹ To the present Hour we both hunger and thirst, and are in want of clothing; we are buffeted about, and are homeless;

¹² and we labor, working with our own Hands. Being reviled, we bless; being persecuted, we endure;

¹³ being calumniated, we expostulate; we are become as the Purge-cups of the world, the Refuse of all things till now.

¹⁴ I do not write these things to shame you, but as my beloved Children I admonish you.

¹⁵ For though you may have Myriads of Leaders in Christ, yet not Many Fathers; for in Christ I begot you through the GLAD TIDINGS.

¹⁶ Therefore, I exhort you, to become Imitators of me.

¹⁷ On this account I sent to you Timothy, who is my beloved and faithful Child in the Lord,

* VATICAN MANUSCRIPT.—0. That—omit.

15. Jesus—omit.

† 0. Alluding to those last exposed on the theatre, to fight with wild beasts, or with each other; and who were devoted to certain destruction. † 10. The *ατιμοι* were held to be outlaws, and might be slain as well as ill-treated with impunity. † 13. The words *perikatharta* and *peripaseia* are thought to allude to those human expiatory sacrifices which were offered to infernal deities among the Greeks and Romans, selected from the lowest of the people, and loaded with curses, affronts and injuries while on their way to execution.

† 9. Rom. viii. 36; 1 Cor. xv. 30, 31; 2 Cor. iv. 11; vi. 0. † 0. Heb. x. 30. † 10. 1 Cor. ii. 9. † 10. Acts xvii. 18; xxvi. 24; 1 Cor. i. 18; ii. 14; iii. 18. † 10. 2 Cor. xii. 0. † 11. 2 Cor. iv. 8; xi. 23—27; Phil. iv. 12. † 12. Acts xviii. 9; xi. 34; 1 Thess. ii. 0; 2 Thess. iii. 8; 1 Tim. iv. 10. † 12. Matt. v. 44; Luke xiii. 34; Acts vii. 30; Rom. xii. 14, 30; 1 Pet. ii. 23; iii. 0. † 13. Lam. iii. 45. † 15. Acts xviii. 11; James i. 18. † 16. 1 Cor. xi. 1; Phil. iii. 17; 1 Thess. i. 9; 2 Thess. iii. 9. † 17. Acts xix. 22; 1 Cor. xvi. 10; Phil. ii. 10

ὕμας ἀναμνησεί τις τοὺς ὁδοὺς μου τὰς ἐν Χριστῷ,
you will remind the ways of me those in Anointed,
καθὼς πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω.
even as everywhere in every congregation I teach.

18 Ὡς μὴ ἐρχομένου δε μου πρὸς ὑμᾶς, ἐφυσί-
As not coming but of me to you, were puffed
ώθησαν τινες. 19 Ἐλευσόμεν δε ταχέως πρὸς
up some. I will come but quickly to

ὑμᾶς, εἰάν ὁ κύριος θέλησῃ, καὶ γινώσκω οὖ
you, if the Lord should will, and I will know not
τὸν λόγον τῶν πεφυσισμένων, ἀλλὰ τὴν δύνα-
the word of those having been puffed up, but the power.

μιν. 20 οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ θεοῦ,
not for in word the kingdom of the God,

ἀλλ' ἐν δυνάμει. 21 Τι θέλετε; ἐν ῥαβδῷ ἐλθῶ
but in power. What do you wish? with a rod I should come

πρὸς ὑμᾶς, ἢ ἐν ἀγαπῇ πνεύματι τε πραότητος;
to you, or in love in a spirit and of meekness?

ΚΕΦ. ε'. 5. 1 Ὅπως ἀκούεται ἐν ὑμῖν πορνεία,
Actually is heard among you fornication,

καὶ τοιαύτη πορνεία, ἣ τις οὐδε ἐν τοῖς ἔθνεσιν,
and such fornication, which not even among the Gentiles,

ὥστε γυναικα τινὰ τοῦ πατρὸς εἶναι. 2 Καὶ ὑμεῖς
as a wife one of the father to have. And you

πεφυσισμένοι ἐστέ; καὶ οὐχὶ μᾶλλον ἐπενθί-
having been puffed up are? and not rather lamented,

σατέ, ἵνα ἀρθῇ ἐκ μέσου ὑμῶν ὁ το ἐργον
so that might be removed from midst of you be the work

τοῦτο πρὸς ὑμᾶς; 3 Ἐγὼ μὲν γὰρ * [ὥς] ἀπών
this having done? I indeed for [as] being absent

τῷ σώματι, παρὼν δε τῷ πνεύματι, ἤδη κέκρικα
in the body, being present but in the spirit, already have judged

εἰς παρὼν, τὸν αὐτὸ τοῦτο κατεργασμένον, 4 ἐν
as being present, him thus this having practised, in

τῷ ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ * [Χριστοῦ],
the name of the Lord of us Jesus [Anointed,]

(συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος.)
(having been assembled of you and of the my spirit.)

σὺν τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ * [Χρισ-
with the power of the Lord of us Jesus [Anointed,]

του,] 5 παραδόναι τὸν τοιοῦτον τῷ σατανᾷ εἰς
to deliver up that one to the adversary for

ὀλεθρὸν τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ
destruction of the flesh, so that the spirit may be saved in the

ἡμέρᾳ τοῦ κυρίου * [Ἰησοῦ.] 6 Οὐ καλὸν το
day of the Lord [Jesus.] Not good the

who will remind you of those ways of mine which are in Christ, even as I teach everywhere, † in every congregation.

18 And some are puffed up, as though I were not coming to you;

19 but I will come to you soon, † if the Lord will, and I will know, not the word but the power of those who are puffed up.

20 † For the kingdom of God is not in Word, but in Power.

21 What do you wish? † that I come to you with a Rod, or in Love, and in a Spirit of Meekness.

CHAPTER V.

1 Incest is certainly heard of among you, and such Incest as is not even among the GENTILES, † that one has his FATHER'S Wife.

2 And you have been puffed up, and did not rather lament, so that HE HAVING DONE this WORK might be removed from the midst of you.

3 For I, indeed, † being absent in the BODY, but present in the SPIRIT, have already judged, as if present, HIM who thus HAS PERFORMED this ACT;—

4 in the NAME of our Lord Jesus, you being assembled, and MY SPIRIT, † with the POWER of our Lord Jesus,

5 † to deliver up THAT PERSON to the ADVERSARY, for the † Destruction of the FLESH, that the SPIRIT may be saved in the DAY of the LORD.

* VATICAN MANUSCRIPT.—3. as—omit.

4. Anointed—omit twice.

5. Jesus—omit.

† 5. Or the infliction of bodily disease. It is evident the apostles had the power to punish offenders miraculously with disease and even death. See Acts v. 1—11: xiii. 9—11; 1 Cor. iv. 21; 2 Cor. x. 8; xiii. 1, 2, 10.

1 17. 1 Cor. xiv. 33. 1 10. Acts xviii. 21; Rom. xv. 32; Heb. vi. 3; James iv. 13.
2 20. 1 Cor. ii. 4; 1 Thess. i. 5. 2 21. 2 Cor. x. 2; xiii. 10. 2 1. Lev. xviii. 5;
Deut. xiii. 30; xxvii. 20. 3. Col. ii. 5. 4. Matt. xvi. 19; xviii. 18; John x.
13; 2 Cor. xiii. 8, 10. 5. Job ii. 9; Ps. cix. 3; 1 Tim. i. 20.

καυχῆμα ὑμῶν. Οὐκ οἶδατε, ὅτι μικρὰ ζυμὴ
boasting of you. Not know you, that a little leaven
δύλον τὸ φυράμα ζυμοί; Ἐκκαθάρατε τὴν
whole the mass leavens? Cleanse out the
παλαιὰν ζυμὴν, ἵνα ἡτε νέον φυράμα, καθὼς
old leaven, that you may be a new mass, as
εἶπε ἡμεῖς· καὶ γὰρ τὸ πάσχα ἡμῶν * [ὑπερ
you are unleavened, even for the paschal lamb of us [on behalf
ἡμῶν] ἐτύθη, Χριστός. 8 Ὡστε ἐϋρταζόμεν,
[of us] was slain, Anointed. Therefore let us keep the feast,
μὴ ἐν ζυμῇ παλαιᾷ, μηδὲ ἐν ζυμῇ κακίας καὶ
not with leaven old, nor with leaven of vice and
πονηρίας, ἀλλ' ἐν ἀζύμοις εὐλικρινείας καὶ ἀλη-
wickedness, but with unleavened things of sincerity and of
θείας. 9 Ἐργαζάμενοι ἐν τῇ ἐπιστολῇ, μὴ συ-
truth. [write to you in the letter, not to be
ναναμιγνύσθαι πορνοῖς. 10 * [καὶ] οὐ πάντως
associated with fornicators. [And] not altogether
τοῖς πορνοῖς τοῦ κόσμου τούτου, ἢ τοῖς πλεον-
with the fornicators of the world this, or with the covetous
εκταῖς, ἢ ἄρπαξιν, ἢ εἰδωλολάτραις· ἐπεὶ οφεί-
ones, or extortioners, or idolaters; since you are
λετέ ἀρα ἐκ τοῦ κόσμου ἐξελθεῖν. 11 Νῦν δὲ
bound indeed from the world to come out. Now but
ἐγράψα ὑμῖν, μὴ συναναμιγνύσθαι, εἰάν τις,
I wrote to you, not to be associated, if any one,
ἀδελφὸς ὀνομαζόμενος, ἢ πορνοῦ, ἢ πλεονεκ-
a brother being named, may be a fornicator, or a covetous per-
της, ἢ εἰδωλολάτρης, ἢ λοιδοροῦ, ἢ μεθύσοιο, ἢ
son, or an idolater, or a reviler, or a drunkard, or
ἄρπαξ· τῷ τοιοῦτῳ μηδὲ συνεσθίειν. 12 τί
an extortioner; with the such like not even to eat; what
γὰρ μοι * [καὶ] τοὺς ἐξω κρίνειν; Οὐχὶ τοὺς
for to me [also] those without to judge? Not those
ἐσω ὑμεῖς κρίνετε; 13 Τοὺς δὲ ἐξω ὁ θεὸς κρί-
within you judge? Those but without the God will
νει· Εἵσατε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.
judge? Put out the evil one from of yourselves.

ΚΕΦ. 5'. 6.

ἴ Τολμά τις ὑμῶν, πρᾶγμα ἐχὼς πρὸς τὸν
Dare any one of you, a matter having with the
ἄλλον, κρίνεσθαι ἐπὶ τῶν ἀδικῶν, καὶ οὐχὶ ἐπὶ
other, to be judged by the unjust ones, and not by

* VATICAN MANUSCRIPT.—7. on our behalf—omit.
Extortioners. 12. also—omit.

† 7. The Jews were commanded to put away all leaven, before they ate the passover, as being an emblem of wickedness, which sours and corrupts the mind, as leaven does the lump into which it is put, if it remains in it long unbaked.—Macknight.

† 6. 1 Cor. iii. 21; iv. 10; James iv. 16. † 6. 1 Cor. xv. 33; Gal. v. 9; 2 Tim. ii. 17.
17. Isa. lili. 7; John i. 20; 1 Pet. i. 19; Rev. v. 6, 12. † 8. Exod. xlii. 15; xlii. 6.
18. Luke xli. 1. † 9. 2 Cor. vi. 14; Eph. v. 11; 2 Thess. iii. 14. † 11. Matt. xviii.
17; Rom. xlv. 17; 2 Thess. iii. 6, 14; 2 John 10. † 13. Deut. xlii. 6; xvii. 7; xli. 22; xlii.
21, 22, 24.

6 † Your BOASTING is not good. Do you not know that a Little Leaven ferments the Whole MASS.

7 † Cleanse out the OLD Leaven, that you may be a New Mass, as you are Unleavened; † for even our PASCHAL LAMB, Christ, was sacrificed.

8 Therefore, let us keep the festival, not with old Leaven, nor with † Leaven of Vice and Wickedness, but with the Unleavened principles of Sincerity and Truth.

9 In that LETTER I wrote to you † not to be associated with Fornicators;—

10 in no wise with the FORNICATORS of this WORLD, or with the COVETOUS * and Extortioners, or Idolaters, since indeed you are bound to come out from the WORLD;—

11 but now I write to you † not to be associated with any one, named a Brother, if he be a Fornicator, or a Covetous person, or an Idolater, or a Reviler, or a Drunkard, or an Extortioner; with such a person not even to eat.

12 For what is it to me to judge THOSE WITHOUT? Do not you judge THOSE WITHIN?

13 But THOSE WITHOUT GOD will judge. † Put out from among yourselves that EVIL person.

CHAPTER VI.

1 Dare any one of you, having an Affair with ANOTHER, be judged by the UNRIGHTEOUS, and not by the SAINTS?

10. And—omit.

10. and

των αγίων; ² ἢ οὐκ οἰδατε, ὅτι οἱ ἅγιοι τοῦ
the saints? Or not know you, that the saints the

κόσμον κρινουσι; καὶ εἰ ἐν ὑμῖν κρινεται ὁ
world will judge? and if by you the world is

κόσμος, ἀναξιοὶ ἐστέ κριτηρίων ἐλαχίστων;
world, inadequate are you for tribunals smallest?

³ οὐκ οἰδατε, ὅτι ἀγγέλους κρινουμεν; μῆτιγε
not know you, that messengers we shall judge? much more then

βιωτικά; ⁴ βιωτικά μὲν οὖν κριτήρια εἰναι
things of this life? Things of this life indeed then judgments of

ἐχῆτε, τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ,
you may have, those having been of no account in the congregation,

τούτους καθίζετε; ⁵ Πρὸς ἐντροπὴν ὑμῖν λεγώ·
those do you cause to sit? For shame to you I speak

οὕτως οὐκ ἐνὶ ἐν ὑμῖν σοφός * [οὐδὲ εἷς,] ὅς
thus not one among you wise [not even one,] who

ῥηνησεται διακρίναι ἀνα μέσον τοῦ ἀδελφοῦ
shall be able to decide between the brethren

αὐτοῦ; ⁶ ἀλλὰ ἀδελφός μετὰ ἀδελφοῦ κρινεται,
of himself? but a brother with brother is judged,

καὶ τοῦτο ἐπιειστών; ⁷ Ἡδὴ μὲν οὖν ὅλως ἤτ-
and this by unbelievers? Already indeed then certainly a

τῆμα ὑμῖν ἐστίν, ὅτι κρίματα ἐχετε μεθ' ἑαυτῶν.
fault to you it is, that law-suits you have with yourselves.

Διὰ τί οὐχὶ μάλλον ἀδικεῖσθε; διὰ τί οὐχὶ μά-
Why not rather suffer injustice? why not rather

λον ἀποστερεῖσθε; ⁸ Ἀλλὰ ὑμεῖς ἀδικεῖτε, καὶ
be defrauded? But you injure, and

ἀποστερεῖτε, καὶ ταῦτα ἀδελφούς. ⁹ ἢ οὐκ
defraud, and these things brethren. Or not

οἰδατε, ὅτι ἀδικοὶ θεοῦ βασιλείαν οὐ κληρονο-
know you, that unjust ones of God a kingdom not shall in-

μησουσι; Μὴ πλανασθε· οὐτε πορνοί, οὐτε
herit? Not be deceived; neither fornicators, nor

εἰδωλολάτραι, οὐτε μοιχοί, οὐτε μαλακοί,
idolaters, nor adulterers, nor effeminate,

οὐτε ἀρσενοκοῖται, ¹⁰ οὐτε κλέπται, οὐτε πλεον-
nor sodomites, nor thieves, nor covetous

ἐκται, οὐτε μεθύσοι, οὐ λοιδόροι, οὐχ ἄρπαγες,
persons, nor drunkards, nor revilers, nor extortioners,

βασιλείαν θεοῦ οὐ κληρονομήσουσι. ¹¹ Καὶ
a kingdom of God not shall inherit. And

ταῦτα τινες ἦτε· ἀλλὰ ἀπελούσασθε, ἀλλὰ
these things some you were; but you washed yourselves, but

² Do you not know
† That the SAINTS shall
judge the WORLD? And
if by you the WORLD is
judged, are you inadequate
to decide trivial Causes?

³ Do you not know
That we shall judge An-
gels? Why not the
things pertaining to this
life?

⁴ If then, indeed, you
should have Causes as to
the things of this life, do
you appoint THOSE, the
LEAST ESTEEMED in the
CONGREGATION?

⁵ For shame to you, I
say it. It is so, that there
is not among you a wise
man—not even one—who
shall be able to decide
between his BRETHREN?

⁶ but Brother with
Brother is judged, and
this by Unbelievers?

⁷ Therefore, indeed, it
is now a great Fault in
you, Because you have
Law-suits with each other.
Why not rather † suffer in-
justice? why not rather
be defrauded?

⁸ But you injure and
defraud—even these things
you do to Brethren.

⁹ Do you not know,
That Unrighteous persons
shall not inherit God's
Kingdom? Be not de-
ceived; neither † Forni-
cators, nor Idolaters, nor
Adulterers, nor Effemi-
nates, nor Sodomites,

¹⁰ nor Thieves, nor
Covetous persons, nor
Drunkards, nor Revilers,
nor Extortioners, shall
inherit the Kingdom of
God.

¹¹ † And such charac-
ters were some of you,
but you were † washed,
but you were separated,

* VATICAN MANUSCRIPT.—5. not even one—omit.

12. Psa. xlix. 14; Dan. vi. 22; Matt. xix. 28; Luke xxii. 30; Rev. ii. 26; iii. 31; xx. 4
† 7. Prov. xi. 32; Matt. v. 30, 40; Luke vi. 20; Rom. xii. 17, 10; 1 Thess. v. 15. † 2
1 Cor. xv. 50; Gal. v. 21; Eph. v. 5; 1 Tim. i. 9; Heb. xii. 14; xiii. 4; Rev. xii. 15. † 11
1 Cor. xii. 2; Eph. ii. 3; iv. 22; 8; Col. iii. 7; Titus iii. 3. † 11. 1 Cor. i. 30; Heb
x. 40

ἡγιασθητε, ἀλλ' ἐδικαιώθητε ἐν τῷ ὀνόματι τοῦ
you were separated, but you were justified in the name of the

κυρίου Ἰησοῦ, καὶ ἐν τῷ πνεύματι τοῦ θεοῦ
Lord Jesus, and in the spirit of the God

ἡμῶν. ¹² Πάντα μοι ἐξέστιν, ἀλλ' οὐ πάντα
of me. All things to me are lawful, but not all things

συμφέρει· πάντα μοι ἐξέστιν, ἀλλ' οὐκ ἐγώ
is beneficial; all things to me are lawful, but not I

ἐξουσιασθῶμαι ὑπο τίνος. ¹³ Τα βρώματα
will be brought into subjection by anyone. The foods

τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν ὁ δὲ
for the belly, and the belly for the foods; the but

θεὸς καὶ ταυτὴν καὶ ταῦτα καταργήσει. Το
God both this and these will make useless. The

δὲ σῶμα οὐ τῇ πορνείᾳ, ἀλλὰ τῷ κυρίῳ, καὶ ὁ
and body not for the fornication, but for the Lord, and the

κύριος τῷ σώματι. ¹⁴ ὁ δὲ θεὸς καὶ τὸν κύριον
Lord for the body; the and God both the Lord

ἡγεῖρε, καὶ ἡμᾶς ἐξεγείρει δια τῆς δυνάμεως
raised up, and us will raise up through the power

αὐτοῦ. ¹⁵ Οὐκ οἰδατε, ὅτι τὰ σώματα ὑμῶν
of himself. Not know you, that the bodies of you

μέλη Χριστοῦ ἐστίν; ἅρας οὐ τὰ μέλη
members of Anointed is? Having taken away then the members

τοῦ Χριστοῦ, ποιήσω πορνῆς μέλη; Μὴ γενοί-
of the Anointed, shall I make of an harlot members? Not let it

το. ¹⁶ Ἡ οὐκ οἰδατε, ὅτι ὁ κολλώμενος τῇ
be. Or not know you, that the one being joined to the

πορνῇ, ἓν σῶμα ἐστίν; (ἔπονται γὰρ, φησὶν,
harlot, one body is? (they shall be for, it says,

οἱ δύο εἰς σάρκα μίαν.) ¹⁷ ὁ δὲ κολλώμενος τῷ
the two for flesh one;) the but one being joined to the

κυρίῳ, ἓν πνεῦμα ἐστίν; ¹⁸ Φεύγετε τὴν πορ-
Lord, one spirit is; Flee you the for-

νείαν. Πάν ἁμαρτήμα ὁ εἰς ποιήσῃ ἀνθρώπος,
fornication. All sins which he may do a man,

ἐκτὸς τοῦ σώματος ἐστίν· ὁ δὲ πορνέων
outside of the body is; he but committing fornication

εἰς τὸ ἰδίον σῶμα ἁμαρτάνει. ¹⁹ Ἡ οὐκ οἰδατε,
against the own body sins. Or not know you,

ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύ-
that the body of you a temple of thein you holy spirit

ματος ἐστίν, οὗ ἐχετε ἀπὸ θεοῦ, καὶ οὐκ ἐστε
is, which you have from God, and not you are

but you were justified by the NAME OF * the LORD Jesus, and by the SPIRIT of our-GOD.

¹² "All things are allowed to me,"—but all things are not proper. "All things are allowed to me;"—but I will not be brought into subjection by any one.

¹³ "ALIMENTS for the STOMACH, and the STOMACH for ALIMENTS;"—but GOD will put an end both to it and them. Now the BODY is not for FORNICATION, but for the LORD; and the LORD for the BODY.

¹⁴ And GOD both raised the LORD, and * will raise up Us, by his POWER.

¹⁵ Do you not know? That your BODIES are MEMBERS of Christ? Having taken away, then, the MEMBERS of CHRIST, shall I make them members of an Harlot? By no means!

¹⁶ What! do you not know That he who adheres to the HARLOT is One Body; (for "the two," it says, "shall be for one Flesh;")

¹⁷ but that he who adheres to the LORD is One Spirit?

¹⁸ Flee from FORNICATION! Every Crime which a Man may commit is exterior to the body; but the FORNICATOR sins within his own Body.

¹⁹ What! do you not know That your BODY is a Temple of that * holy Spirit in you, which you have from God? He sides, you are not your own;

²⁰ for you were bought

* VATICAN MANUSCRIPT.—11. our LORD Jesus Christ. holy Spirit.

16. raised up Us.

19.

† 12. 1 Cor. x. 28. † 13. Rom. xiv. 17; Col. iii. 22, 23. † 15. Eph. v. 23.
† 16. Rom. xii. 6; 1 Cor. xii. 27; Eph. iv. 12, 16, 16; v. 30. † 16. Gen. ii. 24; Matt. xix.
5; Eph. v. 8. † 17. John xvii. 21—23; Eph. iv. 4; v. 30. † 18. Rom. vi. 12, 13;
Heb. xiii. 4. † 19. 1 Cor. iii. 16; 2 Cor. vi. 16. † 20. Rom. xiv. 7, 8. † 20.
Acta ix. 28; 1 Cor. vii. 23; Gal. iii. 13; Heb. ix. 12; 1 Pet. i. 18, 19. 2 Pet. ii. 1; Rev. v. 6

ἐαυτῶν; ὡς ἠγορασθητε γὰρ τιμῆς· δοξάσατε
 yourselves? You were bought for a price; glorify you
 δὴ τὸν θεὸν ἐν τῷ σώματι ὑμῶν.
 therefore the God in the body of you.

ΚΕΦ. Ζ'. 7.

¹ Περὶ δὲ ὧν ἐγραψατε * [μοι,] καλὸν ἀν-
 Concerning but what things you wrote [to me,] good for
 θρῶπῳ γυναῖκα μὴ ἀπτεσθαι· ² διὰ δὲ τὰς
 a man a woman not to touch; on account of but the
 πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἐχέτω,
 fornications each man the of himself wife let have,
 καὶ ἕκαστη τὸν ἰδίον ἀνδρὰ ἐχέτω. ³ Τῇ γυν-
 and each woman the own husband let have. To the wife
 ναικὶ ὁ ἀνὴρ τὴν οφειλὴν ἀποδίδωτω ὁμοίως δὲ
 the husband the debt let render, in like manner and
 καὶ ἡ γυνὴ τῷ ἀνδρὶ. ⁴ Ἡ γυνὴ τοῦ ἰδίου
 also the wife to the husband. The wife of the own
 σώματος οὐκ ἐξουσιάζει, ἀλλ' ὁ ἀνὴρ ὁμοίως
 body not controls, but the husband, in like manner
 δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει,
 and also the husband the own body not controls,
 ἀλλ' ἡ γυνὴ. ⁵ Μὴ ἀποστερεῖτε ἀλλήλους,
 but the wife. Not do you deprive each other,
 εἰ μὴτι ἀν ἐκ συμφωνοῦ πρὸς καιρὸν, ἵνα
 if not from agreement for a season, so that
 σχολασθε τῇ προσευχῇ· καὶ πάλιν ἐπὶ το
 you may be at leisure for the prayer; and again to the
 αὐτὸ ἡτε, ἵνα μὴ πειραζῇ ὑμᾶς ὁ σάτανᾶς
 same you may be, so that not may tempt you the adversary
 διὰ τὴν ἀκρασίαν * [ὑμῶν.] ⁶ Τοῦτο δὲ λέγω
 through the incontinence [of you.] This but I say
 κατὰ συνῆκασιν, οὐ κατ' ἐπιταγὴν. ⁷ Θέλω
 as a concession, not as an injunction. I wish
 γὰρ πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμαυτὸν·
 for all men to be as even myself;
 ἀλλ' ἕκαστος ἰδίον ἐχει χάρισμα ἐκ θεοῦ, ὃς
 but each own has gift from God, one
 μὲν οὕτως, ὃς δὲ οὕτως. ⁸ Λέγω δὲ τοῖς ἀγα-
 indeed so, another and so. I say but to the un-
 μοῖς καὶ ταῖς χήραις· καλὸν αὐτοῖς, εἰ μὲν
 married and to the widows; good for them, if they should
 σιν ὡς καγῶ· ⁹ εἰ δὲ οὐκ ἐγκρατεῦνται,
 remain as even I; if but not they possess self-control,
 γαμήσατωσαν· κρεῖσσον γὰρ ἐστὶ γαῖησαι, ἢ
 let them marry; better for it is to have married, than
 πυρῶσθαι. ¹⁰ Τοῖς δὲ γεγανηκόσι παραγγέλλ-
 to be inflamed. To those but having been married I charge
 ὡς, οὐκ ἐγώ, ἀλλ' ὁ κυρίως, γυναῖκα ἀπο
 not I, but the Lord, a wife from
 ἀνδρὸς μὴ χωρισθῆναι, ¹¹ (εἰ δὲ καὶ χωρισ-
 an husband not to be separated, [if but even she should be

with a Price; glorify God, then, in your BODY.

CHAPTER VII.

¹ Now concerning the things of which you wrote;—It is well for a Man not to touch a Woman.

² But on account of FORNICATIONS, let each man have a Wife of his own, and let each woman have her own Husband.

³ Let the HUSBAND render to the WIFE the conjugal OBLIGATION; and in like manner also, the WIFE to the HUSBAND.

⁴ The WIFE controls not her own Body, but the HUSBAND; and in like manner also, the HUSBAND controls not his own Body, but the WIFE.

⁵ Do not deprive each other, unless by agreement for a Season, that you may have leisure for PRAYER; and again you should RE-UNITE, so that the ADVERSARY may not tempt you through your INCONTINENCE.

⁶ But this I say as a Concession—not as an Injunction.

⁷ For I wish All Men to be even as myself; but each one has his appropriate Gift from God; one, indeed, of one kind, and another of another.

⁸ To the UNMARRIED men, however, and to the widows, I say. It is well for them, if they should remain even as I do;

⁹ But if they do not possess self-control, let them marry; for it is better to have married, than to be inflamed.

¹⁰ And to the MARRIED it is not I, but the LORD who commands, that a Wife must not be separated from her Husband;—

¹¹ but, if she should

* VATICAN MANUSCRIPT.—1. to me—omit. 5. of you—omit.

: 1 ver. 8. 26. : 3. Exod. xxi. 10; 1 Pet. iii. 7. : 9. 1 Tim. v. 14.
 See Exod. xii. 15. 1 Sam. xxi. 4, 5.

θη. μενετω αγαμος, η τω ανδρι καταλλα-
separated, let her remain unmarried, or to the husband let her re-

γητω.) και ανδρα γυναικα μη αφιεναι. 12 Τοις
touch'd,) and a husband a wife not to dismiss. To the

δε λοιποις εγω λεγω, ουχ ο κυριος ειτις
but remaining things I speak, not the Lord, is my

αδελφος αναικα εχει απιστον, και αυτη συνε-
brother * a wife has an unbeliever and she thinks

δοκει οικειν μετ' αυτου, μη αφιενω αυτην
well to dwell with him, not let him dismiss her;

13 και γυνη ητις εχει ανδρα απιστον, και αυτος
and a wife who has a husband an unbeliever, and as

συνευδοκει οικειν μετ' αυτης, μη αφιενω αυτον.
thinks well to dwell with her, not let her dismiss him.

14 Ηγιασται γαρ ο ανηρ ο απιστος εν τη γυναι-
has been sanctified for the husband the unbelieving in the wife,

ει, και ηγιασται η γυνη η απιστος εν τω
and has been sanctified the wife the unbelieving in the

ανδρι· επει αρα τα τεκνα υμων ακαθαρ-
husband; otherwise indeed the children of you unclear

εστι, νυν δε αγια εστιν. 15 Ει δε ο απιστος
is, now but holy is. If but the unbelieving

χωριζεται, χωρισεσθ* ου δεδουλωται ο αδελ-
withdraws, let him withdraw, not is enslaved the brother

η η αδελφη εν τοις τοιουτοις. Εν δε ειρηνη
or the sister with the such like, in but peace*

κεκληκεν ημας ο θεος. 16 Τι γαρ οιδας, γυναι,
has called us the God. How for knowest thou, O wife,

ει τον ανδρα σωσεις; η τι οιδας, ανερ, ει
if the husband thou shalt save? or how knowest thou, O husband, if

την γυναικα σωσεις. 17 Ει μη εκαστω ως
the wife thou shalt save. If not to each as

εμεριπεν ο κυριος, εκαστον ως κεκληκεν ο θεος
distributed the Lord, each one even as has called the God

ούτω περιπατειτω. Και ούτως εν ταις εκκλη-
so let him walk. And thus in the congrega-

σιαις πασαις διατασσομαι. 18 Περιτετμημενος
gations all I appoint. Having been circumcised

τις εκληθη, μη επισπασθ* εν ακρο-
any one was called, not let him be uncircumcised; in uncircum-

βυστια τις εκληθη, μη περιτεμνεσθω. 19 Η
person any one was called, not let him be circumcised. The

be separated, let her re-
main unmarried, or let her
be reconciled to her HUSB-
BAND;—and that a HUSB-
BAND do not dismiss his
Wife.

12 But to the REMAIN-
ING matters I speak, the
† LORD does not; If any
Brother have a Wife, an
unbeliever, and she is
pleased to dwell with him,
let him not dismiss her;

13 and if any Wife have
a Husband, an unbeliever,
and he is pleased to dwell
with her, let her not dis-
miss* the Husband.

14 For the UNBELIEV-
ING HUSBAND is sancti-
fied in the believing WIFE,
and the UNBELIEVING
WIFE is sanctified in the
* BROTHER; otherwise, in-
deed, if your CHILDREN
were impure, but now they
are holy.

15 But if the UNBE-
LIEVER withdraw, let him
withdraw; the BROTHER
or the SISTER is not en-
slaved in such cases,—
but † in Peace God has
called us;—

16 for how knowest
thou, O Wife, whether
thou shalt save thy HUSB-
BAND? or how knowest
thou, O Husband, whe-
ther † thou shalt save thy
WIFE?

17 If not, as the LORD
has apportioned to each
one, even as GOD has
called each one, so let him
walk. And † thus in all
the CONGREGATIONS I ap-
point.

18 Was any one called
having been circumcised?
let him not become un-
circumcised; in Uncir-
cumcision * has any one
been called? † let him not
be circumcised.

* VATICAN MANUSCRIPT.—13. the Husband
one been called.

14. BROTHER.

18. has any

† 12. These words do not intimate that the apostle was not now under the influence of the divine Spirit; but that there was nothing in the sacred writings which bore directly on this point.—Clarke.

† 14. Mat. ii. 15. † 15. Rom. xii. 18; xiv. 10; 1 Cor. xiv. 35; Heb. xii. 14. † 16.
† 17. 1 Cor. iv. 17; 2 Cor. xi. 28. † 18. Acts xv. 1, 5, 10, 24, 29; Gal. v. 2

περιτομῆς οὐδὲν ἐστὶ, καὶ ἡ ἀκροβυστία οὐδὲν
circumcision nothing is and the abyss nothing
ἄστιν, ἀλλὰ τηρησὶς ἐντολῶν θεοῦ. 20 Ἐκασ-
is, but keeping of commandments of God. Each

τὸς ἐν τῇ κλήσει ἢ ἐκλήθῃ, ἐν ταύτῃ μένετω.
one in the calling in which he was called, in this let him remain

21 Δούλος ἐκλήθης, μὴ σοὶ μῆλετω ἀλλ' εἰ
A slave was thou called, not to thee let it be care; but if
καὶ δύναται ἐλευθερὸς γενέσθαι, μᾶλλον χρε-
also thou art able free to become, rather use

σθαί. 22 Ὁ γὰρ ἐν κυρίῳ κληθεὶς δούλος, ἀπε-
He for in Lord being called a slave, a

λευθερὸς κυρίου ἐστὶν ὁμοίως * [καὶ] ὁ ἐλευθερὸς
freedman of Lord is to like manner [also] the freedman

κληθεὶς, δούλος ἐστὶ Χριστοῦ. 23 Τιμὴς πρὸς
being called, a slave is of Associated. For a price you

ρασθῆτε· μὴ γσεσθε δούλοι ἀνθρώπων.
were bought; not become you slaves of men.

24 Ἐκαστος ἐν ᾧ ἐκλήθῃ, ἀδελφοί, ἐν τούτῳ
Each one in which he was called, brethren, in this

μένετω παρα θεοῦ.
let him remain with God.

25 Περὶ δὲ τῶν παρθενῶν, ἐπιταγὴ κυρίου
Concerning and the virgins, a commandment of Lord

οὐκ ἔχω· γνώμην δὲ δίδωμι, ὥς πλημμενός
not I have; judgment but I give, as having obtained mercy

ὑπο κυρίου πιστὸς εἶναι. 26 Νομίζω οὖν, τοῦτο
from Lord faithful to be. I declare then, this

καλὸν ὑπαρχειν δια τὴν ἐνεστῶσαν ἀνάγκην,
well to be because of the having been present distress,

ὅτι καλὸν ἀνθρώπῳ το οὕτως εἶναι. 27 Δεδε-
that well for a man the thus to be. Art thou hav-

σαι γυναῖκα, μὴ ζητῆς λύσιν· λελοῦσαι
thou hast a wife, not seek thou a release, hast thou been released

ἀπὸ γυναῖκος, μὴ ζητῇ γυναῖκα. 28 Ἐὰν δὲ
from a wife, not seek thou a wife. If but

καὶ γῆμις, οὐχ ἡμάρτε· καὶ εἰ
even thou shouldst have married, not thou didst sin; and if

γῆμις ἢ παρθένος, οὐχ ἡμάρτε· θλίψις
shouldst have married the virgin, not thou didst sin; affliction

δὲ τῇ σαρκὶ ἐξουσιν οἱ τοιοῦτοι· ἐγὼ δὲ ὑμῶν
but in the flesh shall have them such like; I but you

φειδόμεναι. 29 Τοῦτο δὲ φημι, ἀδελφοί, ὁ καιρὸς
spare. This but I say, brethren, the season

συνεσταλμένος το λοιπὸν ἐστὶν ἵνα καὶ ὁ
having been shortened the remainder is, that both thou

19 Circumcision is nothing, and abyss nothing; but Keeping God's Commandments.

20 Let each one remain in that vocation in which he was called.

21 Wast thou invited when a Slave? Let it not give thee concern; (but if, indeed, thou art able to become free, prefer it.)

22 for the Slave **BEING** CALLED by the Lord, is [the Lord's] freedman; in like manner the **FREEDMAN** being called is Christ's Bond-servant.

23 Have you been bought with a Price? Become not the Slaves of Men.

24 Brethren, let each one remain with God in that vocation in which he was called.

25 And concerning the **VIRGINS**, I have not a Commandment of the Lord, but I give my Judgment, as having received mercy from the Lord; to be faithful.

26 I declare this to be well, then, on account of the **PRESENT** Distress; Because it is well for a Man to be thus;—

27 Art thou bound to a Wife? seek not a Release. Art thou loosed from a Wife? seek not a Wife.

28 But even if thou shouldst marry, thou dost not sin; and if a Virgin should marry, she does not sin; but Affliction in the flesh such will have;—

however, I spare you.

29 But this I say, Brethren, the time being shortened, it remains,

* VATICAN MANUSCRIPT.—22. also—omit.

23. a Virgin.

† 23. So rendered interrogatively by Whitty, Wakefield, and Turnbull. The word *parthenos*, a virgin, signifies, in this place, a young unmarried person of either sex as is evident from verses 26, 27, 32—34, and Rev. xiv. 4. † 25. See Note on verse 12.

† 10. Gal. v. 6; vi. 15. † 19. John xv. 14; 1 John ii. 3; iii. 24. † 22. John viii. 10; Rom. vi. 13, 23; Philémon 16. † 23. 1 Cor. ix. 21; Gal. v. 13; Eph. vi. 6; 1 Pet. ii. 10; 1 24. ver. 20. † 25. verse 10; 1 Cor. viii. 8. † 26. 1 Tim. i. 12. † 27. Mark xiv. 23; Rom. xiii. 11; 1 Pet. iv. 7.

ΕΧΟΝΤΕΣ γυναϊκας, ὡς μὴ ἐχόντες ὡσι·³⁰ και
having wives, as not having should be; and

οἱ κλαίοντες, ὡς μὴ κλαίοντες· και οἱ χαίρον-
those weeping, as not weeping; and those rejoicing;

τες, ὡς μὴ χαίροντες· και οἱ ἀγοράζοντες, ὡς
as not rejoicing; and those buying, as

μὴ κατεχόντες·³¹ και οἱ χρωμενοι τῷ κόσμῳ
not possessing; and those using the world

τούτῳ, ὡς μὴ καταχρωμενοι. Παραγεί γαρ
this, as not abusing. Passes by for

τὸ σχῆμα τοῦ κόσμου τούτου.³² Θέλω δε
the form of the world this. I wish but

ὑμᾶς ἀμεριμνοὺς εἶναι. Ὁ ἀγαμος μεριμνᾷ τα
you free from anxieties to be. The unmarried cares for the things

τοῦ κυρίου, πῶς ἀρεσεί τῷ κυρίῳ·³³ ὁ δε γα-
of the Lord, how he shall please the Lord; he but having

μησας μεριμνᾷ τα τοῦ κόσμου, πῶς ἀρεσεί
married cares for the things of the world, how he shall please

τῇ γυναϊκι.³⁴ Μεμερισται ἡ γυνὴ και ἡ παρ-
the wife. Has been divided the wife and the virgin,

θενος· ἡ ἀγαμος μεριμνᾷ τα τοῦ κυρίου, ἵνα
the unmarried cares for the things of the Lord, so that

ἡ ἅγια και σωματι και πνευματι· ἡ δε γα-
may be holy both in body and in spirit; the but one

μῦστα μεριμνᾷ * [τα τοῦ κόσμου,] πῶς
having married cares for [the things of the world,] how

ἀρεσεί τῷ ἀνδρὶ.³⁵ Τοῦτο δε πρὸς τὸ ὑμῶν
she shall please the husband. This and for the of you

αὐτῶν συμφέρον λέγω· οὐχ ἵνα βροχὸν ὑμῖν
your selves benefit I say, not that a snare to you

ἐπιβάλω, ἀλλὰ πρὸς τα εὐσχημον και εὐπαρε-
I may throw, but for the decorum and devoted,

δρον τῷ κυρίῳ ἀπερισπαστως.³⁶ Εἰ δε τις
as near to the Lord without solicitude. If but any one

ἀσχημονεῖν ἐπὶ τὴν παρθενον αὐτοῦ νομίζει,
to behave indecently toward the virgin of himself thinks,

εἰ μὴ ἡ ὑπεράκμος, και οὕτως οφείλει γινεσ-
if sake may he beyond age, and so it is fitting to be;

θαί· ὁ θελεῖ ποιεῖτω, οὐχ ἁμαρτανεῖ· γαμεῖτω
what he wishes let him do, not he sins; let them

that both THOSE HAVING Wives, should be as not having them;

30 AND THOSE who are WEeping, as not weeping; and THOSE who are REJOICING, as not rejoicing; and THOSE who are BUYING, as not possessing;

31 AND THOSE who are USING this world, as not using it; † for the † SCENE of this WORLD is passing away.

32 But I wish you to be without anxiety. † The UNMARRIED man is concerned for the THINGS of the LORD, how * he may please the LORD;

33 but HE HAVING MARRIED is anxious about the THINGS of the WORLD, how * he may please his WIFE,—and is divided.

34 And the UNMARRIED WOMAN, even the VIRGIN, is concerned for the THINGS of the LORD, that she may be holy both in * BODY and in MIND; but SHE HAVING MARRIED is anxious how * she may please her HUSBAND.

35 But I say this for YOUR OWN Advantage; not that I may throw † a Snare over you; but for the HONOURABLE and constant attention to the LORD without distraction.

36 But if any one think he acts improperly † in remaining single, if he be past age, and thus it is fitting to be married, let him do what he wishes, he sins not; † let them marry.

* VATICAN MANUSCRIPT.—32. he may please.

33. he may please his WIFE,—and is divided. And the UNMARRIED woman, even the VIRGIN, is concerned.

34. BODY and in MIND. 34. the THINGS of the WORLD—omit.

34. she may please.

† 31. Probably a reference to the shuffling scenes in a theatre.

† 35. An allusion to a small casting net, something like the *lasso* of the South Americans, which was in use among the Romans and Persians, to throw on the heads of their adversaries, and thus entangle them.

† 36. *Parthenos*, commonly translated *virgin*, has been rendered as meaning also a state of virginity or celibacy. † 36 Many think—"let him marry"—the true reading, which is supported by many MSS. However, there are different views entertained by critics on the whole of this difficult passage; some referring it to the power of *fathers* over their *daughters*; others to the *young women* dedicated to the service of God in the primitive church, who were called *virgins*; and others again to *young men*, who had renounced matrimony, and devoted themselves to the Lord. The latter view has been adopted in the text.

37 Ὁς δε ἐστῆκεν ἐδραῖος ἐν τῇ καρδίᾳ,
 marry. Who but he has stood settled in the heart,
 μὴ ἔχων ἀναγκήν, ἐξουσίαν δε ἔχει περὶ τοῦ
 not having necessity, control but has concerning the
 ἰδίου θεληματος, καὶ τοῦτο κέκρικεν ἐν τῇ καρ-
 own will, and this has resolved in the heart
 διὰ αὐτοῦ τοῦ θρεῖν τὴν ἑαυτοῦ παρθένον,
 of himself the to keep the of himself virgin,
 καλῶς ποιεῖ. 38 Ὡστε καὶ ὁ ἐκγαμιζών, καλῶς
 well does. So that even he giving in marriage, well
 ποιεῖ· καὶ ὁ μὴ γαμιζών, κρείσσον ποιεῖ.
 does; and he not marrying, better does.
 39 Γυνὴ δεδεταί ἐφ' ὅσον χρόνον ἢ ὁ ἀνὴρ
 A wife is bound for so long a time may live the husband
 αὐτῆς· εἰ δὲ κοιμηθῇ ὁ ἀνὴρ αὐτῆς, ἐλευ-
 of her, if but should fall asleep the husband of her, free
 θερά ἐστιν ὧς θελεῖ γαμηθῆναι, μόνον ἐν
 she is to whom she wills to be married, only in
 κυρίῳ. 40 Μακαριώτερα δε ἐστίν, εἰν οὕτω
 Lord. Happier but she is, if thus
 μένῃ, κατὰ τὴν ἐμὴν γνώμην· δοκῶ
 she should remain according to the my judgment; I think
 δε καγὼ πνεῦμα θεοῦ ἔχειν.
 and even I spirit of God to have.

ΚΕΦ. η'. 8.

1 Περὶ δε τῶν εἰδωλοθυτῶν, οἶδαμεν (ὅτι
 Concerning and the things offered to idols, we know; (because
 πάντες γινώσκιν ἐχομεν· ἡ γινώσις φυσιοί, ἡ δε
 all knowledge we have; the knowledge puffs up, the but
 ἀγαπὴ οἰκοδομεῖ· 2 εἰ * [δε] τις δοκεῖ εἰδέναι
 love builds up; if [but] anyone thinks to have known
 τι, οὐδεπὼ οὐδὲν ἐγνώκε καθὼς δεῖ γινώ-
 something, not yet nothing he has known as it behoves to have
 ναι· 3 εἰ δε τις ἀγαπᾷ τὸν θεόν, οὗτος ἐγνώσ-
 known; if but any one should love the God, this has been
 ται ὑπ' αὐτοῦ·) 4 περὶ τῆς βρωσεως οὐκ
 acknowledged by him;) concerning the eating therefore
 τῶν εἰδωλοθυτῶν, οἶδαμεν, ὅτι οὐδὲν εἰδῶλον
 of the things offered to idols, we know, that nothing an idol
 ἐν κόσμῳ, καὶ ὅτι οὐδεὶς θεὸς ἕτερος, εἰ μὴ εἰς.
 in world, and that no one God other, if not one.
 5 Καὶ γὰρ εἴπερ εἰσι λεγόμενοι θεοί, εἴτε ἐν
 Indeed for though they are being called gods, whether in
 οὐρανῷ, εἴτε ἐπὶ γῆς· (ὥσπερ εἰσι θεοὶ πολλοί,
 heaven, or on earth; (as they are Gods many,
 καὶ κυρίου πολλοί·) 6 * [ἀλλ'] ἡμῖν εἰς θεὸς ὁ
 and lords many;) (but) to us one God the

37 But he who stands firm in his heart, not having Necessity, but has Control over his own Will, and has determined this in his heart, to maintain his Celibacy, * does well.

38 so that even HE who * MARRIES, does well, but HE who * MARRIES NOT, does better.

39 A Wife is bound as long as her HUSBAND lives; but if * her HUSBAND be deceased, she is free to be married to whom she pleases;—† only in the Lord.

40 But she is happier, if she should so remain, according to MY Judgment; * and I am certain that even I have the Spirit of God.

CHAPTER VIII.

1 Now concerning the † IDOL-SACRIFICES, "we know," (Because † we all have Knowledge. Knowledge puffs up, but LOVE builds up.

2 † If any one is confident of knowing anything, he knows it * not yet as he ought to know.

3 But if any one love God, the same has been acknowledged by him.

4 Therefore, concerning the EATING of the IDOL-SACRIFICES, we know,) That an † Image is nothing in the World; † and That * no one is God but one.

5 For though there are, indeed, † Gods so called, whether in Heaven or on Earth; (as they are many Gods, and many Lords;)

6 yet to us there is but

* VATICAN MANUSCRIPT.—37. shall do well. well; and he who MARRIES not, shall do better.
 um. 2. But—omit. 2. not yet as.

† 30. Rom. vii. 2.
 † 1. Rom. xiv. 14, 22.
 xli. 24; 1 Cor. x. 10.
 iv. 6; 1 Tim. ii. 5.

† 30. 2 Cor. vi. 14.
 † 2. 1 Cor. xiii. 8, 9, 12; Gal. vi. 3; 1 Tim. vi. 4.
 † 4. Deut. iv. 35; vi. 4; Isa. xlv. 5; Matt. xii. 29; verse 6; Eph.
 † 5. John x. 34.

38. MARRIES his VIRGIN shall do 40. for I
 39. the HUSBAND. 40. for I

† 1. Acts xv. 20, 29; 1 Cor. x. 10.
 † 2. 1 Tim. vi. 4.
 † 4. 1st.

πατηρ, ἐξ οὗ τα πάντα, καὶ ἡμεῖς εἰς αὐτόν·
father, out of whom the all things, and we for him;
καὶ εἰς κυρίον, Ἰησοῦν Χριστόν, δι' οὗ τα
and one Lord, Jesus Anointed, through whom the
πάντα, καὶ ἡμεῖς δι' αὐτοῦ. ἸΑΛΛ' οὐκ ἐν
all things, and we through him. But not in
πᾶσιν ἢ γνῶσιν· τινες δὲ τῇ συνείδησει τοῦ
all the knowledge; some but in the conscience of the
εἰδωλοῦ ἕως ἀρτί ὡς εἰδωλοθύτον ἐσθίουσι, καὶ
idol till now as offered to an idol they eat, and
ἡ συνείδησις αὐτῶν, ἀσθενὴς οὖσα, μολυνεταί.
the conscience of them, weak being, is defiled.
Ἡ βρῶμα δὲ ἡμᾶς οὐ παρίστησι τῷ θεῷ· οὐτε
Food but us not brings near to the God; neither
*[γὰρ] εἰς φαγωμένον, περισσευομένον· οὐτε εἰς
[for] if we should eat, do we abound; nor if
μὴ φαγωμένον, ὑστερουμένον. Ὡς βλέπετε δὲ, μὴ
not we should eat, are we deficient. Look you but, lest
πῶς ἡ ἐξουσία ὑμῶν αὕτη προσκόμμα γενήται
in any way the liberty of you this a stumbling-block may become
τοῖς ἀσθενούσιν. Ἐάν γὰρ τις ἰδῇ σε, τὸν
to those being weak. If for any one may see thee, the
ἔχοντα γνῶσιν, ἐν εἰδωλείῳ κατακειμένον, οὐχ
one having knowledge, in an idol-temple reclining, not
ἡ συνείδησις αὐτοῦ, ἀσθενὴς ὄντος, οἰκοδομη-
the conscience of him, weak being, will be built
θησεται εἰς τὸ τα εἰδωλοθύτα ἐπθίειν; ἢ καὶ
up in order that the things offered to idols to eat? and
ἀπολείται ὁ ἀσθενὴς ἀδελφὸς ἐπὶ τῇ σὴ γνῶσει
will be destroyed the being weak brother by the thy knowledge
δι' ὃν Χριστὸς ἀπεθάνεν. Ὅς τῷ δὲ
on account of whom Anointed died. Thus but
ἁμαρτανόντες εἰς τοὺς ἀδελφούς καὶ τυπνόντες
sinning against the brethren and smiting
αὐτῶν τὴν συνείδησιν ἀσθενούσαν, εἰς Χριστὸν
of them the conscience being weak against Anointed
ἁμαρτανεῖτε. Διὸ περ εἰ βρῶμα σκανδαλίζει
you sin. Wherefore if food ensnares
τὸν ἀδελφόν μου, οὐ μὴ φάγω κρεὰ εἰς τὸν
the brother of mine, not I may eat flesh to the
αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίω.
age, so that not the brother of mine I may ensnare.

ΚΕΦ. 9. 9.

Ἰ Οὐκ εἰμι ἐλευθερός; οὐκ εἰμι ἀποστολός;
Not am I a freeman? not am I an apostle?
Οὐχὶ Ἰησοῦν *[Χριστόν] τὸν κυρίον ἡμῶν ἔω-
Not Jesus [Anointed] the Lord of us have

† One God, the FATHER, out of whom are ALL things, and we for him; and † One Lord, Jesus Christ, † through whom are ALL things, and we through him."

7 But this KNOWLEDGE is not in all; and some, † with the * CONSCIOUSNESS of the IDOL till now eat as of an Idol-Sacrifice; and their CONSCIENCE, being weak, † is defiled.

8 "And † Food does not bring us before God; for * neither if we should not eat, are we deficient, nor if we should eat, do we abound."

9 But † take care lest, in any way, this your MIGHT become † a S. o. b. ling-block to THOSE BE- ING WEAK.

10 For if any one should see * THEE who HAST Knowledge, reclining in an Idol's temple, will not † the CONSCIENCE of him who is weak be strengthened for the EATING of the IDOL-SACRIFICES?

11 * And will not the WEAK Brother, on account of whom Christ died, perish by this THY Knowledge?

12 And thus sinning against the BROTHERS, and smiting THY weak CONSCIENCE, † you sin against Christ.

13 Wherefore † if Food ensnare my BROTHER, I will NEVER eat FLESH, lest I should ensnare my BROTHER.

CHAPTER IX.

1 Am I not a Freeman? † Am I not an Apostle? † Have I not seen Jesus Christ our LORD? Are

* VATICAN MANUSCRIPT.—7. CUSTOM OF THE IDOL. 8. For—omit. 8. neither if we should not eat, are we deficient, nor if we should eat, do we abound. 10. him who has Knowledge. 11. For by the KNOWLEDGE the weak Brother perishes, on account of whom Christ died. 1. Anointed—omit. † 6. Mat. II. 10; Eph. IV. 6. † 6. Acts XVII. 28; Rom. XI. 30. † 6. John XIII. 13; Acts II. 30; 1 Cor. XII. 3; Eph. IV. 5; Phil. II. 11. † 6. Col. I. 10; Heb. I. 2. † 7. 1 Cor. X. 28, 29. † 7. Rom. XIV. 14, 23. † 8. Rom. XIV. 17. † 8. Gal. V. 13. † 9. Rom. XIV. 13, 20. † 10. 1 Cor. X. 29, 32. † 12. Matt. XXV. 40, 43. † 13. Rom. XIV. 21; 2 Cor. XI. 26. † 1. Acts IX. 15; XIII. 2, &c. † 1. Acts IX. 3, 17, &c.

ἡμεῖς; οὐ το ἔργον μου ὑμεῖς ἐστε ἐν κυρίῳ;
 seen? not the work of me you are in Lord?
 Εἰ ἀλλοῖς οὐκ εἰμι ἀποστόλος, ἀλλὰ γε ὑμῖν
 If to others not I am an apostle, at all events to you
 εἰμι· ἡ γὰρ σφραγὶς τῆς ἐμῆς ἀποστόλης ὑμεῖς
 I am; the for seal of the my apostleship you
 ἐστε ἐν κυρίῳ. 3^η Ἐμὴ ἀπολογία τοῖς ἐμῇ
 are in Lord. The my defence to those me
 ἀνακρινουσιν, αὕτη ἐστὶ. 4^η Μὴ οὐκ ἐχομεν
 condemning, this is. Not not have we
 ἐξουσίαν φαγεῖν καὶ πίνειν; 5^η Μὴ οὐκ ἐχομεν
 a right to eat and to drink? Not not have we
 ἐξουσίαν ἀδελφῇ γυναῖκα περιάγειν, ὥς καὶ εἰ
 a right a sister a wife to lead about, as also the
 λοιποὶ ἀποστολοὶ, καὶ οἱ ἀδελφοὶ τοῦ κυρίου,
 others apostles, and the brothers of the Lord.
 καὶ Κηφᾶς; 6^η Ἡ μόνος ἐγὼ καὶ Βαρναβᾶς οὐκ
 and Cephas? Or only I and Barnabas not
 ἐχόμεν ἐξουσίαν τοῦ μὴ ἐργάζεσθαι; 7^η Τίς
 have we a right of the not to work? Who
 στρατεύεται ἰδίῳς ὀφυνιώσιν ποτε; τίς φυτεύει
 serves in war with his own wages anytime? who plants
 ἀμπελῶνα, καὶ * [ἐκ] τοῦ καρποῦ αὐτοῦ οὐκ
 a vineyard, and [from] of the fruit of it not
 ἐσθίει; ἡ τίς ποιμαίνει ποίμνην, καὶ ἐκ τοῦ
 eats? or who tends a flock, and from of the
 γαλακτός τῆς ποίμνης οὐκ ἐσθίει; 8^η Μὴ
 milk of the flock not eat? Not
 κατὰ ἀνθρώπων ταῦτα λαλῶ; ἡ οὐχὶ καὶ
 according to man these things I speak? or not also
 ὁ νόμος ταῦτα λέγει; 9^η Ἐν γὰρ τῷ Μωϋσεὺς
 the law these things says? In for the Moses
 νόμῳ γεγραπται· Οὐ φιωσεῖς βῶν ἀλω-
 law it has been written; Not thou shalt muzzle an ox threshing,
 τα. Μὴ τῶν βῶν μελεῖ τῷ θεῷ; 10^η Ἡ δι'
 Not for the ox cares the God? or on account of
 ἡμᾶς παντὸς λέγει; Δι' ἡμᾶς γὰρ ἐγρά-
 us altogether he says? On account of us for it was
 φη, ὅτι ἐπ' ἐλπίδι ὀφείλει ὁ ἀροτριῶν ἀρο-
 written, because in hope it is right he plowing to
 τριᾶν· καὶ ὁ ἀλών, ἐπ' ἐλπίδι τοῦ μετεχειν.
 plow; and he threshing, in hope of that to partake.
 11^η Εἰ ἡμεῖς ὑμῖν τὰ πνευματικά ἐσπειραμεν,
 If we to you the spiritual things sowed,
 μέγα, εἰ ἡμεῖς ὑμῶν τὰ σαρκικά θερίσομεν;
 a great thing, if we of you the fleshly things shall reap?
 12^η Εἰ ἄλλοι τῆς ὑμῶν ἐξουσίας μετεχουσιν, οὐ
 If others of the of you right partake, not

not you my work in the Lord?
 2 If to others I am not an Apostle, yet certainly I am to you; for you are the seal of * My APOSTLESHIP in the Lord.
 3 My Defence to THOSE who CONDEMN Me is this;—
 4 † Have we not a Right to eat and to drink?
 5 Have we not a Right to lead about a Sister—a Wife, as the OTHER Apostles, and † the BROTHERS of the LORD, and † Cephas?
 6 Or I and Barnabas, † have we alone no Right to abstain from labor?
 7 † Who serves in war at his Own Expense at any time? Who † plants a Vineyard, and does not eat the FRUIT of it? or who tends a Flock, and does not eat of the MILK of the FLOCK?
 8 Do I speak These things according to Man? or does not the LAW also say these things?
 9 For in the LAW of MOSES it has been written, † "Thou shalt not muzzle the Ox threshing?" Is GOD concerned for OXEN?
 10 or does he say it altogether on our account? It was written certainly, on our account; Because it is right for the † PLOWMAN to plow in HOPE, and the THRESHER to PARTICIPATE in that HOPE.
 11 † If we have sown for you SPIRITUAL things, is it too much if we shall reap your FLESHLY things?
 12 If others are partaking of this Right over

* VATICAN MANUSCRIPT.—2. MY APOSTLESHIP. from—omit.

0. to abstain from labor.

7.

† 2. Cor. iii. 2; xii. 12. † 4. verse 14; 1 Thess. ii. 6; 2 Thess. iii. 0. † 5. Matt. xii. 55; Mark vi. 3; Luke vi. 15; Gal. i. 10. † 5. Matt. vii. 14. † 6. 2 Thess. i. 8. † 7. 2 Cor. x. 4; 1 Tim. i. 18; vi. 12; 2 Tim. ii. 3; iv. 7. † 7. Deut. xx. 0; Prov. xxv. 18; 1 Cor. iii. 0—8. † 0. Deut. xxv. 4; 1 Tim. v. 18. † 10. 2 Tim. ii. 6. † 11. Rom. xv. 27; Gal. vi. 6.

μαλλον ἡμεῖς; ΑΛΛ' ΟΥΚ ΕΧΡΗΣΑΜΕΘΑ ΤΗ ΕΞΟΥ-
rather we! But not we did use the right
σία ταύτη· ἀλλὰ πάντα στεγομεν, ἵνα μὴ
this; but all things we endure, so that not
εγκοπὴν τινὰ δώμεν τῷ εὐαγγελίῳ τοῦ Χρισ-
hindrance any we may give to the glad tidings of the Anointed.

του. ¹³ Οὐκ οἰδατε, ὅτι οἱ τὰ Ἱερά εργαζο-
Not know you, that those the holy things performing,
μενοι, ἐκ τοῦ ἱεροῦ ἐσθίουσιν; οἱ τῷ θυσιασ-
from of the temple eat? those to the altar

τηριφ προσεδρευοντες, τῷ θυσιαστήριφ συμ-
attending, with the altar are
μερίζονται; ¹⁴ Οὕτω καὶ ὁ κύριος διέταξε τοῖς
partakers? Thus also the Lord has appointed for those

το εὐαγγελίῳ καταγγέλλουσιν, ἐκ τοῦ εὐαγ-
the glad tidings proclaiming, from of the glad
γελίου ζῆν. ¹⁵ Ἐγὼ δὲ οὐ κεχρημαι οὐδενὶ
tidings to live. I but not have used not one

τούτων. Οὐκ ἐγράψα δὲ ταῦτα, ἵνα οὕτω
of these things. Not I did write and these things, that thus

γενήται ἐν ἐμοί· καλὸν γὰρ μοι μάλλον ἢ
it may be done to me; well for to me rather

θανεῖν, ἢ τὸ καυχῆμα μου ἵνα τις κενώσῃ.
die, than the boasting of me that any one should make void.

¹⁶ Ἐὰν γὰρ εὐαγγελίζωμαι, οὐκ ἐστὶ μοι
If for I may announce glad tidings, not it is to me
καυχῆμα· ἀναγκὴ γὰρ μοι ἐτίκεται· οὐαί
a cause of boasting; necessity for to me lies on; woe

γὰρ μοι ἐστίν, εἰ μὴ εὐαγγελίζωμαι. ¹⁷ Εἰ
for to me is, if not I should preach glad tidings. If

γὰρ ἔκων τούτο πρᾶσσω, μισθὸν ἐχὼ· εἰ δὲ
for willing this I do, a reward I have; if but

ἀκὼν, οἰκονομίαν πεποιθέναι. ¹⁸ Τίς
unwilling, a stewardship I have been entrusted with. What

οὐκ ἐστὶν ὁ μισθός; ἵνα εὐαγγελίζομενος
then to me is the reward? So that announcing glad tidings

ἀδαντον θήσω το εὐαγγέλιον * [τοῦ Χρισ-
without expence I will place the glad tidings [of the Anointed]
του,] εἰς τὸ μὴ καταχρησασθαι τῇ ἐξουσίᾳ
in order that not to fully use the authority

μου ἐν τῷ εὐαγγελίῳ. ¹⁹ Ἐλευθερός γὰρ ὢν
of me in the glad tidings. Free for being

ἐκ πάντων, πᾶσιν ἑμαυτὸν ἐδουλώσα, ἵνα τοὺς
from all, to all myself I was enslaved, that the

πλείονας κερδήσω· ²⁰ καὶ ἐγενόμην τοῖς Ἰουδαί-
more I might gain; and I became to the Jews

you, ought not we rather?
‡ But we did not use this
right; but we endure all
things, ‡ that we may not
cause any hindrance to
the glad tidings of the
ANOINTED.

¹³ ‡ Do you not know
That those who per-
form the temple ser-
vices, eat from the tem-
ple?—that those at-
tending to the altar
are partakers with the
ALTAR?

¹⁴ Thus, also, ‡ the
LORD has appointed to
those who publish the
glad tidings, ‡ to live by
the glad tidings.

¹⁵ ‡ But I have not
used any of these things;
and I did not write these
things that thus it should
be done to me; ‡ for it
is good for me to die,
rather than that any one
should make my boast-
ing void.

¹⁶ For if I should
evangelize, it is no cause
of exultation to me; ‡ be-
cause Necessity is laid on
Me; Woe, indeed, there is
for me if I should not
evangelize.

¹⁷ For if I do This
voluntarily, ‡ I have a
Reward; but if ‡ I have
been entrusted with a
Stewardship reluctantly,

¹⁸ what is my Reward
then? So that evangelizing,
I will establish the GLAD
TIDINGS without expence,
so as not to use my entire
AUTHORITY in the GLAD
TIDINGS.

¹⁹ For, being free from
all, I enslaved myself to
all, that I might gain th-
more.

²⁰ And ‡ to the Jews
I became as a Jew, that

* VATICAN MANUSCRIPT.—18. of the Anointed—omit.

‡ 12. Acts xi. 23; verses 16, 18; 2 Cor. xi. 7, 9; xii. 13; 1 Thess. ii. 6. t 12. 2 Cor.
xi. 12. ‡ 13. Lev. vi. 10, 20; vii. 0; Num. v. 9, 10; xviii. 6—20; Deut. x. 9; xviii. 1. ‡ 14.
Matt. x. 10; Luke x. 7. ‡ 14. Gal. vi. 6; 1 Tim. v. 17. ‡ 15. Acts xviii. 3, x. 1.
31; 1 Cor. iv. 12; verse 12; 1 Thess. ii. 0; 2 Thess. iii. 6. ‡ 15. 2 Cor. xi. 10. ‡ 16.
Rom. i. 14. ‡ 17. 1 Cor. iii. 8, 14. ‡ 17. 1 Cor. iv. 1; Gal. ii. 7; Phil. ii. 17; Col. i.
25 ‡ 18. 1 Cor. x. 33; 2 Cor. iv. 5; xi. 7. ‡ 20. Acts xvi. 8; xviii. 13; xxi. 24.

οἷς ὡς Ἰουδαίους, ἵνα Ἰουδαίους κερδήσω τοῖς
 as a Jew, that Jews I might gain; to those
 ὑπο νόμον ὡς ὑπο νόμον, (μὴ ὡν αὐτοὶ ὑπο
 under law as under law, (not being myself under
 νόμον,) ἵνα τοὺς ὑπο νόμον κερδήσω· 21 τοῖς
 law,) that those under law I might gain; to those
 ἀνομοῖς ὡς ἀνομος, (μὴ ὡν ἀνομος θεῷ, ἀλλ'
 without law as without law, (not being without law to God, but
 ἐν νόμῳ Χριστοῦ,) ἵνα κερδήσω ἀνομους·
 within law to Anointed,) that I might gain lawless ones.
 22 ἐγενόμην τοῖς ἀσθενεῖν * [ὡς] ἀσθενής, ἵνα
 I became to the weak [as] weak that
 τοὺς ἀσθενεῖς κερδήσω· τοῖς πασι γέγονα τα
 the weak ones I might gain; to them all I have become to
 πάντα, ἵνα παντὶς τινας σωσω. 23 Τοῦτο δὲ
 all things, that by all I may save some: I may save.
 ποιῶ δια το εὐαγγέλιον, ἵνα συγκοινωνῶς
 I do on account of the glad tidings, that a co-partaker
 αὐτοῦ γενώμαι. 24 Οὐκ οἶδατε, ὅτι οἱ ἐν στα
 of it I may become. Not know ye, that those in a
 διῶ τρεχόντες, πάντες μεν τεχνουσιν, εἰς δὲ
 course running, all indeed run, for one
 λαμβάνει τὸ βραβεῖον; οὕτω τρεχετε, ἵνα
 receives the prize. Thus can you that
 καταλαβήτε. 25 Πας ὁ ἀγωνιζόμενος, πάντα
 you may obtain. Every one contending, all things
 ἐγκρατεῖται· ἐκείνοι μὲν οὖν, ἵνα φθάσιν
 possesses self-control; they indeed therefore, that a perishable
 στεφανὸν λαβέσιν· ἡμεῖς δὲ, ἀφθάρτων. 26 Ἐγὼ
 wreath they may receive; we being imperishable.
 τοινοῦν οὕτω τοεχω, ὥς οὐκ ἀδηλῶς· οὕτω
 therefore thus run, as not uncertainly thus
 πυκτεύω, ὥς οὐκ ἀέρα δερῶ· 27 ἀλλ' ὑπὸ πια(ς)
 I box, as not air beating; but I brow-beat
 μου τὸ σῶμα καὶ δουλαγωγῶ, μήπως ἀλλοίῃς
 of me the body and lead it captive, lest possibly to others
 κηρυξας, αὐτοὺς ἀδοκιμὸς γενώμαι.
 having proclaimed, myself without proof should become.

I might gain the Jews; to THOSE UNDER Law, as under Law, (not being myself under Law,) that I might gain THOSE UNDER Law;

21 to THOSE WITHOUT Law, as without Law, (yet not being * without God's Law, but under Christ's law,) that I might gain THOSE WITHOUT LAW.

22 To the WEAK, I became weak, that I might gain the WEAK; ‡ to them ALL I have become * All things, that I might by all means ‡ save ‡ Some.

23 And I do * all things on account of † the GLAD TIDINGS, that I may become a Joint-partaker of the same.

24 Do you not know, that THOSE RUNNING in a Race-course,—all indeed run, but one receives the PRIZE? † Thus run, that you may obtain.

25 ‡ And EVERY CONTENDANT is † temperate in all things;—then, indeed, that they may receive † a Perishable Crown; but we, † one Imperishable.

26 I therefore so run, as not uncertainly; I so strike, as not beating the AIR;

27 † but I severely discipline My BODY, † and make it subservient; lest possibly having proclaimed to Others, I myself should † become one unapproved.

* VATICAN MANUSCRIPT.—21. without God's law, but under Christ's law that I might gain those WITHOUT LAW. 22. as—omit. 23. All things. 23. all things.

† 22. Some MSS. read *omnia* all instead of *omnia*, some, which reading is adopted by P. 23. 24. as agreeing better with chap. x. 23.

‡ 23. *Clarke* thinks that *omnes* and tidings, should be rendered here *prize or reward*, which he says is frequently its meaning. † 25. The apostle here alludes to the course of training which each of the contended for the prizes given at the Isthmian games, which were celebrated by Amos. The training regulated their diet, their hours of exercise and rest, the restraint of the passions, the kind of exercise, &c. † 26. The crown won by the victor in the Olympic games was made of the wild olive; in the Pythian games, of laurel, in the Nemean games, of parsley; and in the Isthmian games, of the pine,—all of which, though evergreens, soon withered.

† 23. 1 Cor. x. 33. † 25. Rom. xi. 14. † 26. Gal. ii. 2. v. 1. Phil. ii. 16; iii. 14. 2 Tim. iv. 7; Heb. xii. 1. † 27. 2 Tim. ii. 5. † 28. 2 Tim. i. 12; 1 Pet. v. 4. Rev. ii. 10; iii. 11. † 29. Rom. viii. 13, Col. iii. 5. † 30. Rom. vi. 18, 19.

ΚΕΦ. ι'. 10.

¹ Οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ
Not I wish for you to be ignorant, brethren, that the
πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλῃν ἦσαν,
fathers of us all under the cloud were,
καὶ πάντες διὰ τῆς θαλάσσης διήλθοι, ² καὶ
and all through the sea passed, and
πάντες εἰς τὸν Μωϋσῃν ἐβαπτίσαντο ἐν τῇ
all into the Moses were dipped in the
μεγάλῃ καὶ ἐν τῇ θαλάσσῃ, ⁸ καὶ πάντες τὸ
cloud and in the sea, and all the
αὐτο βρώμα πνευματικὸν ἐφάγον, ⁴ καὶ πάντες
same food spiritual did eat, and all
τὸ αὐτὸ πομὰ πνευματικὸν ἐπίον· (ἐπίον·
the same drink spiritual did drink, (they drank
γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας· ἥ
for from spiritual following a rock,) ἡ
δε πέτρα ἡν ὁ Χριστός·) ⁵ ἀλλ' οὐκ ἐν τοῖς
but rock was the Anointed,) but not with the
πλείοσιν αὐτῶν εὐδοκῆσεν ὁ θεός· κατεστρωθη-
greater number of them was well-pleased the God, they were laid pro-
σαν γὰρ ἐν τῇ ἐρήμῳ. ⁶ Ταῦτα δὲ τυποὶ ἡμῶν
trate for in the desert. These things but types of us
ἐγενήθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμίας
were made, in order that not to be us lusters
κακῶν, καθὼς κακεῖνοι ἐπεθυήσαν. ⁷ Μὴ δὲ
of evil things, as even they lusted, Nor
εἰδωλολάτραι γίνεσθε, καθὼς τινες αὐτῶν ὡς
image-worshippers become you, as some of them, as
γεγραπταί· Ἐκαθίεν ὁ λαὸς φαγεῖν καὶ πίνειν,
it has been written, Sat down the people to eat and to drink,
καὶ ἀνέστησαν παίσειν. ⁸ Μὴ δὲ πορνευόμεν,
and stood up to sport, Nor should we fornicate,
καθὼς τινες αὐτῶν ἐπορνέυσαν, καὶ ἐπέσπον ἐν
as some of them fornicated, and fell in
μῇ ἡμέρᾳ εἰκοσὶ τρεῖς χιλιάδες. ⁹ Μὴ δὲ ἐκπει-
one day twenty-three thousands. Nor should
ραζώμεν τὸν Χριστόν, καθὼς * [καὶ] τινες
we tempt the Anointed, as [also] some
αὐτῶν ἐπειράσαν, καὶ ὑπὸ τῶν ὀφῶν ἀπω-
of them tempted, and by the serpents were
λόντο. ¹⁰ Μὴ δὲ γογγυζετε, καθὼς * [καὶ] τινες
destroyed. Nor murmur you, as [also] some
αὐτῶν ἐγογγυσαν, καὶ ἀπώλοντο ὑπὸ τοῦ ὀλοῦ
of them murmured, and were destroyed by the de-

CHAPTER X.

¹ For I wish you not to be ignorant, Brethren. That our FATHERS were all under the cloud, and all passed through the sea;
² and that all were immersed into Moses in the cloud and in the sea;
³ and that all ate the same spiritual Food,
⁴ and all drank the same spiritual Drink; for they drank [water] from a Spiritual Rock which followed them; (but the rock was the ANOINTED.)
⁵ With the MOST of them, however, God was not well-pleased; for they were laid prostrate in the desert.
⁶ Now these things were made Types for us, in order that we might not be Cravers after Evil things, even as they craved.
⁷ Nor become you Image worshippers, like some of them; as it has been written, "The people sat down to eat and drink, and stood up to dance."
⁸ Nor should we practice fornication as some of them committed it; and fell in One Day twenty-three thousand.
⁹ Nor should we tempt the LORD, as some of them tempted him, and were destroyed by the serpents.
¹⁰ Neither murmur you, as some of them murmured, and were destroyed by the DESTROYER.

* VATICAN MANUSCRIPT.—9. the LORD.

9. also—omit.

10. also—omit.

† 8. Or perhaps to be used in the sense of typical. See Rev. xi. 8. ere, pattern, or example. The same phrase occurs, 1 Pet. v. 3. the Hebrew always sat at meat, Gen. xlii. 23. It was in later times only, that, in compliance with the manners of the Greeks and Romans, they lay on couches at their meals.—Macknight.

† 1. Exod. xiii. 21; xl. 34—38. &c.

Exod. xvi. 16, 25.

† 4. Exod. xvi. 6.

† 6. Num. xiv. 1, 9; Ps. cvi. 20.

† 10. Exod. xvi. 8; xvi. 2; Num. xiv. 2, 29; xvi. 21.

† 1. Exod. xiv. 22; Num. xxxiii. 8, &c.

† 2. Num. xiv. 29, 32, 35; xvi. 64, 66; Ps. cvi. 20; Hab. iii. 17; Jude 6.

† 6. Num. xl. 4, 53, 54; Ps. cvi. 14.

† 8. Exod. xiv. 2, 7; Num. xvi. 4—6.

† 10. Num. xiv. 27; xvi. 22.

† 6. A type, figure, pattern, or example. The same phrase occurs, 1 Pet. v. 3.

† 7. In ancient times they lay on couches at their meals.

θρεντυν. ¹¹ Ταυτα δε παντα τυποι συνεβαι-
 τroyer. These things and all types happened
 νον εκεινους* εγραφη δε προς νουθεσιαν ημων
 to them; was written and for admonition of us,
 εις ους τα τελη των αιωνων κατηντησεν.
 so whom the ends of the ages met.
¹² Ωπτε ο δοκων εστανει, βλεπετω μη
 So that the one thinking to have stood, let him take care lest
 πεση. ¹³ Πειρασμος υμας ουκ ειληφεν ει μη
 he should fall. A temptation you not has taken if not
 ανθρωπινος· πιστος δε ο θεος, ουκ εαπει
 belonging to man; faithful but the God, who not will permit
 υμας πειρασθηναι υπερ ο δυνατθε, αλλα ποιη-
 you to be tempted above what you are able, but will
 σει συν τω πειρασμω και την εκβασιν, του
 make with the temptation also the way out, that
 δυνασθαι υπερεγκειν.
 you may be able to bear up under.

¹⁴ Διοπερ, αγαπητοι μου, φυγετε απο της
 Wherefore, beloved ones of me, flee you from the
 ειδωλολατρειας. ¹⁵ Ως φρονιμοις λεγω, κρι-
 image-worship. As to wise men I speak, judge
 νατε υμεις ο φημι. ¹⁶ Το ποτηριον της ευλογιας
 you what I say. The cup of the blessing
 ο ευλογουμεν, ουχι κοινωνια του αιματος του
 which we bless, not a participation of the blood of the
 Χριστου εστι; τον αρτον ον κλωμεν, ουχι κοι-
 Anointed is it? the loaf which we break, not a par-
 τικνια του σωματος του Χριστου εστιν;
 ticipation of the body of the Anointed is it?
¹⁷ Οτι εις αρτος, εν σωμα οι πολλοι εσμεν· οι
 Because one loaf, one body the many we are; these
 γαρ παντες εκ του ενος αρτου μετεχομεν.
 for all from of the one loaf partake.

¹⁸ Βλεπετε τον Ισραηλ κατα σαρκα· ουχι οι
 See you the Israel according to flesh; not those
 εσθιοντες τας θυσιας κοινωνοι του θυσιαστη-
 eating the sacrifices partakers of the altar
 ριον εισι; ¹⁹ Τι ουν φημι; οτι ειδωλον τι
 are? Why then do I say? because an idol anything
 εστιν; η οτι ειδωλοθυτον τι εστιν; ²⁰ Αλλ',
 is? or because an idol sacrifice anything is? But,
 οτι α θυει τα εθνη, δαιμονιοις θυει, και ου
 because what sacrifice the Gentiles, to demons they sacrifice, and not
 θεω· ου θελω δε υμας κοινωνους των δαιμονιων
 to God; not I wish and you partners of the demons

¹¹ * But these things occurred to them typically, and I were written for our Admonition, on whom the ends of the ages * have come.

¹² Wherefore, † let him who is thinking that he has stood, take care lest he fall.

¹³ No Trial has assailed You except what belongs to Man; and God is faith-ful, † who will not permit you to be tried beyond your ability; but with the TRIAL, will also direct the ISSUE, that you may be ABLE to bear it.

¹⁴ Wherefore, my Be-loved, † flee away from IMAGE-WORSHIP.

¹⁵ I am speaking as to wise men; judge you what I say.

¹⁶ † The CUP of BLESS-ING, for which we bless God,—is it not a Partici-pation of the BLOOD of the ANOINTED one? † The LOAF which we break,—is it not a Participation of the BODY of the ANOINTED one?

¹⁷ Because there is One Loaf; † we, the MANY, are One Body; for we ALL partake of the ONE Loaf.

¹⁸ Look at ISRAEL ac-cording to the flesh; are not those † who EAT the SACRIFICES Partakers with the ALTAR?

¹⁹ Why then do I affirm this? Because * what is sacrificed to an image is anything, or Because † an image is anything?

²⁰ No; but Because what * they sacrifice, † they sacrifice to Demons, and not to God; and I do not wish you to become Associates of the DEMONS.

* VATICAN MANUSCRIPT.—11. But these things occurred to them typically.

have come. 10. what is sacrificed to an image is anything, or Because an Image is anything?

20. they sacrifice, they.

† 11. Rom. xiv. 4; 1 Cor. ix. 10.

† 12. Rom. xi. 20.

† 13. 2 Pet. ii. 9.

† 14. verse 7; 2 Cor. vi. 17; 1 John v. 21.

† 16. Matt. xvi. 26—28.

† 18. Acts 14.

42; 1 Cor. xi. 23, 24.

† 17. Rom. xii. 5; 1 Cor. xii. 27.

† 19. Lev. iii. 3, vii. 13.

† 15. 1 Cor. viii. 2.

† 20. Lev. xvii. 7; Deut. xxxii. 17; Psa. cvi. 37.

γινεσθαι. ²¹ Οὐ δύνασθε ποτηριον κυρίου πίνειν
to become. Not you are able a cup of Lord to drink

και ποτηριον δαιμονίων· οὐ δύνασθε τραπέζης
and a cup of demons; not you are able a table

κυρίου μετεχειν και τραπέζης δαιμονίων. ²² Ἡ
of Lord to partake and a table of demons. Or

παραζηλούμεν τον κυριον; μη ισχυροτεροι
do we provoke to jealousy the Lord? not stronger

αυτου εσμεν; ²³ Παντα εἷςτιν, ἀλλ' οὐ παντα
of him we are? All things it is lawful, but not all things

συμφερει· παντα εἷςτιν, ἀλλ' οὐ παντα οἰκο-
nre beneficial; all things it is lawful but not all things builds

δομει. ²⁴ Μηδεὶς το ἑαυτου ζητειτω, ἀλλὰ το
up. No one that of himself let him seek, but that

τον ἑτερου. ²⁵ Παν το εν μακellφ πωλουμε-
o, the other. Every thing that in market is being sold

νον εσθiette, μηδεν ανακρινοντες, δια την
eat you, not asking questions, on account of the

συνειδησιν. ²⁶ του γαρ κυριου γη και το πλη-
of the for Lord the earth and the fullness

ρωμα αυτης. ²⁷ Εἰ * [δε] τις καλει ὑμας των
of her. If [but] any one invite you the

απιστων, και θελετε πορευεσθαι, παν το
unbelieving, and you wish to go, everything that

παραιθεμενον ὑμιν εσθiette, μηδεν ανακρινον-
is being presented to you eat you, not asking questions.

τες, δια την συνειδησιν. ²⁸ Εαν δε τις ὑμιν
on account of the conscience. If but anyone to you

εἴπῃ· Τουτο ειδωλοθυτον εστι· μη εσθiette,
should say. This an idol-sacrifice is; not eat you,

δι εκεινον τον μηνυσαντα, και την συνε-
on account of him the one having disclosed, and the con-

δησιν. ²⁹ Συνειδησιν δε λεγω, ουχι την ἑαν-
science Conscience now I say, not that of thy

του, ἀλλὰ την του ἑτερου. Ἵνατι γαρ ἡ ελευ-
seis but that of the other. Why for the free-

θερα μου κρινεται ὑπο αλλης συνειδησεως;
dom o, me is judged by another conscience?

³⁰ Εἰ ἐγω χαριτι μετεχω, τι βλασφημουμαι
If I by favor partake, why am I blamed

ὑπερ οὐ ἐγω ευχαριστω; ³¹ Εἴτε οὖν εσθiette-
on account of which I give thanks? Whether then you

τε, εἴτε πινετε, εἴτε τι ποιεῖτε, παντα εἰς
eat, or you drink, or anything you do, all things for

²¹ † You cannot drink
the Lord's Cup, and † the
Cup of Demons; you can-
not partake of the Lord's
Table, and the Table of
Demons.

²² Do we provoke the
Lord to jealousy? Are we
stronger than he?

²³ † "All things are al-
lowed."—But all things
are not beneficial. "All
things are allowed."—But
all things do not edify.

²⁴ † Let no one seek
his own, but that of
another.

²⁵ † That EVERYTHING
which is sold in the
Market, asking no ques-
tions on account of CON-
SCIENCE;

²⁶ for † "the KARTH is
"the LORD's, and the full-
ness of it."

²⁷ If any UNBELIEVER
invite you, and you wish
to go, † eat EVERYTHING
which is PRESENTED to
you, asking no questions
on account of CON-
SCIENCE.

²⁸ But if anyone should
say to you, "This is *an
IDOL-SACRIFICE;" do not
eat, † on account of HIM
who INFORMED you, and
CONSCIENCE.

²⁹ Now, I say Con-
science, not THAT of thine
ownself, but THAT of the
OTHER. † "But why is
my FREEDOM judged by
the Conscience of Ano-
ther?"

³⁰ If I partake with
Gratitude, why am I de-
famed on account of that
† for which I give
thanks?"

³¹ † Therefore, whether
you eat, or whether you
drink, or do anything, do
All for the Glory of God.

* VATICAN MANUSCRIPT.—28. offered in sacrifice.

1 21. 2 Cor. vi. 15, 16.

1 21. Deut. xxxii. 38.

1 29. 1 Cor. vi. 12.

1 24.

Rom. xv. 1, 3; v. 33; 1 Cor. xiii. 5; Phil. ii. 4, 21.

25. 1 Tim. iv. 4.

† 20. Exod.

xiv. 6; Deut. x. 14; Isa. xlii. 1; 1 12.

† 27. Luke x. 7.

† 28. 1 Cor. viii. 10, 12.

† 20. Rom. xiv. 16.

† 30. Rom. xiv. 6; 1 Tim. iv. 3, 4.

† 31. Col. iii. 17; 1 Pet.

iv. 11.

δοξαν θεου ποιεите. ³² Απροσκοποι γινεσθε και
glory of God do you. Not causes of stumbling become you both
Ιουδαιοις και 'Ελλησι και τη εκκλησια του
to Jews and Greeks and to the congregation of the
θεου. ³³ καθως καγω παντα πασιν αρεσκω, μη
God; even as also I all things all men please, not
ζητων το εμαυτου συμφερον, αλλα το των πολ-
seeking that of myself being profitable, but that of the many,
λων, ινα σωθωσι.
that they may be saved.

ΚΕΦ. ια'. 11.

¹ Μιμηται μου γινεσθε, καθως καγω Χριστου.
Imitators of me become you, even as also I of Anointed.
² Επαινω δε υμας, * [αδελφοι,] οτι παντα μου
I praise and you, [brethren,] because all things of me
μεμνησθε, και καθως παρεδωκα υμιν τας
you have remembered, and as I delivered to you the
³ παρασησεις καταχετε. ³ Θελω δε υμας ειδει-
teachings you retain. I wish but you to have know-
ναι, οτι παντος ανδρος η κεφαλη ο Χριστος
ledge, that of every man the head the Anointed
εστι· κεφαλη δε γυναικος, ο ανηρ· κεφαλη δε
is, head but of woman, the man, head but
Χριστου, ο θεος. ⁴ Πας ανηρ προσευχομενος η
of Anointed, the God. Every man praying or
προφητευων κατα κεφαλης εχων, καταισχυνει
prophesying upon head having, disgraces
την κεφαλην αυτου. ⁵ Πασα δε γυνη προσευ-
the head of himself. Every but woman praying
χομενη η προφητευουσα ανατακαλυπτω τη
or prophesying uncovered with the
κεφαλη, καταισχυνει την κεφαλην εαυτης· εν
head, disgraces the head of herself, one
εστι και το αυτο τη εξυρμηνη. ⁶ Ει
it is and the same with the having been shaven. ⁷ Ει
ου κατακαλυπτεται γυνη, και χειρασθω· ει
for not is covered a woman, also let her hair be cut off, if
αισχυρον γυναικι το χειρασθαι η ξυρασθαι,
to disgraces to a woman the hair to be cut off or to be shaven,
κα ακαλυπτεσθω. ⁸ Ανηρ μεν γαρ ουκ οφειλει
let her be covered. A man indeed for not it is fitting
κατακαλυπτεσθαι την κεφαλην, εικων και δοξα
to be covered the head, a likeness and glory
θεου υπαρχων· γυνη δε δοξα ανδρος εστιν·
of God being; a woman but glory of a man is;
⁹ ου γαρ εστιν ανηρ εκ γυναικος, αλλα γυνη εκ
not for is man from woman, but woman from

³² † Be you inoffensive both to Jews and Greeks, and † to the church of God;

³³ even as † I also please all men in all things, not seeking my own Advantage, but that of the many, so that they may be saved.

CHAPTER XI.

¹ Become † Imitators of me, even as † I also am of Christ.

² And, Brethren, I praise you, † Because you have remembered all My [instructions] and retain the OBSERVANCES as I delivered them to you.

³ But I wish you to know, † That the ANOINTED is HEAD of Every Man; and the † Head of Woman, the MAN; and † the Head of the Anointed, God.

⁴ Every Man praying or prophesying, having his Head covered, disgraces his HEAD;

⁵ but Every Woman praying or prophesying with her HEAD uncovered, disgraces her HEAD; for it is just the same as if it were SHAVEN.

⁶ For if a Woman be unveiled, * let her hair also be cut off or shaven; but if it is † Disgraceful to a Woman to have her HAIR CUT OFF, or to be shaven, let her be veiled.

⁷ Now a Man, indeed, ought not to cover the HEAD, he being God's Glorious Likeness; but Woman is Man's Glory;

for Man is not from Woman, but Woman from Man;

* VATICAN MANUSCRIPT.—2. brethren—omit. shaven.

6. let her hair also be cut off or

¹ 32. Rom. xiv. 13; 1 Cor. viii. 13; 2 Cor. vi. 3. ¹ 32. Acts xx. 28; 1 Cor. xi. 22
² 33. Rom. xv. 2; 1 Cor. ix. 19, 22. ¹ 1. 1 Cor. iv. 16; Eph. v. 1; Phil. iii. 17; 1 Thess. [6; 2 Thess. iii. 6. ¹ 2. 1 Cor. ix. 17. ¹ 3. Eph. v. 23. ¹ 4. Gen. i. 16, 17. ¹ 5. 11, 12; 1 Pet. iii. 1, 5, 6. ¹ 6. John xiv. 28; 1 Cor. iii. 23; xv. 27, 28; Phil. ii. 7-9
¹ 7. Num. v. 18; Deut. xxii. 6. ¹ 8. Gen. ii. 21, 22.

ανωρις· ⁹ και γαρ ουκ εκτισθη ανηρ δια την
man; even for not was created man on account of the

γυναικα, αλλα γυνη δια τον ανδρα. ¹⁰ Δια
woman, but woman on account of the man. On account of

τουτο οπειλει η γυνη εξουσιαν εχειν επι της
this it is fitting the woman authority to have on the

κεφαλης, δια τους αγγελους. ¹¹ Πλην
head, on account of the messengers. But

ουτε γυνη χωρις ανδρος, ουτε ανηρ χωρις γυναι-
neither woman without man, nor man without woman,

κος, εν κυριω. ¹² Ωσπερ γαρ η γυνη εκ του
in Lord. As for the woman from the

ανδρος, ούτω και ο ανηρ δια της γυναικος· τα
man, so also the man through the woman; the

δε παντα εκ του θεου. ¹³ Εν υμιν αυτοις κρι-
but all things out of the God. In yourselves judge

νατε· τρεπον εστι γυναικα ακατακαλυπτον τω
you, becoming is it a woman uncovered to the

θειω προσευχεσθαι; ¹⁴ Η ουδε αυτη η φυσis
God to pray? Or not even herself the nature

διδασκει υμας, οτι ανηρ μεν εαν κομα,
teaches you, that a man indeed if he should wear long hair,

ατιμια αυτω εστι; ¹⁵ Γυνη δε εαν κομα,
a disgrace to him it is? A woman and if she should wear long hair,

δοξα αυτη εστιν; οτι η κομη αντι περιβολαιου
a glory to her it is? because the hair instead of a covering

δεδοται αυτη. ¹⁶ Ει δε τις δοκει φιλονεικος
has been given to her. If but any one thinks contentious

ειναι, ημεις τοιαυτην συνηθειαν ουκ εχουμεν,
to be, we such like custom no.

ουδε αι εκκλησιαι του θεου. ¹⁷ Τουτο δε
nor the congregations of the God. This but

παραγγελλω· ουκ επαινω, οτι ουκ εις το κριετ-
announcing not I praise, because not for the better,

τον, αλλ' εις το ηττον συνερχεσθε. ¹⁸ Πρωτον
but for the worse you come together. First

μεν γαρ, συνερχομενον υμων εν εκκλησια,
indeed for, being come together of you in an assembly,

κουω σχισματα εν υμιν υπαρχειν· και μερος
I fear divisions among you to be, and of a part

τι πιστευω· ¹⁹ Δει γαρ και αιρεσεις εν
certain I believe; it is necessary for also heresies among

9; for Man also was not created for the WOMAN, but Woman for the MAN.

10 Therefore the WOMAN ought to have Authority on the HEAD, on account of the ANGELS.

11 However, neither is Woman without Man, nor Man without Woman in the Lord.

12 For as the WOMAN is from the MAN, so also the MAN is by the WOMAN; but ALL things are from God.

13 Judge for Yourself; is it becoming for a Woman to pray to God, unveiled?

14 Does not NATURE herself teach you, That if a Man indeed should wear long Hair, it is a disgrace to him?

15 but if a Woman should wear long Hair, it is a Glory to her; Because her HAIR has been given to her instead of a Veil.

16 If, however, any one is disposed to be contentious, we have no Such Custom, neither have the CONGREGATIONS of God.

17 But in noticing this matter, That you come together not for the BETTER but the WORSE, I do not praise you.

18 For indeed, in the first place, I hear that, on your coming together in the ASSEMBLY, there are Divisions among you; and, as to a certain part I believe it;

19 for it is necessary that there should be Factions among you, so that

† 10. Benson, gives it as his opinion, that because the Hebrew word *radid*, (which comes from the word *radad*, to have power,) signifies a veil, the apostle uses the word *exousia*, authority, to denote a veil, because the Hebrew women veiled themselves in presence of the men, in token of their being under their power or authority. The veil used by the Eastern women was so large as to cover a great part of their body. Ruth's veil held six measures of barley. Ruth iii. 15. A veil of this sort, called a *plaid*, was worn not long ago by the women of Scotland.—*MacKnight*. Power seems to have been the name of the head-dress; so called, perhaps, because, like a diadem or turban, it was sometimes a mark of rank.—*Sharpe*.

† 9. Gen. ii. 18, 21, 22. † 10. Gen. xlv. 65. † 11. Gal. iii. 28. † 12. Rom. xi. 36, † 13. 1 Tim. vi. 4. † 14. 1 Cor. vii. 17; xiv. 35. † 15. Matt. xxiii. 4; Luke xvii. 1. Acts xx. 30; 1 Tim. iv. 1; 2 Pet. ii. 1, 2. † 16. Luke ii. 85; † 17. John xi. 10.

ὑμῖν εἶναι, ἵνα οἱ δοκιμοὶ φανεροὶ γένωνται ἐν
 you to be, so that the approved ones manifest may become among
 ὑμῖν. ²⁰ Συνερχομένων οὖν ὑμῶν ἐπὶ τοῦτο,
 you. Coming together therefore of you to the same,
 οὐκ ἐστὶ κυριακὸν δεῖπνον φαγεῖν ²¹ ἕκαστος
 not it is Lord's supper to eat; each one
 γὰρ τὸ ἴδιον δεῖπνον προλαμβάνει ἐν τῷ φαγεῖν,
 for the own supper takes before in the to eat,
 καὶ ὅς μὲν πεινᾷ, ὅς δὲ μεθεῖ. ²² Μὴ γὰρ
 and one indeed is hungry, one but is filled. Not for
 οἰκίας οὐκ ἔχετε εἰς τὸ εσθίειν καὶ πίνειν; ἡ
 houses not have you for the to eat and to drink? or
 τῆς ἐκκλησίας τοῦ θεοῦ καταφρονεῖτε, καὶ
 the congregation of the God despise you, and
 κατατρίβετε τοὺς μὴ ἔχοντας; Τί ὑμῖν εἶπω;
 shame you those not having? What to you may I say?
 εὔμαινεσθε ὑμᾶς; Ἐν τούτῳ οὐκ εὔμαινω. ²³ Ἐγὼ
 shall I praise you? In this not I praise.
 γὰρ παρέλαβον ἀπὸ τοῦ κυρίου, ὃ καὶ παρέδωκα
 for received from the Lord, what also I delivered
 ὑμῖν, ὅτι ὁ κύριος * [Ἰησοῦς] ἐν τῇ νυκτὶ ἣ
 to you, that the Lord [Jesus] in the night in which
 παρεδίδοτο, ἐλάβεν ἄρτον, ²⁴ καὶ εὐχαρίστησας
 he was delivered up, took a loaf, and having given thanks
 ἐκλάσας, καὶ εἶπε· Τοῦτο μὲν ἐστὶ τὸ σῶμα τὸ
 he broke, and said; This of me is the body that
 ὑπὲρ ὑμῶν * [κλωμένον]· τοῦτο ποιεῖτε εἰς
 on behalf of you [being broken:] this do you for
 τὴν ἐμὴν ἀναμνησιν. ²⁵ Ὡσαύτως καὶ τὸ
 the my remembrance. In like manner also the
 ποτήριον, μετὰ τὸ δεῖπνῆσαι, λέγων· Τοῦτο τὸ
 cup, after the to have supped, saying; This the
 ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ
 cup the new covenant is in the my
 αἵματι· τοῦτο ποιεῖτε, ὅσας αἱ πῖνῃτε, εἰς
 blood; this do you, as often as you may drink, for
 τὴν ἐμὴν ἀναμνησιν. ²⁶ Ὅσας γὰρ ἀν εσθίῃ
 the my remembrance. As often as for you may eat
 τε τὸν ἄρτον τούτον, καὶ τὸ ποτήριον * [τούτο]
 the loaf this, and the cup [this]
 πῖνῃτε, τὸν θάνατον τοῦ κυρίου καταγγέλλετε
 you may drink, the death of the Lord you announce
 τε ἀχρις οὗ ἐλθῇ. ²⁷ Ὡστε ὅς ἀν εσθίῃ τὸν
 till of whom may come. So that who may eat the
 ἄρτον, ἢ πῖνῃ τὸ ποτήριον τοῦ κυρίου ἀναξίως,
 loaf, or may drink the cup of the Lord unworthily,
 ἐσθίοντες ἐστὶν τοῦ σώματος καὶ τοῦ αἵματος
 an offender against will be the body and the blood
 τοῦ κυρίου. ²⁸ Δοκιμαζέτω δὲ ἑαυτοῦ ἄνθρωπος
 of the Lord. Let examine but a man him-
 τον, καὶ οὕτως ἐκ τοῦ ἄρτου εσθιέτω, καὶ ἐκ
 self, and thus from of the loaf let him eat, and from

the APPROVED may be apparent among you.

²⁰ Then, again, your coming together to the same place, is not to eat the Lord's Supper;

²¹ For each one takes first his own Supper at the MEAL; and one, indeed, is hungry, and another is satisfied.

²² Have you not Houses in which to EAT and drink? or do you despise the CONGREGATION of God, and put to shame those who are poor? What shall I say to you? Shall I praise you? In this I praise you not.

²³ For I received from the Lord, what I also delivered to you.—That the Lord, on the NIGHT in which he was delivered up, took a Loaf,

²⁴ and having given thanks, broke it, and said, "This is THAT BODY of mine, which is broken on your behalf; this do you for MY Remembrance."

²⁵ In like manner, also, the CUP, after the SUPPER, saying, "This CUP is the NEW COVENANT in MY BLOOD; this do you, as often as you may drink, for MY Remembrance."

²⁶ For as often as you may eat this BREAD, and drink this CUP, you declare the DEATH of the LORD, & till he come.

²⁷ So that whoever may eat the BREAD, or drink the CUP of the LORD, unworthily will be an offender against the BODY and BLOOD of the LORD.

²⁸ But let a Man examine himself, and thus let him eat of the BREAD,

* VATICAN MANUSCRIPT.—23. Jesus—omit. —omit.

24. being broken—omit.

26. this

+ 21. Or, is filled to the full; for the word *methuen* does not necessarily mean drunken. See Note on John ii. 10.

+ 22. James i. 6. + 23. 1 Cor. xv. 3; Gal. i. 1, 11, 12. + 28. Math. xxvi. 26; Mark xiv. 23; Luke xiii. 10. + 20. John xiv. 3; xvi. 22; Acts i. 11; 1 Cor. iv. 6; xv. 21; 1 Thess. iv. 18; 2 Thess. i. 10; Rev. i. 7. + 27. John vi. 51, 53, 54; xiii. 27; 1 Cor. x. 16. + 28. 2 Cor. xiii. 5; Gal. vi. 16.

του ποτηριου πινετω· ²⁹ ὁ γὰρ ἐσθίων καὶ πινὼν
of the cup let him drink, the for one eating and drinking

*[ἀναξίως.] κρίμα ἑαυτῷ ἐσθίει καὶ πίνει, μὴ
[unworthily,] judgment to himself eats and drinks, not

διακρινὼν τὸ σῶμα * [τοῦ κυρίου.] ³⁰ Διὰ
discerning the body [of the Lord.] Through

τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἀρρώστοι,
this among you many weak ones and sickly ones,

καὶ κοιμῶνται ἱκανοί. ³¹ Εἰ γὰρ ἑαυτοὺς διε-
and are asleep some. If for ourselves we

κρίνομεν, οὐκ ἂν ἐκρινόμεθα· ³² κρίνομενοι δὲ
examined, not we should be judged; being judged but

ὑπο κυρίου, παιδευόμεθα, ἵνα μὴ συν τῷ κόσμῳ
by Lord, we are corrected, so that not with the world

κατακριθῶμεν. ³³ Ὅστε, ἀδελφοί μου, συνε-
we should be condemned. Therefore, brethren of me, being

χόμενοι εἰς τὸ φαγεῖν, ἀλλήλους ἐκδεχέσθε.
come together for the to eat, each other you receive from.

³⁴ Εἰ τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω· ἵνα μὴ
If any one should be hungry, in a house let him eat; that not

εἰς κρίμα συνερχέσθε. Τα δὲ λοιπὰ, ὥς ἂν
for judgment you may come together. The but other things, when

ἔλθω, διατάξομαι.
I may come, I will arrange.

ΚΕΦ. ΙΒ'. 12.

¹ Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θελω
Concerning and the spiritual, brethren, not I wish

ὑμᾶς ἀγνοεῖν. ² Οἴδατε, ὅτι ἐθνὴ ἦτε, πρὸς τὰ
you to be ignorant. You know, that Gentiles you were, to the

εἰδῶλα τὰ ἀφῶνα, ὥς ἂν ἠγεσθε, ἀπαγομένοι·
images those speechless, even as you might be led, being hurried away;

³ διὸ γνωρίζω ὑμῖν, ὅτι οὐδεὶς ἐν πνεύματι
wherefore I declare to you, that no one by spirit

θεοῦ λαλῶν, λέγει ἀνάθεμα Ἰησοῦν· καὶ οὐδεὶς
of God speaking, says a curse Jesus; and no one

δύναται εἰπεῖν κυρίῳ Ἰησοῦν, εἰ μὴ ἐν πνεύματι
is able to say Lord Jesus, if not by spirit

ἁγίῳ. ⁴ Διαίρεσεὶς δὲ χαρισμάτων εἰσὶ, τὸ δὲ
holy. Varieties and of gracious gifts are, the but

αὐτὸ πνεῦμα· ⁵ καὶ διαίρεσεὶς διακονιῶν εἰσὶ,
same spirit; and varieties of services are,

and let him drink of the CUP;

²⁹ for HE EATS and drinks Judgment to Himself, who eats and drinks not discriminating the BODY.

³⁰ Through this, Many are weak and sickly among you, and Some sleep.

³¹ * If, however, I we examined Ourselves, we should not be judged;

³² but being judged by the Lord, I we are corrected, so that we may not be condemned with the WORLD.

³³ Therefore, my Brethren OR coming together to EAT, cordially receive each other.

³⁴ If any one is hungry, let him eat; at Home; that you may not come together for Judgment. And the OTHER matters I will arrange I when I come.

CHAPTER XII.

¹ And concerning I SPIRITUAL persons, Brethren, I wish you not to be ignorant.

² (You know That you were Gentiles, being hurried away after I those SPEECHLESS IMAGES, even as you happened to be led.)

³ Therefore, I assure you, I That no one speaking by God's Spirit says.—“A Curse on Jesus!”—and I that no one is able to say—“Lord Jesus!”—except by the holy Spirit.

⁴ Now I there are Varieties of Gracious gifts, but the SAME Spirit;

⁵ I and there are Varieties of Services, and the SAME Lord.

* VATICAN MANUSCRIPT.—20. unworthily—omit. But if.

20. of the Lord—omit.

31.

† 21. Psal. cxviii. 5; 1 John i. 9.

† 32. Psal. cxlv. 12, 13; Heb. xii. 5—11.

† 34.

verse 21. † 31. 1 Cor. iv. 19.

† 1. 1 Cor. xiv. 37.

† 2. Psal. cxv. 5.

† 3.

Mark i. 39; 1 John iv. 2, 3.

† 3. Matt. xvi. 17.

† 4. Rom. xii. 4; Heb. ii. 4; 1

Pet. iv. 10.

† 5. Rom. xii. 6—8; Eph. iv. 11.

καὶ ὁ αὐτὸς κυρίως· ⁶ καὶ διαίρεσεις ἐνεργη-
and the same Lord; and varieties of workings
τῶν εἰσιν, ὁ δὲ αὐτὸς θεός, ὁ ἐνεργῶν τὰ πάντα
are, the but same God, who is working the all things

ἐν παντί. ⁷ Ἐκάστῳ δὲ δίδεται ἡ φανερωσις
in all. To each one but is given the manifestation
τοῦ πνεύματος πρὸς τὸ συμφέρον· ⁸ ὡς μὲν γὰρ
of the spirit for the benefit; so unindeed for

διὰ τοῦ πνεύματος δίδεται λόγος σοφίας,
through the spirit is given a word of wisdom,
ἀλλῶ δὲ λόγος γνῶσεως, κατὰ τὸ αὐτὸ πνεύ-
to another and a word of knowledge, according to the same spirit;
μα· ⁹ ἑτέρῳ δὲ πίστις, ἐν τῷ αὐτῷ πνεύματι·
to another and faith, by the same spirit;

ἀλλῶ δὲ χάρισμα ἰαμάτων, ἐν τῷ αὐτῷ πνεύ-
to another and gracious gifts of cures, by the same spirit;
ματι· ¹⁰ ἀλλῶ δὲ ἐνεργήματα δυνάμεων, ἀλλῶ
to another and inworkings of powers, to another

ἔτι προφητεία, ἀλλῶ δὲ διακρίσεις πνευμάτων,
and prophecy, to another and discernings of spirits,
ἑτέρῳ δὲ γένη γλωσσῶν, * [ἀλλῶ δὲ ἑρμην-
to another and kinds of tongues, [to another and an interpreta-

νεία γλωσσῶν.] ¹¹ Πάντα δὲ ταῦτα ἐνεργεῖ
tion of tongues.] All but these things works
τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα, διαίρουν ἰδίᾳ ἕκασ-
that one and the same spirit, distributing particularly to each

τῷ καθὼς βουλεται. ¹² Καθὰπερ γὰρ τὸ σῶμα
one as it will. Just as for the body

ἐν ἐστὶ, καὶ μέλη ἔχει πολλά, πάντα δὲ τα-
one is, and members has many, all but the
μέλη τοῦ σώματος * [τοῦ ἑνός,] πολλὰ ὄντα,
members of the body [of the one,] many being,

ἐν ἐστὶ σῶμα· οὕτω καὶ ὁ Χριστός. ¹³ Καὶ
one is body; thus also the Anointed. Even

γὰρ ἐν ἑνὶ πνεύματι ἡμεῖς πάντες εἰς ἓν σῶμα
for in one spirit we all into one body
ἐβαπτισθημεν· εἴτε Ἰουδαῖοι, εἴτε Ἕλληνες,
were dipped; whether Jews, or Greeks,

εἴτε δούλοι, εἴτε ἐλευθεροὶ· καὶ πάντες * [εἰς]
whether slaves, or freemen; and all [into]

ἐν πνεύμα ἐποτισθημεν. ¹⁴ Καὶ γὰρ τὸ σῶμα
one spirit were made to drink. Also for the body

οὐκ ἐστὶν ἓν μέλος, ἀλλὰ πολλά. ¹⁵ Ἐὰν εἴπῃ
not is one member, but many. If should say

6 and there are Varieties of Workings, † and
* the SAME God is HE who WORKS ALL things among all.

7 † And to each is given the MANIFESTATION of the SPIRIT for the BENEFIT of all.

8 For to one is given, through the SPIRIT, † a Word of Wisdom; and to another, † a Word of Knowledge, according to the SAME Spirit;

9 and to another, † Faith by the SAME Spirit; and to another, † Gifts of Cures by the * SAME Spirit.

10 And to another, † Operations of Mighty works; and to another, † Prophecy; and to another, † Discriminations of Spirits; and to another, † Different Languages; and to another, Interpretation of Languages.

11 But All these things performs the ONE and the SAME Spirit, distributing to each in particular as it will.

12 † For just as the BODY is one, and has many Members, but All the MEMBERS of the BODY, being many, are One Body; so also the ANOINTED.

13 For, indeed, by One Spirit † we were all immersed into One Body.—whether † Jews or Greeks, whether Slaves or Freemen; and † we were all made to drink One Spirit.

14 For the BODY also is not One Member, but many.

15 If the FOOT should

* VATICAN MANUSCRIPT.—6 and the same God is HE. 9. the one Spirit. 10. and to another, Interpretation of Languages—omit. 12. of the one—omit. 14. into—omit. 15.

† 6. Eph. i. 23. † 7. Rom. xii. 6-9; 1 Cor. xiv. 26; Eph. iv. 7; 1 Pet. iv. 10, 11. † 8. 1 Cor. i. 5; xiii. 2; 2 Cor. viii. 7. † 9. 2 Cor. xiii. 2. † 10. Mark xvi. 18. † 10. verse 28; Gal. iii. 5. † 10. Rom. xii. 6. † 10. 1 Cor. xiv. 28. † 10. Acts ii. 4; x. 46; xix. 6. † 12. Rom. xii. 4, 5; Eph. iv. 4, 10. † 13. Rom. vi. 4, 5. † 13. Gal. iii. 28; Eph. ii. 13, 14, 10; Col. iii. 11. † 13. John vi. 63; vii. 37-49.

ὁ πους· ὅτι οὐκ εἰμι χεῖρ, οὐκ εἰμι ἐκ τοῦ
the foot; Because not I am a hand, not I am from of the

σώματος· οὐ παρὰ τοῦτο οὐκ ἐστὶν ἐκ τοῦ σώ-
body; not from this but I sit from of the body?

ματος; ¹⁶ Καὶ ἐὰν εἴπῃ το οὐς· ὅτι οὐκ εἰμι
And if should say the ear; Because not I am

οφθαλμος, οὐκ εἰμι ἐκ τοῦ σώματος· οὐ παρὰ
an eye, not I am from of the body; not from

τοῦτο οὐκ ἐστὶν ἐκ τοῦ σώματος; ¹⁷ Εἰ
this not I sit from of the body? If

ὅλον το σώμα οφθαλμος, πού ἡ ἀκοή; εἰ δὸλον
whole the body an eye, where the hearing? if whole

ἀκοή, πού ἡ ὁσφρησις; ¹⁸ Νυνὶ δὲ ὁ θεὸς ἐθετο
hearing, where the smell? Now but the God placed

τα μέλη, ἐν ἑκάστῳ αὐτῶν ἐν τῷ σώματι,
the members, one each of them in the body,

καθὼς ἠθέλησεν. ¹⁹ Εἰ δὲ ἦν τα πάντα ἐν μέ-
as he would. If but was the all one mem-

λος, πού το σώμα; ²⁰ Νυν δὲ πολλὰ μὲν μέλη,
ber, where the body? Now but many indeed members,

ἐν δὲ σώμα. ²¹ Οὐ δύναται ὁ οφθαλμὸς εἰπεῖν
one but body. Not it able the eye to say

τῇ χειρὶ· Χρεῖαν σου οὐκ ἔχω· ἢ πάλιν ἡ
to the hand; Need of thee not I have; or again

κεφαλῇ τοῖς ποσὶ· Χρεῖαν ὑμῶν οὐκ ἔχω.
head to the feet; Need of you not I have.

²² Ἀλλὰ πολλὰ μολλοντα τα δοκουντα μέλη του
But much more the seeming members of the

σώματος ασθενέστερα ὑπαρχειν, ἀναγκαῖα ἐστὶ·
body more feeble to be, necessary it is;

²³ καὶ ἃ δοκουμεν ἀτιμότερα εἶναι του σώματος,
and those we think less honorable to be of the body,

τούτοις τιμὴν περισσότεραν περιτίθεμεν· καὶ τα
to these honor more abundant we place around; and the

ἀσχημονα ἡμῶν εὐσχημοσύνην περισσότεραν
uncomely parts of us comeliness more abundant

ἔχει· ²⁴ τα δὲ εὐσχημονα ἡμῶν, οὐ χρεῖαν ἔχει.
has; the but comely parts of us, no need has.

Ἀλλ' ὁ θεὸς συνκερασε το σώμα, τῷ ὑστεροῦν-
But the God combined the body, to the part being in-

τι περισσότεραν δούς τιμὴν, ²⁵ ἵνα μὴ ᾖ
prior more abundant having given honor, a that not may be

σχίσμα ἐν τῷ σώματι, ἀλλὰ το αὐτο ὑπὲρ
Division in the body, but the same on behalf

ἀλλήλων μεριμνῶσι τα μέλη. ²⁶ Καὶ εἴτε
each other may be concerned the members. And whether

say—"Because I am not a Hand, I am no part of the body,"—is it for this not of the body?

¹⁸ And if the EAR should say, "Because I am not an Eye, I am not of the body,"—is it for this not of the body?

¹⁷ If the WHOLE BODY were an Eye, where is the the HEARING? If the Whole were HEARING, where is the SMELL?

¹⁸ But now, if GOD has placed the MEMBERS, each One of them in the BODY, as he would.

¹⁹ And if the WHOLE were One Member, where is the BODY?

²⁰ But now, indeed, there are Many Members, but One Body.

²¹ The EYE is not able to say to the HAND, "I have no Need of thee;" or again, the HEAD to the FEET, "I have no need of you."

²² But much more necessary are those MEMBERS of the BODY which are THOUGHT to be more feeble;

²³ and those parts of the BODY which we esteem to be less honorable, around them we throw more abundant Honor, and our UNCOMELY parts have more abundant Comeliness;

²⁴ but our COMELY parts have no Need. God, however, put together the BODY, having given somewhat more abundantly to THAT part which WAS LACKING,

²⁵ so that there may be no Division in the BODY, but that the MEMBERS may be concerned EQUALLY for each other;

²⁶ and whether One

* VATICAN MANUSCRIPT.—24 somewhat more abundantly to THAT which WAS LACKING.

πάσχει ἐν μέλος, συμπατχει πάντα τα μέλη·
suffers one member, suffers with all the members;
εἶτε δοξάζεται ἐν μέλος. συγχαίρει πάντα τα
or is glorified one member, rejoices with all the
μέλη. ²⁷ Ὑμεῖς δε εἰστε σῶμα Χριστοῦ, καὶ
members. You but are a body of Anointed, and

μέλη ἐκ μερῶν. ²⁸ Καὶ οὐς μὲν ἐθετο ὁ θεὸς
members from parts. And these indeed placed the God
ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δευτέρων
in the congregation first apostles, second
προφητάς, τρίτον διδασκαλοὺς, ἐπειτα δυνά-
prophets, third teachers, after that pow-

μεις, εἰτα χάρισματα ἰαμάτων, ἀντιληψείς,
are, then gracious gifts of cures, helpers,
κυβερνήσεις, γένη γλωσσῶν. ²⁹ Μὴ πάντες,
directors, kinds of tongues. Not all,

ἀποστολοὶ· μὴ πάντες, προφῆται· μὴ πάντες,
apostles? not all, prophets? not all,

διδασκαλοὶ· Μὴ πάντες, δυνάμεις· ³⁰ Μὴ παν-
teachers? Not all, powers? Not all,

τες, χάρισματα ἐχουσιν ἰαμάτων· μὴ πάντες,
gracious gifts have of cures? not all,

γλωσσαι λαλοῦσι· μὴ πάντες διερμηνεύουσι·
with tongues speak? not all interpret?

³¹ Ζηλοῦτε δε τα χάρισματα τα κρείττονα.
You earnestly desire but the gracious gifts those better.

Καὶ ἐτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν δεικνύμι.
And yet a more excellent way to you I point out.

ΚΕΦ. ιγ'. 13. ¹ Εἰαν ταις γλωσσαις των
If with the tongues of the

ἀνθρώπων λαλῶ καὶ των ἀγγέλων, ἀγαπῶν δε
men I speak and of the messengers, love but

μὴ ἐχῶ, γέγονα χαλκὸς ἤχων ἡ κυμβαλον
not I have, I have become brass sounding or a cymbal

ἀλαλᾶζον. ² Καὶ εἰαν ἐχῶ προφητείαν, καὶ
noisy. And if I have prophecy, and

εἶδω τα μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν,
I know the secrets all and all the knowledge,

καὶ εἰαν ἐχῶ πᾶσαν τὴν πίστιν, ὥστε ὄρη
and if I have all the faith, so that mountains

μεδιστανεῖν, ἀγαπῶν δε μὴ ἐχῶ, οὐδὲν εἰμι.
to remove, love but not have, nothing I am,

³ Καὶ εἰαν ψῶμισθ πάντα τα ὑπαρχόντα μου,
And if I bestow all the possessions of me,

καὶ εἰαν παραδῶ το σῶμα μου ἵνα κατηθῶμαι,
and if I should give the body of me so that it should be burned,

ἀγαπῶν δε μὴ ἐχῶ, οὐδὲν ὠφελουμαι. ⁴ Ἡ
love but not have, nothing I am profited. The

ἀγάπη μακροθυμεῖ, χρηστευεται· ἡ ἀγάπη οὐ
love suffers long, is gentle; the love not

ζηλοῖ· * [ἡ ἀγάπη] οὐ περπερευεται, οὐ φουσι-
envious; [the love] not is boastful, not is puffed

Member suffer, All the
MEMBERS sympathize,
or, whether * One Mem-
ber is glorified, All the
MEMBERS rejoice with it.

²⁷ Now I you are a
Body of Christ, † and
Members in part.

²⁸ And those whom
‡ God placed in the con-
GREGATION, are first:
‡ Apostles; second, † Pro-
phets; third, Teachers;
next, ‡ Powers; then,
‡ Gifts of Cures; ‡ Assis-
tants; ‡ Directors; differ-
ent Languages.

²⁹ All are not Apostles;
all are not Prophets; all
are not Teachers; all are
not Powers;

³⁰ All have not Gifts of
Cures; all do not speak in
different Languages; all
do not interpret.

³¹ † But you earnestly
desire the * MORE EMI-
NENT GIFTS; and yet a
much more Excellent Way
I point out to you.

CHAPTER XIII.

¹ If I should speak in
the LANGUAGES of MEN
and of ANGELS, but have
not Love, I have become
sounding Brass or a noisy
Cymbal.

² And if I have † Prophe-
cy, and know all SECRETS
and All KNOWLEDGE, and
if I have All Faith, so as
to remove Mountains, but
have not Love, I am noth-
ing.

³ † If I distribute all
my POSSESSIONS in feed-
ing the poor, and if I de-
liver up my BODY to be
burned, but have not
Love, I am profited noth-
ing.

⁴ † LOVE suffers long
and is kind. LOVE does
not envy. LOVE is not
boastful; is not puffed up;

* VAT. MANUSCRIPT.—28. a Member be.

31. MORE EMINENT GIFTS.

4. LOVE—omit

† 27. Rom. xii. 5; Eph. i. 23; iv. 12; v. 23, 30; Col. i. 24. † 27. Eph. v. 30. † 28. Eph. iv. 11. † 28. Eph. ii. 20; iii. 5. † 28. Acts xiii. 1; Rom. xii. 0. † 29. verse 10. † 28. verse 9. † 28. Num. xi. 17. † 28. 1 Tim. v. 17. † 28. Heb. xiii. 17, 24. † 31. 1 Cor. xiv. 1, 30. † 2. 1 Cor. xii. 8—10, 28; xiv. 1, &c. See Matt. vii. 22. † 3. Matt. vi. 1, 2. † 4. Prov. x. 12; 1 Pet. iv. 3.

οὐται, ⁵ οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ
up, not acts unbecomingly, not seeks the things of herself, not

παροξύνεται, οὐ λογιζέται τὸ κακόν, ⁶ οὐ χαίρει
is provoked to anger; not imputes the evil, not rejoices

ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ, ⁷ παν-
in the iniquity, rejoices with but the truth, all things

τὰ στείγει, πάντα πιστεύει, πάντα ἐλπίζει,
covers, all things believes, all things hopes,

πάντα ὑπομένει· ⁸ ἡ ἀγάπη οὐδεποτε ἐκπίπτει·
all things endures; the love not at any time falls off,

εἴτε δὲ προφητεῖαι, καταργηθῶσονται· εἴτε
whether but prophecies, they will be done away; whether

γλώσσαι, παύσονται· εἴτε γνῶσις, καταργηθη-
tongues, they will cease; whether knowledge, it will be done

σεται, ⁹ Ἐκ μερὸς γὰρ γινώσκωμεν, καὶ ἐκ
away From parts for we know, and from

μερὸς προφητεύομεν· ¹⁰ ὅταν δὲ ἐλθῇ τὸ
parts we prophesy; when but may come the

τέλειον, * [τότε] τὸ ἐκ μερὸς καταργηθήσεται.
perfect, [then] that from parts will be done away.

¹¹ Ὅτε ἦμην νηπίος, ὡς νηπίος ἐλάλουν, ὡς
When I was a babe, as a babe I spoke, as

νηπίος ἐφρονουν, ὡς νηπίος ἐλογίζομην· ὅτε
a babe I thought, as a babe reasoned, since

* [δὲ] γεγωνα ἀνὴρ, καθήρηκα τὰ τοῦ νηπίου.
[but] I have become a man, I have put away the things of the babe.

¹² Βλέπομεν γὰρ ἀρτί δι' ἑσώπτρου ἐν αἰνίγματι,
We see for now through a glass in an enigma,

τότε δὲ προσώπων πρὸς πρόσωπον· ἀρτί γινώσκω
then but face to face; now I know

ὡς ἐκ μερὸς, τότε δὲ ἐπιγνώσομαι καθὼς καὶ
from parts, then but I shall know fully even as also

ἐπεγνώσθην. ¹³ Νυνὶ δὲ μένει πίστις, ἐλπίς,
I am fully known. Now but abides faith hope,

ἀγάπη, τὰ τρία ταῦτα· μείζων δὲ τούτων ἡ
love, the three these; greater but of these the

ἀγάπη. ΚΕΦ. ΙΔ'. 14. ¹ Διωκετέ τὴν ἀγα-
love. Pursue you the love;

πὴν· ζήλουτε δὲ τὰ πνευματικά, μᾶλλον δὲ
anxiously desire but the spirituals, rather but

ἵνα προφητεύητε. ² Ὁ γὰρ λαλὼν γλώσσῃ,
that you may prophesy. The for one speaking with a tongue,

5 acts not unbecom-
ingly, seeks not * THINGS
which is not HIS OWN; IS
not provoked to anger;
does not impute evil;

6 I rejoices not with
INIQUTY; but rejoices
with the truth;

7 covers all things;
believes all things; hopes
for all things; endures all
things.

8 Love fails not at any
time; but if there be
"Prophecies," they will
be done away; or if,
"Languages," they will
cease; or if, "Knowledge,"
it will be made useless.

9 For Partitively we
know, and Partitively we
prophesy;

10 but when the PER-
fect thing comes, THAT
which is PARTITIVE will be
done away.

11 When I was a Child,
as a Child I talked; as a
Child I thought; as a
Child I reasoned; but
when I became a Man, I
put away the MANNERS of
the CHILD.

12 For I now we see
through a † [dim] Glass
obscurely; but then we
shall see Face to Face.
Now, I know Partitively,
but then I shall know
fully, even as also I have
been fully known.

13 But now these
THINGS remain,—Faith,
Hope, Love;—but of these
the greatest is LOVE.

CHAPTER XIV.

1 Ardently pursue love,
and I be envious of the
SPIRITUAL gifts; but
rather that you may pro-
phesy.

2 For HE who is SPEAK-
ING in a foreign Language,

* VATICAN MANUSCRIPT.—δ. THAT which is not HIS OWN.
11. but—omit.

10. then—omit.

† 12. The *esoptron* is to be understood of some of those transparent substances, which the ancients, in the then imperfect state of the arts, used in their windows; such as, thin plates of hyrn, transparent stone, ill-prepared glass, and such like; through which they saw, indeed, the objects without, but obscurely.—*Bloomfield*.

1 5. 1 Cor. x. 24; Phil. II. 4.

1 13. 2 Cor. xii. 18; v. 7; Phil. III. 12.

1 6. Psal. x. 8; Rom. I. 32.

1 1. 1 Cor. xii. 31.

1 6. 2 John 4.

1 1. Num. xii. 29.

οὐκ ἀνθρώποις λαλεῖ, ἀλλὰ τῷ θεῷ· οὐδεὶς γὰρ
not to men speak, but to the God; no one for
ἀκούει, πνεύματι δὲ λαλεῖ μυστηρία· ³ ὁ δὲ
hears, in spirit but he speaks mysteries; the but
προφητεύων, ἀνθρώποις λαλεῖ οἰκοδομὴν καὶ
one prophesying, to men speaks edification and
παράκλησιν καὶ παραμυθίαν. ⁴ Ὁ λαλῶν
exhortation and consolation. The one speaking
γλῶσση, ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων,
with a tongue, himself builds up; the but one prophesying,
ἐκκλησίαν οἰκοδομεῖ. ⁵ Θέλω δὲ πάντας ὑμᾶς
a congregation builds up. I wish and all you
λαλεῖν γλῶσσαις, μᾶλλον δὲ ἵνα προφη-
to speak with tongues, rather but that you may
τεῖν· ἐ- μείζων γὰρ ὁ προφητεύων ἢ ὁ λαλῶν
prophesy, greater for the one prophesying than the one speaking
γλῶσσαις, ἐκτός ἐστι μὴ διερμηνεύη, ἵνα ἡ ἐκκλη-
with tongues, unless if not he should interpret, so that the congrega-
σιν οἰκοδομὴν λαβῇ. ⁶ Νυνὶ δὲ, ἀδελφοί, εἰ
tion edification may receive. Now but, brethren, if
ἐλθῶ πρὸς ὑμᾶς γλῶσσαις λαλῶν, τί ὑμᾶς
I should come to you with tongues speaking, what you
ωφελήσω, εἰ μὴ ὑμῖν λαλήσω ἢ ἐναποκαλύ-
I profit, if not to you I shall speak either in a revelation,
ψει, ἢ ἐν γνῶσει, ἢ ἐν προφητείᾳ, ἢ ἐν διδαχῇ·
or in knowledge, or in a prophecy, or in teaching?
⁷ Οὕτως τὰ ἀψύχα φωνὴν δίδοντα, εἴτε αὐ-
in like manner the things without life a sound giving, whether a
λὸς, εἴτε κithara, εἰ μὴ διαστολὴν τοῖς φθόγγοις μὴ
flute, or a harp, if a difference to the notes not
δῶ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ
they should give, how shall be known that being played on flute or
τὸ κιθαριζόμενον; ⁸ Καὶ γὰρ εἰ ἀνὴρ φωνὴν
that being played on harp? Also for if an uncertain sound
σαλπικῇ δῶ, τίς παρασκευάζεται εἰς πολέ-
a trumpet should give, who will prepare himself for battle?
μον; ⁹ Οὕτω καὶ ὑμεῖς διὰ τῆς γλῶσσης εἰ
So also you through the tongue if
μὴ εὐσημὸν λόγον δώτε, πῶς γνωσθήσεται τὸ
not a well-marked word you give, how shall be known that
λαλούμενον, ἐσέσθε γὰρ εἰς αἶρα λαλοῦντες.
having been spoken? you will be for into air speaking.
¹⁰ Τόσαυτα, εἰ τυχοί, γενη φωνῶν ἐστὶν ἐν κο-
So many, if it may be, kinds of voices is in world,
μῳ, καὶ οὐδὲν * [αὐτῶν] ἀφώνον. ¹¹ Εἰ οὖν
and no one [of them] unmeaning. If then

is not speaking to Men, but to God; for no one listens; but, by the Spirit, he is speaking Mysterious things.

³ He who is PROPHECYING, however, speaks to Men for Edification, and Exhortation, and Consolation.

⁴ THE SPEAKER in a foreign Language edifies himself; but HE who PROPHECIES edifies the Congregation.

⁵ I am willing, indeed, for you all to speak in different Languages, but rather that you should prophesy; for greater is HE who PROPHECIES, than HE who SPEAKS in different Languages; unless, indeed, he should interpret, so that the CONGREGATION may receive Edification.

⁶ And now, Brethren, if I should come to you speaking in various Languages, what shall I profit You, unless I shall speak to You intelligibly, either by a "Revelation," or by a [word of] "Knowledge," or by a "Prophecy," or by a "Doctrine?"

⁷ In like manner, IN-ANIMATE THINGS giving a Sound, whether Flute or Harp, if they give no Difference of Sound, how will the TUNE on the FLUTE or HARP be known?

⁸ For also, if a Trumpet should give an Uncertain Sound, who will prepare himself for Battle?

⁹ So even you by the TONGUE, if you do not give intelligible Speech, how shall it be known WHAT IS SPOKEN? For you will be speaking to the Air.

¹⁰ It may be there are So many Kinds of Languages in the World, and no one is unmeaning;

* VATICAN MANUSCRIPT.—2. God.

7. Difference of Sound.

10. of them.—amē

μη ειδω την δυναμιν της φωνης, εσομαι τω
not know the power of the voice, I shall be to the

λαλουντι βαρβαρος· και ο λαλων, εν εμοι βαρ-
one speaking a barbarian; and the one speaking, to me a bar-

βαρος. ¹² Ουτω και υμεις, επει ζηλωται εστε
barian. So also you, since zealous you are

πνευματων, προς την οικοδομην ης εκκλησιας
for spirits, for the building up of the congregation

ζητετε ινα περισσευητε. ¹³ Δις οτι ο λαλων
seek you that you may abound. Wherefore the one speaking

γλωσση, προσευχεσθω ινα διερμηνευη. ¹⁴ Εαν
in a tongue, let him pray that he may interpret. If

γαρ προσευχωμαι γλωσση, το πνευμα μου
for I pray in a tongue, the spirit of me

προσευχεται, ο δε νους μου ακαρπος εστι. ¹⁵ Τι
prays, the but mind of me unfruitful is. What

ουν εστι; Προσευχομαι τω πνευματι, προσευ-
then is it? I will pray with the spirit, I will

χομαι δε και τω νοι· ψαλω τω
pray but also with the understanding; I will sing praise with the

πνευματι ψαλω * [δε] και τω νοι.
spirit I will sing praise [but] also with the understanding.

¹⁶ Επει, εαν ευλογησης τη πνευματι, ο αναπλη-
Otherwise, if thou shouldst bless with the spirit, the one filling

ρων των τοπον του ιδιωτου πως ερει το αμην
the place of the private person how shall say the amen

επι τη ση ευχαριστια; επειδη τι λεγεις ουκ
on the thy thanksgiving; since what thou sayest thou

οιδε. ¹⁷ Συ μεν γαρ καλως ευχαριστεις· αλλ'
thou knowest. Thou indeed for well givest thanks; but

δ ετερος ουκ οικοδομεται.
the other not is built up.

¹⁸ Ευχαριστω τω θεω, παντων υμων μαλλον
I give thanks to the God, all of you more

γλωσσαις, λαλων· ¹⁹ αλλ' εν εκκλησια θελω
with tongues, speaking; but in a congregation I wish

πεντε λογους δια του νοου μου λαλησαι, ινα
five words through the understanding of me to have spoken, than

και αλλους κατηχησω, η μυριους λιγους εν
the others I may instruct, than a myriad words in

γλωσση. ²⁰ Αδελφοι μη παιδια γινεσθε ταις
in a tongue. Brethren, not children become you in the

φρεσιν· αλλα τη κακια νηπιαζετε, ταις δε
mind; but in the evil be you childlike, in the and

11 if, then I do not know the MEANING of the LANGUAGE, I shall be to the SPEAKER a Barbarian, and the SPEAKER will be a Barbarian to Me.

12 So also you, since you are Zealots for Spiritual gifts, seek them, that you may abound for the EDIFICATION of the CONGREGATION.

13 Wherefore, let the SPEAKER in a foreign Language pray that he may interpret.

14 For if I pray in a foreign Language, my SPIRIT prays, but my UNDERSTANDING is without fruit.

15 How then is it? I will pray in the SPIRIT, but I will pray also with the UNDERSTANDING; I will sing praise in the SPIRIT, but I will sing praise also with the UNDERSTANDING;

16 otherwise, if thou shouldst bless in the SPIRIT, how shall he who FILLS the PLACE of the PRIVATE person say the "AMEN" to thy THANKSGIVING; since he knows not what thou art saying.

17 For thou, indeed, givest thanks well, but the OTHER is not edified.

18 I give thanks to God, speaking in different Languages more than all of you;

19 yet, in a Congregation, I would rather speak Five Words through my UNDERSTANDING, so that I might also instruct Others, than Ten Thousand Words in a foreign Language.

20 Brethren, I become not Little Children in thought; (in XVII, however, be infantile); but in thought become fully mature.

* VATICAN MANUSCRIPT.—15, but—omit.

[15. Eph. v. 19; Col. III. 16.

[15. Ps. xlvii. 7.

[16. I Cor. xi. 24.

[20.

Ps. cxxxv. 2; Matt. xi. 26; xviii. 3; xix. 14; Rom. xvi. 16; I Cor. III. 1; Eph. iv. 14; Heb. v. 12, 13; I Pet. II. 2.

φρεσι τελειοι γινεσθε. ²¹ Εν τῷ νόμῳ γε-
and in perfect ones become you. In the law it has
 ραπται· Ὅτι ἐν ἑτερογλωσσοῖς καὶ ἐν χεῖλεσιν
been written: That by other tongues and by lips
 ἑτέροις λαλήσω τῷ λαῷ τούτῳ, καὶ οὐδ' οὕτως
others I will speak to the people this, and not even so
 εἰσακουπννται μου, λέγει κύριος. ²² Ὅστε αἱ
will they listen to me, says Lord. So that the
 γλῶσσαι εἰς σημεῖον εἰσιν, οὐ τοῖς πιστευού-
tongues for a sign are, not to those believing,
 σιν, ἀλλὰ τοῖς ἀπιστοῖς· ἡ δὲ προφητεία οὐ
but to the unbelieving; the but prophesying not
 τοῖς ἀπιστοῖς, ἀλλὰ τοῖς πιστευούσιν. ²³ Ἐάν
to the unbelieving, but to those believing. **μ**
 οὖν * [συν] ἐλθῇ ἡ ἐκκλησία ὅλη ἐπὶ τὸ
therefore should come [together] the congregation whole to the
 αὐτό, καὶ πάντες γλωσσῶν λαλῶσιν, εἰσελθού-
same, and all with tongues should speak, should come in
 ῃ ἰδιώται, * [ἡ ἀπίστοι,] οὐκ ἐροῦσιν, ὅτι
and unlearned ones, [or unbelievers,] not will they say, that
 μαινέσθε; ²⁴ Ἐάν δὲ πάντες προφητεύωσιν,
you are mad? If but all should prophesy,
 εἰσελθῇ δὲ τις ἀπίστος, ἡ ἰδιώτης, ἐλεγχεται
should come in and any one unbelieving, or unlearned, be is convinced
 ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων, ²⁵ τὰ
by all, he is examined by all, the
 κρυπτά τῆς καρδίας αὐτοῦ φανερὰ γίνονται· καὶ
secrets of the heart of him manifest become; and
 οὕτω περὶ ἐπὶ προσώπων προσκυνήσει τῷ
so falling on a face he will worship the
 θεῷ, ἀπαγγέλλων, ὅτι ὁ θεὸς οὕτως ἐν ὑμῖν
God, announcing, that the God really among you
 ἐστὶ. ²⁶ Τί οὖν ἐστὶν, ἀδελφοί; Ὅταν συνερ-
is. Why then is it, brethren? When you may
 χησθε, ἕκαστος * [ὑμῶν] ψαλμὸν ἔχει, διδά-
come together, each one [of you] a psalm has, teach-
 χην ἔχει, γλῶσσαν ἔχει, ἀποκαλύψιν ἔχει,
ing has, a tongue has, a revelation has,
 ἐρμηνείαν ἔχει· πάντα πρὸς οἰκοδομὴν γινέσ-
an interpretation has; all things for building up let be
 θω. ²⁷ Εἴτα γλῶσση τις λαλεῖ, κατὰ δύο, ἢ
done. If with a tongue any one speaks, by two, or
 τὸ πλείστον τρεῖς, καὶ ἀνα μέρος· καὶ εἰς διερ-
the most three, and in succession; and one let
 μνηνεύω. ²⁸ Ἐάν δὲ μὴ ἢ διερμηνεύτης,
interpret. If but not may be an interpreter,
 σιγατὼ ἐν ἐκκλησίᾳ· ἑαυτῷ δὲ λαλεῖτω καὶ
let him be silent in congregation; to himself but let him speak and

²¹ In the LAW it has been written, † "With "Other Languages, and "with the Lips of others "I will speak to this "PEOPLE; and neither "so will th listen to me, "says the Lord."

²² So that the LAN- GUAGES are for a Sign, not to the BELIEVERS, but to the UNBELIEVERS; the PROPHECYING, how- ever, is not for the UN- BELIEVERS, but for the BELIEVERS.

²³ If, therefore, the whole CONGREGATION should come into ONE PLACE, and all should speak in foreign Lan- guages, and there should come in illiterate persons or unbelievers, will they not say, † That you are insane?

²⁴ But if all should prophesy, and any unbel- lieving or illiterate person should enter, he is con- vinced by all, he is exam- ined by all;

²⁵ the SECRETS of his HEART become manifest; and so falling on his Face, he will worship God, announcing † That God is really among you.

²⁶ Why then is it, Brethren, when you as- semble, each one has a Psalm—† has a Discourse * has a Revelation—has a Language—has an Inter- pretation? † Let all things be done for Edification.

²⁷ And if any one speak in a foreign Language, let it be by two, or at most three [sentences], and in succession, and let one interpret;

²⁸ but if there is no In- terpreter, let him be silent in the Congregation; and let him speak to Himself and to God.

* VATICAN MANUSCRIPT.—23. together—omit. f you—omit.

† 21. Isa. xxviii. 11, 12. 22. 1 Cor. xiv. 8—10; verse 6

† 23. Acts ii. 15. † 24. 1 Cor. xii. 17; 2 Cor. xii. 19; Eph. iv. 12

23. or Unbelievers—omit.

23. has a Revelation, has a Language, has an Interpretation.

† 25. Isa. xlv. 14, Zech. viii. 23

τρεῖς ἢ δύο. ²⁹ Προφῆται δὲ δύο ἢ τρεῖς λαλεῖ-
to the Lord. Prophets but two or three let

τωσαν· καὶ οἱ ἄλλοι διακρινέτωσαν· ³⁰ εἰ δὲ
speak, and the others discern; if but

ἄλλο ἀποκαλυφθῇ καθήμενος, ὁ πρῶτος σιγα-
to another may be revealed sitting by, the first let be

τῷ. ³¹ Δυνασθε γὰρ καθ' ἓνα πάντες προφητεu-
silent You are able for one by one all to prophesy,

ειν, ἵνα πάντες μανθανῶσι, καὶ πάντες παρακα-
that all may learn, and all may be

λῶνται· ³² καὶ πνεύματα προφητῶν προφῆταις
comforted; and spirits of prophets to prophets

ὑποτασσεται· ³³ οὐ γὰρ ἐστὶν ἀκαταστασίας ὁ
are subject; not for is of confusion the

θεός, ἀλλ' εἰρήνης. Ὡς ἐν πάσαις ταῖς ἐκκλη-
God, but of peace. As in all the congre-

σιαῖς τῶν ἁγίων, ³⁴ αἱ γυναῖκες * [ὕμῶν] ἐν
gations of the saints, the women [of you] in

ταῖς ἐκκλησιαῖς σιγατωσαν· οὐ γὰρ ἐπιτετραπ-
the congregations let be silent; not for it has been

ται αὐταῖς λαλεῖν, ἀλλ' ὑποτασσεσθαι, καθὼς
permitted to them to speak, but to be submissive, as

καὶ ὁ νομος λέγει. ³⁵ Εἰ δὲ τι μαθεῖν θέλω-
even the law says. If and anything to learn they

σιν, ἐν οἴκῳ τῶν ἰδίων ἀνδρᾶς ἐπερωτατωσαν·
wish, in a house the own husbands let them ask;

αἰσχρὸν γὰρ ἐστὶ γυναῖξιν ἐν ἐκκλησίᾳ λα-
an indecent thing for it is women in a congregation to

λεῖν. ³⁶ Ἡ ἀφ' ὕμῶν ὁ λόγος τοῦ θεοῦ ἐξηλθεν;
speak. Or from you the word of the God went out?

ἢ εἰς ὑμᾶς μόνους κατήντησεν; ³⁷ Εἰ τις δοκεῖ
or to you alone did it come? If any one thinks

προφητῆς εἶναι ἢ πνευματικός, ἐπιγινώσκειτω
a prophet to be or spiritual, let him acknowledge

ἃ γράφω ὑμῖν, ὅτι κυρίου εἰσιν ἐντο-
the things I write to you, because of Lord they are command-

λαι· ³⁸ εἰ δὲ τις ἀγνοεῖ, ἀγνοεῖτω. ³⁹ Ὡστε,
ments; if but any one is ignorant, let him be ignorant. So that,

ἀδελφοί, ζηλοῦτε τὸ προφητεuεῖν, καὶ τὸ
brethren, be you zealous that to prophesy, and that

λαλεῖν γλώσσαις μὴ κωλύετε· ⁴⁰ πάντα δὲ
to speak with tongues not hinder you; all things but

ἐν ταῖς ἁγίαις καὶ κατὰ τάξιν γίνεσθω.
in a becoming manner and according to order let be done.

²⁹ And let two or three Prophets speak, and † let the others judge;

³⁰ but if to another sitting by, there should be a Revelation, let the FIRST be silent.

³¹ For you can all prophesy one by one, so that all may learn, and all may be comforted.

³² And the Spiritual gifts of Prophets are subject to Prophets;

³³ For God is not a God of Confusion, but of Peace. As in All the CONGREGATIONS of the SAINTS,

³⁴ † let your WIVES be silent in the ASSEMBLIES; for it has not been permitted to them to speak, † but * let them be submissive; † even as the LAW also says;

³⁵ and if they wish to learn anything, let them ask their own Husbands at Home; for it is an indecent thing for * a Woman to speak in the Assembly.

³⁶ Did the WORD of God go out from you, or did it only extend to you?

³⁷ † If any one assume to be a Prophet, or a Spiritual person, let him acknowledge the things which I write to you, * That they are Commandments of the Lord;

³⁸ but if any be ignorant, let him be ignorant.

³⁹ Wherefore, Brethren, † earnestly desire to PROPHESY; and forbid not to * SPEAK in foreign Languages;

⁴⁰ † but let all things be done in a becoming manner, and according to Order.

* VATICAN MANUSCRIPT.—34, you.—omit. 34, let them be submissive. 35, a Woman to speak. 37, That it is a Commandment of the Lord. 40, speak.

† 29. 1 Cor. xii. 10. † 34. 1 Tim. ii. 11, 12. † 34. 1 Cor. xi. 3; Eph. v. 22; Col. iii. 18; Titus ii. 6; 1 Pet. iii. 1. † 34. Gen. iii. 16. † 37. 2 Cor. x. 7; 1 John iv. 3. † 30. 1 Cor. xii. 31; 1 Thess. v. 20. † 40, verse 33.

ΚΕΦ. ιε'. 15.

Ἰγνώριζω δε ὑμῖν, ἀδελφοί, το εὐαγγέλιον
I declare but to you, brethren, the glad tidings
δ' εὐηγγελισαμην ὑμῖν, ὃ και παραλαβετε,
which I announced as glad tidings to you, which also you received,
ἐν ᾧ και ἐστήκατε, ² δι' οὗ και σωζέσθε·
in which also you have stood, through which also you are being saved,
(τινι λόγῳ εὐηγγελισαμεν ὑμῖν εἰ κατέχετε)
(by a certain word I announced as glad tidings to you if you retain);
ἐκτος εἰ μὴ εἰκη ἐπιστεύσατε. ³ Παρέδωκα
except if not inconsiderately you believed. I delivered
γὰρ ὑμῖν ἐν πρώτοις ὃ και παρελάβον· ὅτι
for to you among first things what also I received; that
Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν,
Assisted died on behalf of the sins of us,
κατὰ τὰς γραφάς· ⁴ και ὅτι ἐταφῆ, και ὅτι
according to the writings; and that he was buried, and that
ἐγήγερται τῇ τρίτῃ ἡμέρᾳ, κατὰ τὰς γραφάς·
he was raised the third day, according to the writings,
⁵ και ὅτι ὠφθῆ Κηφα. εἶτα τοῖς δώδεκα. ⁶ Ἐπει-
and that he was seen by Cephas, then by the twelve. After that
τα ὠφθῆ ἐπ' αὐτοῖς πεντακοσίοις ἀδελφοῖς ἐφ' ἅπασι,
he was seen above by five hundred brethren at once,
ἐξ ὧν οἱ πλείους μένουσιν ἕως ἄρτι, τινες δὲ
out of whom the greater number remain till now, some but
και ἐκοιμήθησαν. ⁷ Ἐπειτα ὠφθῆ Ἰακώβῳ· εἶτα
also have fallen asleep. After that he was seen by James; then
τοῖς ἀποστόλοις πᾶσιν. ⁸ Ἐσχάτον δὲ πάντων,
by the apostles all. Last and of all,
(ὥστ' αἱ τὴν ἐκτρώματι, ὠφθῆ καμοί. ⁹ (Ἐγὼ
just as if by the abortion, he was seen also by me.
γὰρ εἰμι ὁ ἐλαχίστος τῶν ἀποστόλων· ὅς οὐκ
for am the least of the apostles; who not
εἰμι ἱκανὸς καλεῖσθαι ἀπόστολος, διότι ἐδιώξα
am fit to be called an apostle, because I persecuted
τὴν ἐκκλησίαν τοῦ θεοῦ. ¹⁰ Χαρὶτι δὲ θεοῦ εἰμι
the congregation of the God. By favor but of God I am
ὃ εἰμι· και ἡ χάρις αὐτοῦ ἡ εἰς ἐμε, οὐ κενή
what I am; and the favor of him that to me, not vain
ἐγενήθη, ἀλλὰ περισσώτερον αὐτῶν πάντων
was made, but more abundantly of them all
ἐκοπίασα· οὐκ ἐγὼ δὲ, ἀλλ' ἡ χάρις τοῦ θεοῦ
I labored; not I but, but the favor of the God

CHAPTER XV.

1 Now I make known to you, Brethren, the GLAD TIDINGS; which I evangelized to you, and which you received; in which also you have stood, 2 and through which you are being saved, if you retain a certain Word I evangelized to you; unless, indeed, you believed inconsiderately. 3 For I delivered to you among the chief things; what also I received, That Christ died on behalf of our sins; according to the SCRIPTURES; 4 and That he was buried; and That he was raised the THIRD Day; according to the SCRIPTURES; 5 and That he was seen; by Cephas; then by the TWELVE; 6 afterwards, he was seen by more than five hundred Brethren at once; of whom the greater number remain till now, but some have fallen asleep. 7 After that, he was seen by James; then, by all the APOSTLES; 8 and, last of all, he was seen by me also, as if by the ONE PREMATURELY BORN; 9 for I am; the LEAST of the APOSTLES, who am not worthy to be called an Apostle; because I persecuted the CHURCH of God. 10 But what I am I am by the Favor of God; and THAT FAVOR of his towards me was not fruitless; for I labored more abundantly than all of them; yet not I, but the FAVOR of GOD with me.

* VATICAN MANUSCRIPT.—10. but the FAVOR of GOD.

† 1. Gal. i. 11. † 2. Rom. i. 16; 1 Cor. i. 21. † 3. Gal. i. 12. † 3. Psa. xlii. 15; Isa. liii. 5, 6; Dan. ix. 26; Zech. xiii. 7; Isa. liii. 10; Luke xiv. 20, 40; Acts iii. 18; xvi. 25; 1 Pet. i. 11; ii. 24. † 4. Psa. ii. 7; xvi. 10; Luke xiv. 20, 40; Acts ii. 25—31; xiii. 33—35; xxi. 22, 23; 1 Pet. i. 11. † 5. Luke xxiv. 34. † 5. Matt. xviii. 17; Mark xvi. 14; Luke xxiv. 50; John xx. 10, 20; Acts x. 41. † 7. Luke xiv. 50; Acts i. 3 & 4. † 8. Acts ix. 4, 17; xii. 14, 19; 1 Cor. ix. 1. † 9. Eph. iii. 8. † 9. Acts viii. 3; ix. 1. † 10. Matt. x. 20; Rom. xv. 18, 19; 2 Cor. iii. 5; Gal. ii. 8; Eph. vi. 7; Phil. ii. 13. † 10. Eph. ii. 7, 8. † 10. 2 Cor. xi. 23; xii. 11. † 10. Matt. x. 20; Rom. xv. 18, 19; 2 Cor. iii. 5; Gal. ii. 8; Eph. vi. 7; Phil. ii. 13.

ἢ συν ἐμοί.) ¹¹ Εἴτε οὖν ἐγώ, εἴτε ἐκεῖνοι,
that with me.) Whether therefore I, or they,

οὕτω κηρύσσομεν, καὶ οὕτως ἐπιστεύσατε.
thus we proclaim, and thus you believe:

¹² Εἰ δὲ Χριστὸς κηρύσσεται, ὅτι ἐκ νεκρῶν
If but Anointed is proclaimed, that out of dead ones

ἐγέρηται, πῶς λεγοῦσι τινες ἐν ὑμῖν, ὅτι
has been raised, how say some among you, that

ἀναστασις νεκρῶν οὐκ ἐστίν. ¹³ Εἰ δὲ ἀναστα-
a resurrection of dead ones not is? If but ἀναστα-

σις νεκρῶν οὐκ ἐστίν, οὐδὲ Χριστὸς ἐγέρηται
tion of dead ones not is, not even Anointed has been raised,

¹⁴ εἰ δὲ Χριστὸς οὐκ ἐγέρηται, κενόν ἀρὰ το
if but Anointed not has been raised, void then the

κήρυγμα ἡμῶν, κενὴ * [δε] καὶ ἡ πίστις ὑμῶν.
preaching of us, void [an] also the faith of you.

¹⁵ Εὐρισκομένη δὲ καὶ ψευδομαρτυρεῖ τοῦ θεοῦ
We are found and even false witnesses of the God,

ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ θεοῦ, ὅτι ἡγείρε
because we testified concerning the God, that he raised up

τὸν Χριστὸν, ὃν οὐκ ἡγείρεν, εἰπερ ἀρὰ νεκροί
the Anointed, whom not he raised up, if indeed dead ones

οὐκ ἐγείρονται. ¹⁶ Εἰ γὰρ νεκροὶ οὐκ ἐγείρον-
not are raised up. If for dead ones not are raised

ται, οὐδὲ Χριστὸς ἐγέρηται. ¹⁷ εἰ δὲ Χριστὸς
up, not even Anointed has been raised; If but Anointed

οὐκ ἐγέρηται, μάταια ἡ πίστις ὑμῶν· ἐτι ἐστε
not has been raised, deceptive the faith of you, still you are

ἐν ταῖς ἁμαρτίαις ὑμῶν. ¹⁸ ἀρὰ καὶ οἱ κοιμηθέν-
in the sins of you, then also those having fallen

τες ἐν Χριστῷ, ἀπώλοντο. ¹⁹ οἱ ἐν τῇ ζωῇ
asleep in Anointed, perished. If in the life

ταύτῃ ἠλπίκοτες ἐσμεν ἐν Χριστῷ μόνον, ἐλε-
this having been hoping we are in Anointed alone, more

εἰνότεροι πάντων ἀνθρώπων ἐσμεν. ²⁰ Νῦν δὲ
pitiable of all men we are. Now but

Χριστὸς ἐγέρηται ἐκ νεκρῶν, ἀπαρὴν τῶν
Anointed has been raised up out of dead ones, a first-fruit of those

κεκοιμημένων.
having fallen asleep.

²¹ Ἐπεὶ δὲ γὰρ δι' ἀνθρώπου ὁ θάνατος, καὶ
Since for through a man the death, also

ὡς ἀνθρώπου ἀνάστασις νεκρῶν. ²² Ὡς περ
through a man a resurrection of dead ones. As

γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτω
for in the Adam all die, so

καὶ ἐν τῷ Χριστῷ πάντες ζωοποιήσονται.
also in the Anointed all will be made alive.

¹¹ Whether I, then, or
then, thus we preach,
and thus you believed.

¹³ But if it is pro-
claimed That Christ has
been raised from the
Dead, how say some
among you That there
is not a Resurrection of
the Dead?

¹³ But if there is not
a Resurrection of the Dead,
neither has Christ been
raised;

¹⁴ and if Christ has
not been raised, void cer-
tainly is our PROCLAMA-
TION, and void is your
FAITH.

¹⁵ And we are found
even False witnesses con-
cerning God; † Because
we testified in regard to
God, That he raised up
the ANOINTED one, whom
he did not raise up, if
indeed Dead persons are
not raised.

¹⁶ For if Dead persons
are not raised up, neither
has Christ been raised;

¹⁷ and if Christ has
not been raised, your
FAITH * is deceptive;
† you are still in your
SINS;

¹⁸ then, also, THOSE
HAVING FALLEN ASLEEP
in Christ, have perished.

¹⁹ † If in this LIFE
only we have hope in
Christ, we are more piti-
able than All Men.

²⁰ But now † Christ has
been raised from the
Dead, † a First-fruit of
THOSE HAVING FALLEN
ASLEEP.

²¹ For † since through
a Man, there is * Death,
† through a Man, also,
there is a Resurrection of
the Dead;

²² For as by ADAM All
die, so by the ANOINTED
also, will All be restored to
life.

* VATICAN MANUSCRIPT.—14. and—omit. 17. is deceptive. 21. Death.
† 13. 1 Thess. iv. 14. † 15. Acts ii. 24, 32; iv. 10, 33; xii. 30. † 17. Rom. iv. 26
† 19. 2 Tim. iii. 12. † 20. 1 Pet. i. 8. † 20. Acts xvi. 23; verse 23; Col. i. 18
Rev. i. 5. † 21. Rom. v. 12, 17. † 21. John xi. 26; Rom. vi. 23.

23 Ἐκαστος δὲ ἐν τῷ ἰδίῳ ταγματί· ἀπαρχὴ
Each one and in the own band; a first-fruit
Χριστός, εἰπεῖτα οἱ τὸν Χριστόν, ἐν τῇ παρου-
Anointed, after that those of the Anointed, in the presence
σίᾳ αὐτοῦ· 24 εἰτα τὸ τέλος, ὅταν παρα-
of him; then the end, when he should have de-
δῷ τὴν βασιλείαν τῷ θεῷ καὶ πατρὶ, ὅταν
livered up the kingdom to the God and father, when
καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξου-
he should have abrogated all government and all autho-
σίαν καὶ δύναμιν. 25 Δεῖ γὰρ αὐτὸν βασιλευ-
rity and power. It becometh for him to reign,
εἶναι, ἀχρὶς οὐ ἂν θῇ πᾶσας τοὺς ἐχθρούς
till he may have placed all the enemies
ὑπο τοὺς πόδας αὐτοῦ. 26 Ἐσχάτος ἐχθρὸς
under the feet of him. Last enemy
καταργεῖται ὁ θάνατος· 27 πάντα γὰρ ὑπετα-
is rendered powerless the death; all things for he subjected
ξεν ὑπο τοὺς πόδας αὐτοῦ. Ὅταν δὲ εἰπῇ,
under the feet of him. When but it may be said,
ὅτι πάντα ὑποτετακται, δηλον, ὅτι ἐκτος τοῦ
that all things have been subjected, it is evident, that is excepted the
ὑποταξάντος αὐτῷ τα πάντα. 28 Ὅταν δὲ ὑπο-
one having subjected to him the all things. When but may be
ταγῇ αὐτῷ τα πάντα, τότε * [καὶ] αὐτὸς ὁ υἱὸς
subjected to him the all things, then [also] himself the son
ὑποταγησεται τῷ ὑποταξάντι αὐτῷ τα πάντα,
will be subject to the one having subjected to him the all things,
ἵνα ἡ ὁ θεὸς * [τα] πάντα ἐν πᾶσιν. 29 Ἐπεὶ
so that may be the God [the] all things in all. Otherwise
τι ποιήσουσιν οἱ βαπτίζομενοι ὑπὲρ τῶν νεκ-
what shall they do those being dipped on behalf of the dead
ρων, εἰ ὅλως νεκροὶ οὐκ ἐγείρονται; τί καὶ
ones, if at all dead ones not are raised up? why and
βαπτίζονται ὑπὲρ αὐτῶν; 30 Τί καὶ ἡμεῖς κιν-
are they dipped on behalf of them? Why and we are in
δυνεομεν πᾶσαν ὥραν; 31 Καθ' ἡμέραν ἀποθ-
danger every hour? Every day I
νήσκω, νῆ τὴν ὑμετέραν καυχῆσιν, ἣν ἐχω ἐν
die, by the your boasting, which I have in
Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν. 32 Εἰ κατὰ
Anointed Jesus the Lord of us. If according to

23 But each one is his own rank; Christ a First-fruit; afterwards, those who are CHRIST'S at his APPEARING.

24 (Then, the END, when he shall give up the KINGDOM to the God and Father; when he shall have abrogated All Government and All Authority and Power.

25 For he must reign † till he has placed ALL ENEMIES under his FEET.

26 EVEN DEATH, the Last Enemy, I will be rendered powerless;

27 for † he has subjected ALL things under his FEET. But when he says that ALL things are subjected it is manifest that HE is excepted, who HAS SUB- JECTED ALL things to him.

28 † And when he shall have subdued ALL things to him; † then the SON himself will be subject to HIM who SUBDED ALL things to him, that GOD may be all in All.)

29 † Otherwise, what will those do who are BEING IMMERSED on be- half of the DEAD? If the DEAD are not raised at all, why then are they im- mersed on their behalf?

30 and † why are we in danger I very hour?

31 I solemnly declare, † by * the BOASTING con- cerning you, Brethren, which I have in Christ Je- sus our LORD, † that I am dying daily.

* VATICAN MANUSCRIPT.—28. also—omit. Brethren, which.

28. the—omit.

31. your boasting,

† 26. Clarke, after saying that this is the most difficult passage in the New Testament and quoting Matt. xx. 22, 23; Mark x. 33; and Luke xii. 50, where sufferings and martyrdom are represented by immersion, he sums up the apostle's meaning as follows:—"If there be no resurrection of the dead, those who, in becoming Christians, expose themselves to all manner of privations, crosses, severe sufferings, and a violent death, can have no reward, nor any motive sufficient to induce them to expose themselves to such miseries. But as they receive baptism as an emblem of death, in voluntarily going under water; so they re- ceive it as an emblem of the resurrection unto eternal life, in coming up out of the water; thus they are baptised for the dead, in perfect faith of the resurrection. The three following verses seem to confirm this sense." † 31. Or, that Every Day I am exposed to death.

† 23. verse 20; 1 Thess. iv. 15—17.

† 25. Psal. cx. 1; Acts ii. 34, 35; Eph. i. 22; Heb.

i. 13; x. 13.

† 20. 2 Tim. i. 10; Rev. xx. 14.

† 27. Psal. viii. 6; Heb. ii. 8.

Phil. iii. 21.

† 28. 1 Cor. iii. 23; xi. 3.

† 30. 2 Cor. xi. 26; Gal. v. 11.

† 28

1 Thess. ii. 19.

† 31. Rom. viii. 30; 1 Cor. iv. 6; 2 Cor. iv. 10, 11; xi. 23.

ἄθροπον ἐθνηριομαχῆσα ἐν Ἐφεσῷ, τί μοι τό
man I fought with a wild beast in Ephesus, what to me the
οφέλος; ἢ νεκροὶ οὐκ ἐγείρονται, φαγόμεν καὶ
profit? if dead ones not are raised up, we may eat and

πίωμεν· αὐριον γὰρ ἀποθνήσκωμεν. ³³ Μὴ πλά-
we may drink; to-morrow for we die. Not be you

νασθε. Φθείρυσιν ἦθη χρηστὰ ὁμιλίας κακαί.
led astray. Corrupt hab. in virtuous companionships evil.

³⁴ Ἐκυνήσατε δικαίως, καὶ μὴ ἀμαρτανετέ· ἀγνώ-
Awake you astutis fit, and not sin you; igno-

σιαν γὰρ θεοῦ τινες ἐχούσι· πρὸς ἐντροπὴν
rance for of God some have; for shame

ὑμῖν λέγω. ³⁵ Ἀλλ' ἐρεῖ τις· Πῶς ἐγείρονται
to you I speak. But will say someone; how are raised up

οἱ νεκροί; ποίῳ δὲ σωματί εἰσέρχονται; ³⁶ Ἀφ-
the dead ones? in what and body do they come? O fool.

ρον· σὺ δὲ σπείρεις, οὐ ζῶπιοιεύεται, εἰ μὴ
is one, thou what sowest, not is made alive, if not

ἀποθάνῃ. ³¹ καὶ δὲ σπείρεις, οὐ τὸ σῶμα τὸ γεν-
it should die; and what thou sowest, not that body that going

σομενον σπείρεις, ἀλλὰ γυμνον κοκκον, εἰ
to be born thou sowest, but a naked grain, if

τύχοι, σίτου, ἢ τίνος τῶν λοιπῶν. ³⁸ ὁ δὲ θεός
it may happen, of wheat, or some of the others; the but God

αὐτῷ δίδωσι σῶμα καθὼς ἠθέλησεν, καὶ ἑκάστῳ
to it gives a body as he willed, and to each

τῶν σπερμάτων * [το] ἰδίον σῶμα. ³⁹ Οὐ πάσα
of the seeds [the] own body. Not all

σὰρξ, ἡ αὐτὴ σὰρξ· ἀλλὰ ἀλλή μὲν ἀνθρώπων,
flesh, the same flesh; but one indeed of men,

ἀλλή δὲ σὰρξ κτηνῶν, ἀλλή δὲ ἰχθυῶν, ἀλλή
another and flesh of cattle, another and of fishes, another

δὲ πτηνῶν. ⁴⁰ Καὶ σῶματα ἐπουράνια, καὶ
and of birds. And bodies heavenly, and

σῶματα ἐπίγεια· ἀλλ' ἕτερα μὲν ἢ τῶν ἐπουρά-
bodies earthly; but one indeed that of the heaven-

...ων δοξα, ἕτερα δὲ ἢ τῶν ἐπίγειων. ⁴¹ Ἀλλή
...ee glory, another and that of the earthlies. One

δοξα ἡλίου, καὶ ἀλλή δοξα σελήνης, καὶ ἀλλή
glory of sun, and another glory of moon, and another

δοξα ἀστέρων· ἀστὴρ γὰρ ἀστὴρος διαφέρει ἐν
glory of stars; a star for from a star differs in

δοξῇ. ⁴² Οὕτω καὶ ἡ ἀνάστασις τῶν νεκρῶν.
glory. Thus and the resurrection of the dead ones.

Σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ·
It is sown in corruption it is raised in incorruption,

⁴³ σπείρεται ἐν αἰμιᾷ, ἐγείρεται ἐν δόξῃ· σπεί-
it is sown in dishonor, it is raised in glory; it is

ρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει·
sown in weakness, it is raised in power;

³² If, as men do, ; I fought a wild beast at Ephesus, of what BENEFIT is it to me? If the Dead are not raised up, † Let us eat and drink, for to-morrow we die.

³³ He not led astray; † vicious intercourse corrupts virtuous habits.

³⁴ † Awake to sobriety, as it is fit, and sin not; † for some are Ignorant of God; † for Shame to you I say it.

³⁵ But some one will say, "How are the Dead raised up? and in What Body do they come?"

³⁶ O senseless man! † what thou sowest is not made alive unless it die;

³⁷ and as to what thou sowest, thou sowest not THAT BODY which will be produced, but a Bare Grain, it may be of Wheat, or of some of the OTHER kinds;

³⁸ but God gives to it a Body, as he designed, and to Each of the SEEDS its Own Body.

³⁹ All Flesh is not the SAME Flesh; but there is One, indeed of Men; and Another Flesh of Cattle; and Another * of Birds, and Another of Fishes.

⁴⁰ and there are heavenly Bodies, and earthly Bodies; but the GLORY of the HEAVENLY, indeed is One; and of the EARTHLY, Another.

⁴¹ There is One Glory of the Sun, and Another Glory of the Moon, and Another Glory of the Stars; for Star differs from Star in Glory.

⁴² † AND thus is the RESURRECTION of the DEAD. It is sown in Corruption, it is raised in Incorruption;

⁴³ † it is sown in Dishonor, it is raised in Glory; it is sown in Weakness, it is raised in Power;

* VATICAN MANUSCRIPT.—33. tho—omif.

39. of Birds, and another of Fishes.

† 32. 2 Cor. i. 6.

† 32. Isa. xlii. 13; lvi. 12; Eccl. li. 24; Luke xii. 10.

† 33.

† Cor. v. 6.

† 34. Rom. xlii. 11; Eph. v. 14.

† 34. 1 Thess. iv. 5.

† 34.

† Cor. vi. 3.

† 30. John xii. 24.

† 42. Dan. xii. 2; Matt. xiii. 43.

† 43. Phil. iii. 21

⁴⁴ σπείρεται σωμα ψυχικόν, ἐγείρεται σωμα
it is sown a body soulical, it is raised a body
πνευματικόν. Ἔστι σωμα ψυχικόν, καὶ ἐστὶ
spiritual. Is a body soulical, and is
* [σωμα] πνευματικόν. ⁴⁵ Οὕτω καὶ γεγραπται·
[a body] spiritual. So and it has been written,
Ἐγένετο ὁ πρῶτος * [ἀνθρώπος] Ἀδὰμ εἰς ψυχὴν
Was made the first [man] Adam into a soul
ζῶσαν· ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιοῦν.
living; the last Adam into a spirit life-giving.
⁴⁶ ΑΛΛ' Οὐ ΠΡΩΤΟΝ ΤΟ ΠΝΕΥΜΑΤΙΚΟΝ, ΑΛΛΑ ΤΟ
But not first the spiritual, but the
ΨΥΧΙΚΟΝ· ἔπειτα τὸ πνευματικόν. ⁴⁷ Ὁ πρῶτος
soulical, afterwards the spiritual. The first
ἀνθρώπος, ἐκ γῆς χοϊκός· ὁ δευτέρος ἀνθρώπος,
man, from earth earthy; the second man,
* [ὁ κύριος] ἐξ οὐρανοῦ. ⁴⁸ Οἷός ὁ χοϊκός, τοι-
[the Lord] from heaven. Of what kind the earthy, such
οὔτοι καὶ οἱ χοϊκοί· καὶ οἷος ὁ ἐπουρανίος,
like also the earthy ones; and of what kind the
τοιούτοι καὶ οἱ ἐπουρανιοί· ⁴⁹ καὶ καθὼς ἐφορεσ-
like also the heavenly ones; and even as we bore
αμεν τὴν εἰκόνα τοῦ χοϊκοῦ, φορεσόμεν καὶ τὴν
the image of the earthy, we shall bear also the
εἰκόνα τοῦ ἐπουραίου. ⁵⁰ Τοῦτο δὲ φημι,
imge of the heavenly. This and I say,
ἀδελφοί, ὅτι σὰρξ καὶ αἷμα βασιλείαν θεοῦ
brethren, that flesh and blood a kingdom of God
κληρονομήσαι οὐ δύνανται, οὐδὲ ἡ φθορά τὴν
to inherit not as able, nor the corruption the
ἀφθαρσίαν κληρονομεῖ. ⁵¹ Ἰδού, μυστήριον
incorruption shall inherit. Lo, a mystery
ὑμῖν λεγώ· Πάντες μὲν οὐ κοιμηθήσομεθα·
to you I speak; All indeed not we shall be asleep,
πάντες δὲ ἀλλαγήσομεθα, ⁵² ἐν ἀτομῳ, ἐν ῥι-
all but we shall be changed, in a moment, in a twink-
πῇ ὀφθαλμοῦ, ἐν τῇ ἔσχατῃ σαλπηγῇ. (Σαλ-
ling of an eye, in the last trumpet. (It shall
πίσει γὰρ, καὶ οἱ νεκροὶ ἐγερθήσονται ἀφθα-
sound for, and the dead ones shall be raised incor-
τοι, καὶ ἡμεῖς ἀλλαγήσομεθα.) ⁵³ Δεῖ γὰρ
ruptible, and we shall be changed.) It is necessary for
τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν, καὶ
the corruptible this to be clothed with incorruption, and
τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν.
the mortal this to be clothed with immortality.
⁵⁴ Ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσῃται ἀφθα-
When but the corruptible this shall be clothed with incor-
ρίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσῃται ἀθανασίαν,
ruption, and the mortal this shall be clothed with immortality,

⁴⁴ it is sown an animal Body, it is raised a spiritual Body. * If there is an animal Body, there is also a spiritual Body.

⁴⁵ And so it has been written, The FIRST Adam † "became a living Soul;" † the LAST Adam, † a life-giving Spirit.

⁴⁶ The SPIRITUAL, however, was not the first, but the ANIMAL; afterwards, the SPIRITUAL.

⁴⁷ † The FIRST Man was from the Ground; † earthy; the SECOND Man is † from Heaven.

⁴⁸ Of what kind the EARTHY one, such also the EARTHY ones; † and of what kind the HEAVENLY one, such also the HEAVENLY ones;

⁴⁹ And † even as we bore the LIKENESS of the EARTHY one, † we shall also bear the LIKENESS of the HEAVENLY one.

⁵⁰ And I say this, Brethren, Because † Flesh and Blood cannot inherit the Kingdom of God; nor shall CORRUPTION inherit INCORRUPTION.

⁵¹ Behold I a Secret I disclose to you; † We shall not all sleep, but we shall all be changed —

⁵² in a Moment, in the Twinkling of an Eye, at the LAST Trumpet; † for it will sound, and the DEAD will be raised incorruptible, and we shall be changed.

⁵³ For this CORRUPTIBLE must be clothed with Incorruptibility, and † this MORTAL must be clothed with Immortality.

⁵⁴ And when this CORRUPTIBLE shall be clothed with Incorruptibility, and this MORTAL, shall be

* VATICAN MANUSCRIPT.—44. If there is an animal Body, there is also a Spiritual Body. 44. Body—omit. 45. Man—omit. 47. The Lord—omit.

† 45. Gen. ii. 7. † 45. Rom. v. 14. † 45. John v. 21; vi. 33, 30, 40, 54, 57; Phil. iii. 21; Col. iii. 4. † 47. John iii. 31. † 47. Gen. ii. 7; iii. 19. † 47. John iii. 13, 31. † 48. Phil. iii. 20, 21. † 49. Gen. v. 3. † 49. Phil. iii. 21. † 1 John iii. 2. † 50. John iii. 3, 5. † 51. 1 Thess. iv. 15—17. † 52. Matt. xiv. 31; John v. 21; 1 Thess. iv. 16. † 53. 2 Cor. v. 4.

τοτε γενησεται ο λογος ο γεγραμμενος· Κατε-
then will happen the word that having been written; Was
ποτη ο θανατος εις νικος. ⁵⁵ Που σου, θανα-
swallowed up the death into victory. Where of thee, O death,
τε, το κεντρον; που σου, 'αδη, το νικος;
the sting? where of thee, O Hades, the victory?
⁵⁶ Το δε κεντρον του θανατου, η αμαρτια· η δε
The but sting of the death, the sin; the and
δυναμις της αμαρτίας, ο νομος. ⁵⁷ Τω δε θεω
power of the sin, the law. To the but God
χαρις, τω διδοντι ημιν, το νικος δια του
thanks, to the one having given to us, the victory through the
κυριου ημων Ιησου Χριστου. ⁵⁸ Ωστε, αδελ-
Lord of us Jesus Anointed. Wherefore, brethren,
φοι μου αγαπητοι, εδωαιο γινεσθε, αμετακινη-
ren of me beloved, steadfast be you, nonmoveable,
τοι, περισσευνοντες εν τω εργω του κυριου
abounding in the work of the Lord
παντοτε, ειδότες, οτι ο κοπος υμων ουκ εστι
at all times, knowing, that the labor of you not is
κενος εν κυριω.
vain in Lord.

ΚΕΦ. 15'. 16.

¹ Περι δε της λογιας της εις τους αγιους,
Concerning and the collection that for the saints,
ωσπερ διαταξαται εις εκκλησιας της Γαλατίας,
as I appointed to the congregations of the Galatia,
ουτω κα υμεις ποιησατε. ² Κατα μιαν σαββα-
so also you do. Every first of week
των εκαστος υμων παρ' εαυτω τιθετω, θησαν-
each one of you by himself let him place, treasure
ριζων, οτι αν ευδοτωι· ινα μη οταν
ing up, what thing he may be prospered; so that not when
ελθω, τοτε λογιαι γινωνται. ³ Όταν δε
I may come, then collections may be made. When and
παράγινωμαι, ους εαν δοκιμασητε, δι' επισ-
I may arrive, whom if you may approve, by let-
τολων φουτους πεμψω απενεγκειν την χαριν
ters these I will send to carry the gift
υμων εις 'Ιερουσαλημ· ⁴ εαν δε η αξιον του
of you to Jerusalem; if but it may be worthy of the
κζμε πορευεσθαι, συν εμοι πορευονται.
even me to go, with me they shall go.
⁵ Ελευσονται δε προς υμας, οταν Μακεδονιαν
I will come but to you, when Macedonia
διελθω· (Μακεδονιαν γαρ διερχομαι·)
I may have passed through; Macedonia for I pass through;
προς υμας δε τυχον παραμεινω, η και παρα-
with you and it may happen I will remain, or even I shall

clothed with immortality, then will THAT WORD be accomplished which HAS BEEN WRITTEN, "DEATH WAS SWALLOWED UP IN VICTORY!"

⁵⁵ Where, O Death! is Thy sting? Where, O Hades! is Thy Victory?

⁵⁶ The sting of DEATH is sin, and the power of sin is the law;

⁵⁷ But Thanks to THAT GOD, who gives us the victory, through our LORD, Jesus Christ.

⁵⁸ Therefore, my beloved Brethren, be you settled, unmoved, abounding in the work of the LORD at all times, knowing That your LABOR is not in vain in the LORD.

CHAPTER XVI.

¹ And concerning the collection which is for the saints;—as I directed the congregations of GALATIA, so also do you.

² Every first day of the Week, let each of you lay something by itself, depositing as he may be prospered, so that when I come Collections may not then be made.

³ And when I arrive, the persons whom you may authorize by letters, I will send to convey your gift to Jerusalem;

⁴ and if it be proper that even I should go, they shall go with me.

⁵ And I will come to you, when I have passed through Macedonia; for I am coming by Macedonia;

⁶ and, perhaps, I shall remain with You, or even

+ 2. As *kata politin* signifies every city; and *kata meena*, every month; and Acts xiv. 23, *kata ekklesian*, in every church; so *kata mian sabbaton* signifies the first day of every week.—*Macnigh*.

¹ 54. Isa. xlv. 8; Heb. ii. 14, 15; Rev. x. 14.
² 57. Rom. vii. 25. ³ 57. 1 John v. 4, 5.
⁴ 58. 1 Cor. xv. 20; 2 Cor. viii. 4; 1x. 1, 12; Gal. ii. 10.
⁵ 1 Cor. viii. 10. ⁶ 4. 2 Cor. viii. 4, 10.

¹ 55. Rom. iv. 15; v. 15; vii. 5, 13.
² 58. 2 Pet. iii. 14. ³ 1. Acts 21.
⁴ 2. Acts ix. 7.
⁵ 5. Acts xix. 21; 2 Cor. x. 16.

χειμασω, ἵνα ὑμεῖς με προπεμψήτε οὐ εἴαν πορεύομαι. ⁷ Οὐ θέλω γὰρ ὑμᾶς ἀρτί ἐν παρο-

γω. ⁸ Εἰς ἔλπίδι γὰρ χρόνον τινα ἐπιμείναι

πρὸς ὑμᾶς, εἴαν ὁ κύριος ἐπιτρέπῃ. ⁹ Ἐπιμένω

δε ἐν Ἐφεσῷ ἕως τῆς πεντηκοστῆς. ¹⁰ Θύρα γὰρ

μοι ἀνεῳγέμεγαλη καὶ ἐνεργής, καὶ ἀντικειμένη

μοι πολλοί. ¹¹ Εἴαν δὲ ἐλθῇ Τιμόθεος, βλέ-

πετε, ἵνα ἀφοβῶς γενήται πρὸς ὑμᾶς· τὸ γὰρ

ἔργον κυρίου ἐργάζεται ὡς * [καὶ] ἐγώ. ¹² Μὴ

τις οὖν αὐτὸν ἐξουθενήσῃ. Προπεμψάτε δὲ

αὐτὸν ἐν εἰρήνῃ, ἵνα ἐλθῇ πρὸς με· ἐκδεχομαι

γὰρ αὐτὸν * [μετὰ τῶν ἀδελφῶν.] ¹³ Περὶ δὲ

Ἀπολλῶν τοῦ ἀδελφου, πολλὰ παρεκάλεσα

αὐτόν, ἵνα ἐλθῇ πρὸς ὑμᾶς μετὰ τῶν

ἀδελφῶν· καὶ παντὸς οὐκ ἦν θέλημα, ἵνα νῦν

ἐλθῇ· ἐλευσεται δὲ, ὅταν εὐκαιρήσῃ. ¹⁴ Γρη-

γορεῖτε, στήκετε ἐν τῇ πίστει, ἀνδρίζεσθε,

κραταιοῦσθε. ¹⁵ Πάντα ὑμῶν ἐν ἀγάπῃ γίνεσθω.

¹⁶ Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἴδατε τὴν

οἰκίαν Στεφάνου, ὅτι ἐστὶν ἀρχὴ τῆς Ἀχαίας,

καὶ εἰς διακονίαν τοῖς ἁγίοις ἐτάξαν ἑαυτοὺς·

¹⁷ ἵνα καὶ ὑμεῖς ὑποτασσῃτε τοῖς τοιοῦτοις,

καὶ εἰς διακονίαν τοῖς ἁγίοις ἐτάξαν ἑαυτοὺς·

καὶ εἰς διακονίαν τοῖς ἁγίοις ἐτάξαν ἑαυτοὺς·

καὶ εἰς διακονίαν τοῖς ἁγίοις ἐτάξαν ἑαυτοὺς·

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καὶ εἰς διακονίαν τοῖς ἁγίοις ἐτάξαν ἑαυτοὺς·

καὶ εἰς διακονίαν τοῖς ἁγίοις ἐτάξαν ἑαυτοὺς·

καὶ εἰς διακονίαν τοῖς ἁγίοις ἐτάξαν ἑαυτοὺς·

καὶ εἰς διακονίαν τοῖς ἁγίοις ἐτάξαν ἑαυτοὺς·

pass the winter, that you may send Me forward wherever I may go.

⁷ For I do not wish to see you now in passing,

since I hope to remain some time with you, if the Lord permit.

⁸ But I will remain at Ephesus till the Pentecost;

⁹ For a great and effective Door has been opened to Me; yet there are many Opposers.

¹⁰ Now, if Timothy should have come, take care that he may be among you without fear; for he performs the work of the Lord, even as also I do.

¹¹ Let no one, therefore, despise him; but send him forward in Peace, that he may come to me; for I am expecting him with the Brethren.

¹² But concerning Apollo, the Brethren, I entreated him repeatedly that he would come to you with the Brethren; but his Inclination was not at all to come at present;

he will come, however, when he may find an opportunity.

¹³ Watch you! Stand firm in the Faith! Be strong!

¹⁴ Let all your deeds be done in Love.

¹⁵ And I entreat you, Brethren, as you know the Family of Stephanas,

That it is a First-fruit of Achaia, and that they have devoted themselves to Service for the Saints.

¹⁶ That you also be submissive to such, and to Every one who co-operates and labors.

* VATICAN MANUSCRIPT.—10. even—omit.

11. with the BRETHREN—omit.

7. Acts xviii. 21; 1 Cor. iv. 19; James iv. 15. 8. Acts xiv. 27; 2 Cor. ii. 12; Col. iv. 2; Rev. iii. 8. 9. Acts xix. 0. 10. Acts xix. 22; 1 Cor. iv. 17. 11. 1 Tim. iv. 12. 12. 1 Tim. iv. 12. 13. Matt. xxiv. 42; xxv. 13; 1 Thess. v. 6; 1 Pet. v. 8. 14. 1 Cor. xv. 1; Phil. i. 27; iv. 1; 1 Thess. iii. 8; 1 Pet. v. 8. 15. 1 Cor. i. 10. 16. 1 Cor. xiv. 1; 1 Pet. iv. 8. 17. 1 Cor. viii. 4; ix. 1; Heb. vii. 10.

και παντι τῷ συνεργούντι και κοπιῶντι. ¹⁷ Χαι-
and to every one to the one working with and laboring with. I rejoice
ρω δε επι τη παρουσιᾷ Στεφανα και Φουρτουνα-
but on the presence of Stephanas and Fortunatus
του και Αχαικου, ὅτι το ὑμῶν ὑστερημα οὗτοι
and Achaicus, because the of you want these
ανεπληρωσαν. ¹⁸ ανεπαυσαν γαρ το ἐμὸν πνευ-
supplied; they refreshed for the my spirit
μα και το ὑμῶν. Επιγινώσκετε οὖν τοὺς τοι-
and that of you. Acknowledge therefore the such
ουτους. ¹⁹ Ασπάζονται ὑμᾶς αἱ ἐκκλησίαι της
like persons. Salute you the congregations of the
Ασίας. Ασπάζονται ὑμεῖς ἐν κυρίῳ πολλὰ
Asia. Salute you in Lord much
Ἀquila και Πρισκιλλα, σὺν τῇ κατ' οἶκον
Aquila and Priscilla, with the in house
αὐτῶν ἐκκλησίᾳ. ²⁰ Ασπάζονται ὑμᾶς οἱ ἀδελ-
of them congregation. Salute you the breth-
φοι πάντες. Ασπασασθε ἀλλήλους ἐν φιλη-
ren all. Salute you each other with a kiss
ματι ἁγίῳ. ²¹ Ὁ ἀσπασμος τῇ ἐμῇ χειρὶ Πι-
holy. The salutation with the my and of Paul.
λου. ²² Εἰ τις οὐ φιλεῖ τὸν κύριον * [Ἰησοῦν
If any one doth not love for the Lord [Jesus
Χριστὸν, ἡ] ἦτω ἀνθεμα· μαρὰν ἂθα. ²³ Ἡ
Anointed, let him be accursed; the Lord comes. The
χαρις τοῦ κυρίου Ἰησοῦ * [Χριστοῦ] μεθ' ὑμῶν.
favor of the Lord Jesus [Anointed] with you.
²⁴ Ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν Χριστῷ
The love of me with all of you in Anointed
Ἰησοῦ. * [Ἀμην.]
Jesus. [So be it.]

17 And I rejoice at the presence of Stephanus and Fortunatus and Achaicus. Because these brethren supplied the Want of you;

18 † for they have re-freshed MY Spirit and yours. † Acknowledge, therefore, SUCH brethren.

19 The CONGREGATIONS of ASIA salute you. Aquila and * Priscilla, † together with the CONGREGATION at their House, salute you much in the Lord!

20 All the BROTHERS salute you. † Salute each other with a holy Kiss.

21 † This is the SALU-TATION of Paul with MY OWN Hand.

22 If any one † doth not the Lord, † let him be ac-cursed. † The Lord comes

23 † The FAVOR of the LORD Jesus be with you.

24 My love be with you all in the Anointed Jesus.

* FIRST TO THE CORINTHIANS, WRITTEN FROM EPHESUS

* VATICAN MANUSCRIPT.—19. Prisca. 22. Jesus Anointed—omit. 23. Anointed—omit. 24. So be it—omit. Subscription—FIRST TO THE CORINTHIANS, WRITTEN FROM EPHESUS.

† 18. Col. iv. 8. † 19. 1 Thess. v. 12; Phil. ii. 29. † 19. Rom. xiv. 15; 1 Cor. x. 1. † 21. Rom. xvi. 16. † 21. Col. iv. 13; 2 Thess. iii. 17. † 22. Eph. vi. 24. † 22. Gal. i. 9. † 22. Jude 14, 15. † 23. Rom. xvi. 20.

SECOND TO THE CORINTHIANS.

ΚΕΦ. α'. 1.

CHAPTER I.

1 **Παυλος, αποστολος Ιησου Χριστου δια**
Paul, an apostle of Jesus Anointed through
θεληματος θεου, και Τιμοθεος δ αδελφος, ο
will of God, and Timothy the brother, to the
εκκλησια του θεου τη ουση εν Κορινθω, συν
congregation of the God to that being in Corinth, with
τοις αγιοις πασι τοις ουσιν εν ολη τη Αχαϊα:
the saints to all those being in whole the Achaia;
2 **χαρις υμιν και ειρηνη απο θεου πατρος ημων,**
favor to you and peace from God a father of you,
και κυριου Ιησου Χριστου. 3 **Ευλογητος ο θεος**
and Lord Jesus Anointed. Worthy of praise the God
και πατηρ του κυριου ημων Ιησου Χριστου, ο
and father of the Lord of us Jesus Anointed, the
πατηρ των οκτιρμων, και θεος πασης παρα-
father of the mercies, and God of all com-
κλησεως, ο παρακαλων υμας επι παση τη
fort, the one comforting us in all the
θλιψει ημων, εις το δυνασθαι υμας παρακαλειν
affliction of us, in order that to be able us to comfort
τους εν παση θλιψει, δια της παρακλησεως, ης
those in every affliction, by means of the comfort, of which
παρακαλουμεθα αυτοι υπο του θεου. 5 οτι καθως
we are comforted ourselves by the God; because as
περισσευει τα παθηματα του Χριστου εις ημας,
abounds the sufferings of the Anointed in us,
οτω δια του Χριστου περισσευει και η παρα-
so by means of the Anointed abounds also the com-
κλησις ημων. 6 Ειτε δε θλιβομεθα, υπερ
of us. Whether but we are afflicted, on behalf
της υμων παρακλησεως, * [και σωτηρις.] ειτε
of the of you comfort, [and salvation.] whether
παρακαλουμεθα, υπερ της υμων παρακλησεως,
we are comforted, on behalf of the of you comfort,
της ενεργουμενης εν υπομονη των αυτων
of that operating in patient endurance of the same
παθηματι, ον και ημεις τασχομεν (και η
sufferings, which also we suffer; (and the
ελπις ημων βεβαια υπερ υμων.) 7 ειδοτες, οτι
hope of us steadfast on behalf of you; knowing, that
ωσπερ κοινωνοι εστε των παθηματων, οτω και
as partakers you are of the sufferings, so also
της παρακλησεως. 8 Ου γαρ θελομεν υμας αγ-
of the comfort. Not for we wish you to
νοειν, αδελφοι, υπερ της θλιψεως ημων της
be ignorant, brethren, concerning the affliction of us of that

1 Paul, † an Apostle of the * Anointed Jesus, by the Will of God, and Timothy the BROTHER, to THAT CONGREGATION of GOD which is in Corinth, † together with all THOSE SAINTS who are in the Whole of ACHAEA;

2 † Favor to you, and Peace, from God our Father and the Lord Jesus Christ.

3 † Blessed be the God and Father of our LORD Jesus Christ, THAT FATHER of MERCIES, and God of All Comfort,

4 who COMFORTS us in All our AFFLICTION, in order that we may be ABLE to comfort THOSE in Every Affliction, through the COMFORT by which we ourselves are comforted by GOD;

5 because † as the SUFFERINGS for the ANOINTED abound in us, so through the ANOINTED, abounds also our COMFORT.

6 And whether we be afflicted, † it is * on behalf of THAT COMFORT of YOU, which OPERATES by a Patient endurance of the SAME Sufferings which we also suffer; and our HOPE on your account is firm;

7 or, whether we be comforted, it is for your Comfort and Salvation, knowing, † That as you are Partakers of the SUFFERINGS, so also of the COMFORT.

8 For we do not wish you, Brethren, to be ignorant concerning THAT

* VATICAN MANUSCRIPT.—Title.—SECOND TO THE CORINTHIANS. 1. Anointed Jesus. 6. and salvation—omit. 6. on behalf of that COMFORT of YOU which OPERATES by a Patient endurance of the SAME Sufferings which we also suffer; and our HOPE on your account is firm; or, whether we be comforted, it is for your Comfort and Salvation, knowing, That.

† 1. 1 Cor. i. 1; Eph. i. 1; Col. i. 1; 1 Tim. i. 1; 2 Tim. i. 1. 1. Phil. i. 1; Col. i. 2. 2. Rom. i. 7; 1 Cor. i. 3; Gal. i. 3; Phil. i. 2; Col. i. 2; 1 Thess. f. 1; 2 Thess. i. 3; Phil. 3. 3. Eph. i. 3; 1 Pet. i. 3. 1. 5. Acts ix. 4; 2 Cor. iv. 10; Col. i. 24. 1. 6. 2 Cor. iv. 16. 1. 7. Rom. viii. 17; 2 Tim. ii. 12.

γενομένης * [ἡμῖν] ἐν τῇ Ἀσίᾳ, ὅτι καθ' ὑπερ-
happening [to us] in the Asia, that according to excess
βολὴν ἐβαρθημεν ὑπὲρ δυνάμιν, ὥστε ἐξα-
we were pressed above strength, so that to be
πορθηθαί ἡμᾶς καὶ τοῦ ζῆν⁹ ἀλλὰ αὐτοὶ ἐν
in despair us even of the life; but ourselves in
ἑαυτοῖς τὸ ἀποκρίμα τοῦ θανάτου ἐσχηκαμεν,
ourselves the sentence of the death we have,
ἵνα μὴ πεποιθότες ὡμεν ἐφ' ἑαυτοῖς, ἀλλ' ἐπὶ
so that not having trusted we should in ourselves, but in
τῷ θεῷ τῷ ἐγειροῦντι τοὺς νεκρούς·¹⁰ ὃς ἐκ
the God that one raising up the dead ones; who from
τηλικούτου θανάτου ἐρρύσατο ἡμᾶς, καὶ βύεται·
in great a death rescued us, and does rescue;
εἰς ὃν ἠλπίκαμεν, ὅτι καὶ ἐτι βύσεται,¹¹ συνυ-
in whom we have hoped, that even still he will rescue, co-
ποργούντων καὶ ὡμῶν ὑπὲρ ἡμῶν τῇ δεήσει,
operating also you on behalf of us in the prayer,
ἵνα ἐκ πολλῶν προσάπῃν τὸ εἰς ἡμᾶς χάρισμα
that from many faces the for us gift
δια πολλῶν εὐχαριστήσῃ ὑπὲρ ἡμῶν.¹² Ἡ
through many might be given thanks on behalf of us. The

γὰρ καυχῆσις ἡμῶν αὕτη ἐστὶ, τὸ μαρτύριον τῆς
for boasting of us this is, the testimony of the
συνειδήσεως ἡμῶν, ὅτι ἐν ἀπλοτητί καὶ εἰλικρι-
conscience of us, that in simplicity and sincerity
νεῖᾳ θεοῦ, (οὐκ ἐν σοφίᾳ σαρκικῇ, ἀλλ' ἐν χαρί-
of God, (not in wisdom fleshly, but in favor
τι θεοῦ) ἀνεστραφήμεν ἐν τῷ κόσμῳ, περισσο-
of God) we conducted in the world, more abun-
τερως δὲ πρὸς ὑμᾶς.¹³ Οὐ γὰρ ἀλλὰ γραφομεν
antly but to you. Not for other things we write

ὑμῖν, ἀλλ' ἡ ἃ ἀναγινώσκετε, * [ἡ ἃ ἀναγινώσ-
to you, but what you read, (or what you acknow-
κετε·] ἐλπίζω δὲ, ὅτι * [καὶ] ἕως τελοῦς ἐπιγ-
edge,] I hope and, that [even] till end you
νώσεσθε,¹⁴ καθὼς καὶ ἐπέγνωτε ἡμᾶς ἀπο-
will acknowledge, as also you acknowledged us from
μερὸς· ὅτι καυχῆμα ὡμῶν ἐσμεν, καθάπερ καὶ
parts, because a boasting of you we are, even as also
ὑμεῖς ἡμῶν, ἐν τῇ ἡμέρᾳ τοῦ κυρίου Ἰησοῦ.
you of us, in the day of the Lord Jesus.

¹⁵ Καὶ ταύτῃ τῇ πεποιθήσει ἐβουλόμην πρὸς
And in this the confidence I wished to
ὑμᾶς ελθεῖν πρότερον, ἵνα δευτέραν χάριν
you to come before, so that a second favor
ἐχῆτε·¹⁶ καὶ δι' ὑμῶν διελθεῖν εἰς Μακεδο-
you may have, and through you to pass through into Macedo-
νίαν, καὶ παλιν ἀπὸ Μακεδονίας ελθεῖν πρὸς
nia, and again from Macedonia to come to

† AFFLICTION of ours which HAPPENED in ASIA, That * excessively above Strength we were pressed, so that we despaired even of LIFE;

⁹ But we had the SENTENCE of DEATH in our-selves, so that we might † not trust in ourselves, but in THAT GOD who RAISES up the DEAD;

¹⁰ † who rescued us from so Great a Death, and * is rescuing; in whom we have hope that he will also yet rescue;

¹¹ you, also, † co-operat-ing by PRAYER on our behalf, so that from Many † Mouths thanks may be given by Many on our behalf, † for Our GIFT.

¹² For our BOASTING is this, the TESTIMONY of our CONSCIENCE, That with * the greatest Simpli-city and † Sincerity, † not with fleshly Wisdom, but by the Favor of God, we conducted ourselves in the WORLD; but more especially towards you.

¹³ For we write no Other things to you, than what you read, or what you acknowledge; and I hope that even to the End you will acknowledge;

¹⁴ as also you partially acknowledged us, † That we are your Boast, † as you also will be ours in the DAY of * the LORD Jesus.

¹⁵ And in this CONFI-DENCE † I was purposing to come to you at first; so that you might have † a * Second Favor;

¹⁶ and, by You, to pass through into Macedonia; and from Macedonia † to come again to you, and by

* VATICAN MANUSCRIPT.—8. to us—omit. 9. will rescue. 10. will rescue. 11. Purity and really Sincerity. 12. Purity and really Sincerity. 13. even—omit. 14. our Lord Jesus. 15. Second Joy.

† 11. *Proscenon*, like the Latin *persona*, is a mask with a open mouth rather than a person. The same Greek word occurs in il. 10, where though we may use the word "person" it means "character."—*Sharpe*.

1. 8. Acts xix. 28; 1 Cor. xv. 52; xvi. 0. 1. 9. Jer. xvii. 5, 7. 1. 10. 2 Pet. ii. 0. 1. 11. Rom. xv. 30; Phil. i. 19; Philimon 22. 1. 11. 2 Cor. iv. 15. 1. 12. 2 Cor. ii. 17; 1. 13. 2 Cor. ii. 4, 13. 1. 14. 2 Cor. v. 12. 1. 14. Ph. i. ii. 10; iv. 1; 1 Thess. 5. 10, 20. 1. 15. 1 Cor. iv. 0. 1. 15. Rom. i. 11. 1. 16. 1 Cor. xvi. 4, 6.

ὅμας, καὶ ὑφ' ὧν προπεμφθῆναι εἰς τὴν Ἰουδαίαν, and by you to be sent forward into the Ju-

δαίαν. 17 Τούτο οὖν βουλευόμενος, μὴτι ἀρα
om. This therefore wishing, not certainly

τῇ ελαφρία ἐχρησάμην; ἢ ἂ βουλευομαι, in the lightness did I use? or the things I purpose,

κατὰ σάρκα βουλευομαι, ἵνα ἡ παρ' ἐμοὶ το according to flesh do I purpose, that may be with me the

ναὶ ναὶ, καὶ το οὐ οὐ; 18 Πιστὸς δὲ ὁ θεός, yes yes, and the no no? Faithful but the God,

ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἐγένετο that the word, of us that to you not was

ναὶ, καὶ οὐ. 19 Ὁ γὰρ τοῦ θεοῦ υἱὸς Ἰησοῦς yes, and no. The for of the God son Jesus

Χριστὸς, ὃ ἐν ὑμῖν δι' ἡμῶν κηρυχθεὶς, Anointed, that among you by means of us having been preached,

(δι' ἐμοῦ καὶ Σιλβανου καὶ Τιμοθεοῦ,) οὐκ (by means of me and Silvanus and Timothy,) not

ἐγένετο ναὶ καὶ οὐ, ἀλλὰ ναὶ ἐν αὐτῷ γέγονεν, became yes and no, but yes in him has become.

20 (ὅσαι γὰρ ἐπαγγελίαι θεοῦ, ἐν αὐτῷ το ναί, (as many for promises of God, in him, the yes,

καὶ ἐν αὐτῷ το ἀμην.) τῷ θεῷ πρὸς δοξάν δι' and in him the so with,) to the God for glory on account

ὧμων. 21 Ὁ δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς of us. The but one establishing us with you for

Χριστόν, καὶ χριστὰς ἡμᾶς, θεός· 22 ὃ καὶ σφρα- Anointed, and having anointed us, God; he and having

γισαμενός ἡμᾶς, καὶ δούς τὸν ἀρραβῶνα το sealed us, and having given the pledge of the

πνεύματος ἐν ταῖς καρδίαις ἡμῶν. 23 Ἐγὼ δὲ spirit in the hearts of us. I but

μαρτυρῶ τὸν θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν witnesses the God call upon, to & the my

ψυχὴν, ὅτι φειδόμενος ὧμων οὐκέτι ἦλθον εἰς soul, that sparing you I not yet I came to

Κορίνθον· 24 οὐχ ὅτι κυριεύομεν ὧμων τῆς πί- Corinth; not because we lord it over you of the faith,

τεως, ἀλλὰ συνεργοὶ ἐσμεν τῆς χαρᾶς ὧμων· τῇ but fellow-workers we are of the joy of you; in the

γὰρ πίστεϊ ἐστήκατε. ΚΕΦ. Β'. 2. Ἐκρίνα for faith you have stood. I decided

δε ἐμαυτῷ τούτο, το μὴ παλιν ἐν λύπῃ πρὸς but with myself this, that not again in grief to

ὑμᾶς ἐλθεῖν. 2 Εἰ γὰρ ἐγὼ λυτῶ ὑμᾶς, καὶ τίς you to come. If for I grieve you, indeed who

ἔστιν] δευφραίνων με, εἰ μὴ ὁ λυπούμενος ἐξ (is) the one gladdening me, if not the one being grieved from

You to be sent forward into JUDEA.

17 This therefore, being my intention, did I certainly regard it LIGHTLY?

or are my purposes formed according to the flesh,

that there should be with me both the YES, yes, and the NO, no?

18 But God is witness, That THAT WORD of ours which was toward you * is

not yes and no;

19 for that SON of GOD, Jesus Christ, who was PRO-

CLAIMED to You by Us,— by me, and Silvanus, and Timothy,—was not yes and

no, but was yes in him.

20 For whatever be the Promises of God, they are in him YES, * and in him I AMEN, to the Glory

of God through us.

21 Now HE ESTABLISHING us with you in Christ, and † having anointed us,

is THAT God

22 who also; has SEALED us, and † given the PLEDGE of the SPIRIT, in our

HEARTS.

23 But † I invoke God as a Witness to MY SOUL,

† That, sparing you, I have not yet come to Corinth;

24 not † Because we domineer over You through the FAITH, but because we are Associates of your Joy;

for in the FAITH you have stood firm.

CHAPTER II.

1 But I decided this with myself, * not to COME again to you, in Grief

2 For if † I grieve you, who indeed could MAKE me GRAD, but the ONE who is GRIEVED by me.

* VATICAN MANUSCRIPT.—13. is not yes and no. 2. 1a—omit.

20. wherefore also by him AMEN.

† 13. The original phrase, πιστος ὁ θεός, is the same form of an oath with *The Eternal lieth!* that is, "As certainly as the Eternal God lieth." † 20. Nai, yes, was the word used by the Greeks or affirming anything; Amen was the word used by the Hebrews for the same purpose.—*MacKnight*.

1 17. 2 Cor. x. 2. 20. Rom. xv. 8, 9. 21. 1 John ii. 20, 27. 22. Eph. i. 13; iv. 30; 2 Tim. ii. 19; 2 Cor. v. 5; Eph. i. 14. 23. Rom. x. 1; 2 Cor. xi. 31; Gal. i. 20; Phil. i. 8. 24. 1 Cor. iv. 21; 2 Cor. ii. 3; vii. 20; xii. 2, 14. 25. 1 Cor. iii. 6; 1 Pet. v. 3. 26. 1 Cor. xv. 1. 27. 1 Cor. i. 23; xii. 20, 21; xiii. 10.

μου; ³ Καὶ ἐγράψα * [ὑμῖν] τούτα αὐτο, ἵνα
me? And I wrote [to you] this something, so that
μη ἐλθὼν λυπῇ ἐξω ἀφ' ὧν εἶδει με
not having come grief I have from of whom it behoves me
χαίρειν· πεποιθὼς ἐπὶ πάντας ὑμᾶς, ὅτι ἡ ἐμὴ
to rejoice, having trusted in all you, that the my
χώρα πάντων ὑμῶν ἐστίν. ⁴ Ἐκ γὰρ πολλῆς
joy of all of you is. Out of for much
ἁλψεως καὶ συνοχῆς καρδίας ἐγράψα ὑμῖν διὰ
affliction and anguish of heart I wrote to you through
πολλῶν δακρυῶν, οὐχ ἵνα λυπηθῆτε, ἀλλὰ τὴν
many tears, not that you might be grieved, but the
τρυπὴν ἵνα γνῶτε, ἣν ἐξω περισσοτέρως
love that you might know, which I have more abundantly
εἰς ὑμᾶς. ⁵ Εἰ δὲ τις λελυπηκεν, οὐκ ἐμε λελυ-
towards you. If but any one has been grieved, not me has
πηκεν, ἀλλ' ἀπο μερὸς, ἵνα μὴ ἐπιβαρῶ,
grieved, but from parts, that not may bear hard upon,
πάντας ὑμᾶς. ⁶ Ἰκανὸν τῷ τοιοῦτῳ ἡ ἐπιτίμια
all you. Sufficient to the such one the censure
αὐτῇ ἡ ὑπο τῶν πλειονῶν. ⁷ Ὅστε τὸν ἄντιον
this which by the majority, so that on the other hand
* [μᾶλλον] ὑμᾶς χαρισασθαι καὶ παρακαλεσαι.
[rather] you to freely forgive and to comfort,
μηπως τῇ περισσοτέρᾳ λυπῇ καταποθῇ ὁ τοι-
lest by the more abundant grief should be overwhelmed the such
οντος. ⁸ Διὸ παρακαλῶ ὑμᾶς κυρῶσαι εἰς
me. Wherefore I entreat you to publicly confess
αὐτὸν ἀγαπῇ. ⁹ Εἰς τοῦτο γὰρ καὶ ἐγράψα
him love. In order to this for also I wrote,
ἵνα γνῶ τὴν δοκιμὴν ὑμῶν, εἰ εἰς πάντα
that I might know the proof of you, if to all things
ὁπῆκουσι εἶπε. ¹⁰ Ὡς δὲ τι χαρίζεσθε, καὶ
obedient you are. To whom but anything you freely forgive, also
ἐγὼ· καὶ γὰρ ἐγὼ ὁ κεχαρισμαί, εἰ τι κεχα-
I; even for I what have freely forgiven, if anything I have
ρισμαί, δι' ὑμᾶς, ἐν προσώπῳ Χριστοῦ·
freely forgive, on account of you, in presence of Anointed;
¹¹ ἵνα μὴ πλεονεκτῇθωμεν ὑπο τοῦ σατανα· οὐ
that not we should be overreached by the adversary; not
γὰρ αὐτοῦ τὰ νοήματα ἀγνοοῦμεν.
for of him the devices we are ignorant.
¹² Ἐλθὼν δὲ εἰς τὴν Τρωαδα εἰς τοὺς εὐαγγελίον
Having come but to the Troas for the glad tidings
τοῦ Χριστοῦ, καὶ θύρας μοι ἀνεῳγμένης ἐν
of the Anointed, and a door to me having been opened by
κυριῷ, οὐκ ἐσχῆκα ἀνεῖσιν τῷ πνεύματι μου, τῷ
Lord, not I had rest in the spirit of me, by the

³ I wrote also this very thing, that coming, † I might not have sorrow from those by whom I ought to rejoice; † having confidence in you all, That my Joy is the joy of you all.

⁴ For out of Much Affliction and Distress of Heart I wrote to you through many Tears; † not that you should be grieved, but that you might know the Love which I have more abundantly towards you.

⁵ But if any one has caused grief, he has not grieved Me, except from a part; that I may not overcharge you all.

⁶ Sufficient for such a person is this punishment, which was inflicted by the majority.

⁷ † So that, ON THE OTHER HAND, you ought to forgive and comfort him, lest such an one should be overwhelmed by excessive Sorrow.

⁸ Wherefore, I entreat you publicly to confirm your Love towards him.

⁹ Besides, I wrote for this purpose also, that I might know the proof of you, whether you are † obedient in all things.

¹⁰ But to whom you freely forgive any thing, † I do also; for indeed, what I have forgiven, if † I have forgiven any thing, is on your account, in the presence of Christ;

¹¹ that we may not be overreached by the ADVERSARY; for we are not ignorant of His DEVICES.

¹² But † having come to Troas in order to preach the GLAD TIDINGS of the ANOINTED, and † a Door having been opened to me by the Lord, † I had no Rest in my SPIRIT, because I

* VATICAN MANUSCRIPT.—8. to you—omit.

7. rather—omit.

† 3. 2 Cor. xii. 21.

† 3. 2 Cor. vii. 16; viii. 22; Gal. v. 10.

† 4. 2 Cor. vii. 8, 9, 12.

† 5. 1 Cor. v. 1.

† 5. Gal. iv. 12.

† 6. 1 Cor. v. 4, 6; 1 Tim. v. 20.

† 7. Col.

† 1. 1 Cor. v. 1.

† 2. 2 Cor. vii. 15; 2. 6.

† 12. Acts xvi. 8; 12. 6.

† 12. 1 Cor. xii. 4.

† 12. 2 Cor. vii. 2, 6.

μη ευρειν με ΤΙΤΟΥ ΤΟΝ ΑΔΕΛΦΟΝ ΜΟΥ·¹³ ΑΛΛΑ
not to come me Titus the brother of me; but
ΑΠΟΤΑΞΑΜΕΝΟΣ ΑΥΤΟΙΣ, ΕΞΗΛΘΟΝ ΕΙΣ ΜΑΚΕΔΟΝΙΑΝ.
having bade farewell to them, I went out into Macedonia.
¹⁴ ΤΩ ΔΕ ΘΕΩ ΧΑΡΙΣ ΤΩ ΠΑΝΤΟΤΕ ΘΡΙΑΜΒΕΥΟΝΤΙ
To the but God thanks to that always leading to triumph
ἡΜΑΣ ΕΝ ΤΩ ΧΡΙΣΤΩ, ΚΑΙ ΤΗΝ ΟΣΜΗΝ ΤΗΣ ΓΝΩΣΤΕΩΣ
us in the Anointed, and the odor of the know-ed
αὐΤΟΥ ΦΑΝΕΡΟΥΝΤΙ ΔΙ' ἡΜΩΝ ΕΝ ΠΑΝΤΙ ΤΟΤΩ.
of himself is manifesting through us in every place.
¹⁵ ὍΤΙ ΧΡΙΣΤΟΥ ΕΥΩΔΙΑ ΕΣΜΕΝ ΤΩ ΘΕΩ ΕΝ ΤΟΙΣ
That of Anointed a sweet odor we are to the God in those
ΣΩΖΟΜΕΝΟΙΣ ΚΑΙ ΕΝ ΤΟΙΣ ΑΠΟΛΛΥΜΕΝΟΙΣ·¹⁶ Οἷς
being saved and in those perishing; to thee
ΜΕΝ, ΟΣΜΗ ΘΑΝΑΤΟΥ ΕΙΣ ΘΑΝΑΤΟΝ· Οἷς ΔΕ, ΟΣΜΗ
indeed, an odor of death into death; to those but, odor
ζΩΗΣ ΕΙΣ ΖΩΗΝ. ΚΑΙ ΠΡΟΣ ΤΑΥΤΑ ΤΙΣ ΙΚΑΝΗΣ·
of life into life. And for these things who sufficient?
¹⁷ Οὐ ΓΑΡ ΕΣΜΕΝ ὩΣ Οἱ ΠΟΛΛΟΙ, ΚΑΤΗΛΕΥΟΝΤΕΣ
Not for we are like the many, adulterating
ΤΟΝ ΛΟΓΟΝ ΤΟΥ ΘΕΟΥ· ΑΛΛ' ὥς ΕΞ ΕΙΛΙΚΡΙΝΕΙΑΣ, ΑΛΛ'
the word of the God: but as from sincerity, but
ὥς ΕΚ ΘΕΟΥ, ΚΑΤΕΝΩΠΙΟΝ * [ΤΟΥ] ΘΕΟΥ, ΕΝ ΧΡΙΣΤῳ
as from God, as presence [of the] God, in Anointed
ΤΡΑΛΟΥΜΕΝ. ΚΕΦ. γ'. 3. ¹ ΑΡΧΟΜΕΘΑ ΠΑΛΙΝ
we speak. Do we begin again
ΕΣΤΟΥΣ ΣΥΝΙΣΤΑΝΕΙΝ; ἢ ΜΗ ΧΡΗ(Σ)ΟΥΜΕΝ, ὥς ΤΙΝΕΣ,
ourself to commend? or not we need, as some,
ΣΥΝΠΑΤΙΚΩΝ ΕΠΙΣΤΟΛΩΝ ΠΡΟΣ ὑΜΑΣ, ἢ ΕΞ ὑΜΩΝ
of recommendation letters to you, or from you.
* [ΣΥΝΠΑΤΙΚΩΝ;] ² Ἡ ΕΠΙΣΤΟΛΗ ἡΜΩΝ ὑΜΕΙΣ
[of recommendation?] The letter of us you
ΕΣΤΕ, ΕΓΓΕΓΡΑΜΜΕΝΗ ΕΝ ΤΑΙΣ ΚΑΡΔΙΑΙΣ ἡΜΩΝ,
are, having been written in the hearts of you,
ΓΙΝΩΣΚΟΜΕΝΗ ΚΑΙ ΑΝΑΓΙΝΩΣΚΟΜΕΝΗ ὑΠΟ ΠΑΝΤΩΝ
being known and being read by all
ΑΝΘΡΩΠΩΝ· ³ ΦΑΝΕΡΟΥΜΕΝΟΙ, ὅΤΙ ΕΣΤΕ ΕΠΙΣΤΟΛΗ
men; being manifest, that you are a letter
ΧΡΙΣΤΟΥ ΔΙΑΚΟΝΟΥΝΤΕΣ ὑΦ' ἡΜΩΝ, ΕΓΓΕΓΡΑΜΜΕΝΗ
Anointed having been ministered by us, having been written
Οὐ ΜΕΛΑΝΙ, ΑΛΛΑ ΠΝΕΥΜΑΤΙ ΘΕΟΥ ΖΩΝΤΟΣ, ΟΥΚ ΕΝ
not with ink, but by spirit of God living, not on

FOUND not Titus my bro-
ther;

¹³ but having bid them
farewell, I went forth into
Macedonia.

¹⁴ Now, thanks be to
THAT GOD, who always
PLEADS us forth to TRI-
UMPH with the ANOINTE
one, and who diffuses by
us the FRAGRANCE of the
KNOWLEDGE of him, in
Every Place.

¹⁵ Because we are a
Sweet odor of Christ to
GOD, among THOSE who
are BEING SAVED, and
among THOSE who ARE
PERISHING;

¹⁶ & to these, indeed, an
Odor of Death to Death,
and to those, an Odor of
Life to Life; and & for
these things who is quan-
tified?

¹⁷ For we are not like
the MANY, & trafficking
the WORD of GOD; but
really & from sincerity,
and as from God, in the
presence of God, we speak
concerning Christ.

CHAPTER III.

¹ Are we beginning
again to recommend our-
selves? or do we require,
as some, I Recommend-
atory Letters to you, or from
you?

² You are our LETTERS,
(written on our HEARTS,
known and being read by
All Men;

³ it being plainly de-
clared that you are a Let-
ter of Christ & delivered by
us, * and written not with
ink, but with the Spirit of
the living God, & not on
Stone-tablets, but & on

* VATICAN MANUSCRIPT.—17. of the—omit.
and written.

1. of recommendation—omit. 3.

+ 14. An allusion to the custom of the victorious generals, who, in their triumphal pro-
cessions, carried some of their relations with them in their chariot. The streets through
which the processions passed were strewed with flowers, and as Ptocharch tells us, the streets
were full of incense. † 17. or *sophisticating* the word of God; referring to the practice
of vintners, who adulterate their wines. Dr. Bentley paraphrases it thus,—“which *adulterate*
and *negotiate* the word of God for their own lucre and advantage.”

† 15. 1 Cor. i. 18. † 15. 2 Cor. iv. 3. † 16. Luke ii. 34; John ix. 39; 1 Pet. ii. 7, 8
† 16. 1 Cor. xv. 10; 2 Cor. iii. 5, 6. † 17. 2 Cor. iv. 2; xi. 13; 2 Pet. ii. 3. † 17. 2 Cor.
i. 12; iv. 2. † 1. 2 Cor. v. 12; x. 8, 12; xii. 11. † 1. Acts xviii. 27. † 3.
1 Cor. ix. 2. † 3. 1 Cor. iii. 5. † 3. Exod. xxiv. 12; xxxiv. 1. † 3. Psa. xl
5; Jer. xxi. 33; Ezek. xi. 19; xxxvi. 26; Heb. viii. 10.

πλαξι λιθιναις, αλλα εν πλαξι καρδιας σαρκιναις.
tablets of stone, but on tablets of hearts fleshly.
⁴ Πεισθησιν δε τοιαυτην εχομεν δια του Χριστου
Confidence but such we have through the Anointed
 του προς τον Θεον· ⁵ ουχ οτι ικανοι εσμεν αφ'
towards the God, not because sufficient we are from
 εαυτων, λογισασθαι τι, ως εξ εαυτων, αλλα
ourselves, to reckon anything, as from ourselves, but
 η ικανοτης ημων εκ του Θεου· ⁶ ος και ικανωσεν
the sufficiency of us from of the God; who also qualified
 ημας διακονους καινης διαθηκης, ου γραμματος,
us servants of a new covenant, not of letter,
 αλλα πνευματος· το γαρ γραμμα αποκτεινει,
but of spirit; the for letter kills,
 το δε πνευμα ζωοποιει. ⁷ Ει δε η δια- νια του
the but spirit given life. If but the service of the
 θανατου εν γραμμασιν, εντετυπωμενη * [εν]
death in letters, having been engraved (in)
 λιθοις, εγεννηθη εν δοξη, ωστε μη δυνασθαι
stones, was made in glory, so that not to be able
 ατεινισαι τους υιους Ισραηλ εις το προσωπον
to look steadily the sons of Israel into the face
 Μωυσεως, δια την δοξαν του προσωπου αυτου,
of Moses, on account of the glory of the face of him,
 την καταργουμενην· ⁸ π. ουχι μαλλον η δια-
that passing away; how not rather the ser-
 κωνια του πνευματος εωτ. ι εν δοξη; ⁹ Ει γαρ η
vice of the spirit shall be in glory? If for the
 διακονια της κατακρισεως, δοξα· πολλη μαλλον
service of the condemnation glory; much more
 περισσευει η διακονια της δικαιοσυνης εν δοξη.
abounds the service of the righteousness in glory.
¹⁰ Και γαρ ου δεδοξασται το δεδοξασμενον εν
Even for not has been glorified that having been glorified in
 τούτω τω· ει, ενεκεν της υπερβαλλουσας
this the respect on account of the surpassing
 δοξης. ¹¹ Ει γα το καταργουμενον, δια
glory. If for that is being annulled, through
 δοξης· πολλη μαλλον το μενον, εν δοξη.
glory, by much more that remaining, in glory.
¹² Εχοντες ουν νοιαυτην ελπιδα, πολλη παρ-
Having therefore such a hope, much free-
 ρησια χ. ωνεθα· ¹³ και ου, καθαπερ Μωυσεως
dom we use; and not, as Moses
 επιθει καλυμμα επι το προσωπον εαυτου, προς
placed a veil on the face of himself, for
 το μη ατεινισαι τους υιους Ισραηλ εις το τελος
the not to gaze intently the sons of Israel to the end
 του καταργουμενου. ¹⁴ ('Αλλ' επωρωθη τα
of that passing away. (But were blinded the

fleshly Tablets of the Heart.
 4 And such Confidence towards GOD we have through the ANOINTED;
 5 not That we are qualified of ourselves to reason any thing as from our selves, but our QUALIFICATION is from GOD;
 6 who also qualified us to be † Servants of a New Covenant; not † of the Letter, but of the Spirit; for † the LETTER kills, † but the SPIRIT makes alive.
 7 Now, if † the DISPENSATION of DEATH, † engraved in Letters on Stones, was attended with Glory, † so that the sons of Israel were unable to look steadily into the FACE of Moses, because of THE BRIGHTNESS of his COUNTENANCE;—which [dispensation] is PASSING AWAY;—
 8 how, rather, shall not the † DISPENSATION of the SPIRIT be attended with Glory?
 9 For if the MINISTRY of CONDEMNATION be Glory, much more does the MINISTRY of RIGHTEOUSNESS abound in Glory.
 10 For even that having been glorified has not been glorified in this respect, on account of the SURPASSING Glory.
 11 For if THAT is BEING ANNULLED through Glory, far superior is THIS REMAINING in Glory.
 12 Having therefore such a Persuasion, † we exercise much Confidence; 13 and are not like MOSES, † who put a Veil over his FACE, for the sons of Israel not to GAZE INTENTLY to † the END of THAT BEING ABOLISHED.

* VATICAN MANUSCRIPT.—7. In—omit.

15. John xv. 5; 2 Cor. II. 16. 15. 1 Cor. xv. 10; Phil. II. 10. 6; 2 Cor. v. 18; Eph. III. 7; Col. I. 25, 29; 1 Tim. I. 11, 12; 2 Tim. I. 11. 81; Matt. xxiv. 28; Heb. viii. 6, 8. 16. Rom. II. 27, 29; vii. 6. 20; iv. 15; vii. 9—11; Gal. III. 10. 17. Exod. xxxiv. 1, 28; Deut. x. 1. 17. Exod. xxxiv. 20, 30, 35. 18. 5. 19. Rom. I. 17; fil. 21. 12. 2 Cor. vii. 4; Eph. vi. 10. 18. Gal. xiv. 33, 35. 13. Rom. x. 4; Gal. iii. 23. 18. Gal. xiv. 33, 35. 13. Rom. x. 4; Gal. iii. 23.

νοήματα αὐτῶν· ἀχρι γὰρ τῆς σημερον το αὐτο
minds of them, till for the to-day the same
 καλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιας διαθη-
veil on the reading of the old covenant,
 ρης, μὲναι, μὴ ἀνακαλυπτομενον, ὅτι ἐν Χριστῷ
remains, not being discovered, because by Anointed
 καταργεῖται· ¹⁵ ἀλλ' ἕως σημερον, ἡνικα ἀνα-
it is taken away, but till to-day, when is
 γινωσκεται· Μωυσης, καλυμμα ἐπὶ τὴν καρδιαν
read Moses, a veil on the heart
 αὐτῶν κεῖται. ¹⁶ Ἦνικα δ' ἀν ἐπιστρέψῃ πρὸς
of them lies. When but it may turn to
 κυριον, περιαιρεῖται το καλυμμα. ¹⁷ Ὁ δὲ κυριος
Lord, is taken from around the veil. The but Lord
 το πνευμα εστιν· οὐ δὲ το πνευ· ἡ κυριον
the spirit is; where and the spirit of Lord
 * [ἐκεῖ] ἐλευθερία. ¹⁸ Ἡμεῖς δὲ πάντες ἀνα-
[there] freedom.) We but all having
 κεκαλυμμενῳ προσώπῳ τὴν δόξαν κυριου κατο-
been unveiled in a face the glory of Lord behold-
 π. ριζόμενοι, τὴν αὐτὴν εἰκὼνα μεταμορφουμεθα
ing as in a mirror, the same image we are transformed
 ἀπο δόξης εἰς δόξαν, καθάπερ ἀπο κυριου πνευ-
from glory to glory, even as from Lord of
 ματος ΚΕΦ. Δ'. ¹ Διὰ τοῦτο εχοντες τὴν
spirit. On account of this having the
 διακονίαν ταυτην, καθως ἐλεθθῆμεν, οὐκ ἐκκα-
service this, even as we received mercy, not we
 κουμεν· ² ἀλλ' ἀπειπόμεθα τὰ κρυπτα τῆς αἰσ-
shame; but we refused the secrets of the shame,
 χυνης, μὴ περιπατοῦντες ἐν πανουργίᾳ, μηδὲ
not walking in craftiness, nor
 δολοῦντες τὸν λόγον τοῦ θεοῦ, ἀλλὰ τὴ φανε-
falsifying the word of the God, but by the manifes-
 ρωσῇ τῆς ἀληθείας συνιστῶντες ἑαυτοὺς πρὸς
cation of the truth recommending ourselves to
 πᾶσαν συνειδησιν ἀνθρώπων, ἐνώπιον τοῦ θεοῦ.
every conscience of men, in presence of the God.
³ Εἰ δὲ καὶ ἐστὶ κεκαλυμμενον τὸ εὐαγγέλιον
It but even it is having been veiled the glad tidings
 ἡμῶν, ἐν τοῖς ἀπολλυμένοις ἐστὶ κεκαλυμμε-
of us, among those being destroyed it is having been
 νον· ⁴ ἐν οἷς ὁ θεὸς τοῦ αἰῶνος τοῦτου ἐτυφ-
veiled; in whom the God of the age this blinded
 λωσε τὰ νοήματα τῶν ἀπιστῶν, εἰς τὸ μὴ
the minds of the unbelieving ones, in order that not
 αὐγασαί· τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς
to see distinctly the edulgence of the glad tidings of the
 δόξης τοῦ Χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ θεοῦ.
glory of the Anointed one, who is an image of the God.

14 (But † their MINDS were obtuse; for to THIS DAY, the SAME Veil re-mains over the READING of the OLD Covenant; not discovering That it is taken away by Christ;

15 but, even to This day, when Moses is read a Veil lies on their HEART.

16 But † when it shall turn to the Lord, † the VEIL will be taken from around it.

17 And † the LORD is the SPIRIT; and where the SPIRIT of the Lord is, there is Freedom.)

18 But for all beholding † the GLORY of the Lord in a Face Unveiled, we are transformed into the SAME Likeness, from GLORY to GLORY, as from the Lord, the Spirit.

CHAPTER IV.

1 Therefore, having † this MINISTRY, even as we received Mercy, we faint not;

2 but have repudiated the SECRET things of SHAME; not walking in Craftiness, † nor falsifying the WORD of GOD; but, by the EXHIBITION of the TRUTH, † approving our-selves to Every Human Conscience in the sight of GOD.

3 (But if, indeed, our GLAD TIDINGS be veiled, † they have been veiled to THOSE who are PERISH-ING;

4 to those UNBELIEVERS, whose MINDS the GOD of this AGE blinded, in order that they might not see clearly the EFFULGENCE of the GLAD TIDINGS of the GLORY of the ANOINTED one, † who is the Likeness of GOD.)

* VATICAN MANUSCRIPT.—17. there—omit.

† 14. Isa. vi. 10; Matt. xiii. 11, 14; John xii. 40; Acts xxviii. 26; Rom. xi. 7, 8, 25; 2 Cor. iv. 4. † 10. Exod. xxxiv. 34; Rom. xi. 25, 26. † 10. Isa. xlv. 7. † 17. 1 Cor. xv. 45. † 18. 2 Cor. iv. 4, 6; 1 Tim. i. 11. † 18. Rom. viii. 20; 1 Cor. x. 40; Col. iii. 10. † 1. 2 Cor. iii. 10. † 3. 2 Cor. ii. 17; 1 Thess. ii. 8, 5. † 4. 2 Cor. v. 31; vi. 4. † 1. 1 Cor. i. 18; 2 Cor. ii. 15. † Thess. ii. 10. † 4. John i. 18; xii. 45; xiv. 9; Phil. ii. 6; Col. i. 15; Heb. i. 3.

⁵ Οὐ γὰρ ἑαυτοὺς κηρύσσομεν, ἀλλὰ Χριστὸν
Not for ourselves we proclaim, but Anointed
Ἰησοῦν κυρίον· ἑαυτοὺς δὲ, δούλους ὑμῶν διὰ
Jesus a Lord; ourselves and, slaves of you through
Ἰησοῦν. ⁶ Ὅτι ὁ θεὸς ὁ εἰπὼν ἐκ σκυτῶς
Jesus. Because the God that commanding out of darkness
φῶς λαμβάνει, ὅς ἐλαύψεν ἐν ταῖς καρδίαις ἡμῶν,
light to shine, who alone in the hearts of us,
πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ θεοῦ
for illumination of the knowledge of the glory of the God
ἐν προσώπῳ * [Ἰησοῦ] Χριστοῦ. ⁷ Ἐχόμεν δὲ
in face [of Jesus] Anointed. We have but
τὸν θησαυρὸν τούτων ἐν ὀστέσιν ἀκίνητον,
the treasure this in earthen vessels,
ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ἡ τοῦ θεοῦ,
so that the superabounding of the power may be of the God,
καὶ μὴ ἐξ ἡμῶν. ⁸ ἐν παντί θλαβόμενοι, ἀλλ' οὐ
and not out of us; in every way being afflicted, but not
στενοχωρούμενοι· ἀπορούμεν ἡ, ἀλλ' οὐκ ἐξα-
being straitened; being, perse., but not being
πορούμενοι. ⁹ διωκόμενοι, ἀλλ' οὐ ἐγκαταλεί-
in despair; being persecuted, but not being forsaken;
πομενοί· καταβαλλόμενοι, ἀλλ' οὐκ ἀπολλυμέ-
being cast down; but not being des-
τρούμεν. ¹⁰ πάντοτε τὴν νεκρώσιν τοῦ Ἰησοῦ ἐν τῷ
troied; always the putting to death of the Jesus in the
σώματι περιφέροντες ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ
body bear, so that, that also the life of the Jesus
ἐν τῷ σώματι ἡμῶν φανερωθῇ. ¹¹ Αἰε γὰρ
in the body of a may be manifested. Always for
ἡμεῖς οἱ ζῶντες, εἰς θάνατον παραδιδόμεθα διὰ
we the living, to death are delivered because of
Ἰησοῦ, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν
Jesus, that also the life of the Jesus may be manifested in
τῇ θνητῇ σαρκὶ ἡμῶν. ¹² Ὅστε ὁ θάνατος ἐν
the mortal flesh of us. So that the death in
ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν. ¹³ Ἐχόντες
us works, the but life in you. Having
δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ
but the same spirit of the faith, according to that
γεγραμμένον· Ἐπιστεύσα, διὸ ἐλάλησα· καὶ
having been written; I believed, therefore I spoke; also
ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν. ¹⁴ εἰδόν-
we believe, therefore and we speak; know-
τες, ὅτι ὁ ἐγείρας τὸν * [κυρίον] Ἰησοῦν, καὶ
ing, that the one raising up the [Lord] Jesus, also
ἡμᾶς διὰ Ἰησοῦ ἐγείρει, καὶ παραστήσει σὺν
us through Jesus will raise up, and will present with
ὑμῖν. ¹⁵ Τα γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις
you. The for all things on account of you, that the favor

⁵ For we do not pro-
claim Ourselves, but the
Anointed Jesus, as Lord;
and ourselves; your Bond-
servants on account of
Jesus.

⁶ Because THAT GOD
who COMMANDED the
LIGHT to shine out of
Darkness, and shone into our
HEARTS for illuminating
with the KNOWLEDGE of
the GLORY of GOD in the
face of Jesus Christ.

⁷ But we have this
TREASURE in Earthen
Vessels, in order that
the EXCELLENCE of the
POWER may be of GOD,
and not from us;

⁸ Being afflicted in
every thing, but not dis-
tressed; being perplexed,
but not in despair;

⁹ Being persecuted, but
not deserted; being thrown
down, but not destroyed;

¹⁰ Always carrying
about in the BODY, the
dying state of JESUS,
that the LIFE of JESUS
may also be manifested
in our BODY.

¹¹ For we who are LIV-
ing are always delivered
up to Death on account
of Jesus; in order that the
LIFE of JESUS also may be
manifested in our MORTAL
Flesh;

¹² So that DEATH is
working in us, but LIFE is
you.

¹³ But having the
SAME Spirit of FAITH, ac-
cording to that HAVING
BEEN WRITTEN; "I be-
lieved, therefore I spoke;"
we also believe, and there-
fore we speak;

¹⁴ Knowing THAT He
who RAISED UP JESUS,
will also raise US up with
Jesus, and will present us
with you.

¹⁵ For ALL these things
are on your account, that the

* VATICAN MANUSCRIPT.—0. Jesus—omit.

14. LORD—omit.

14. WITH.

5. 1 Cor. i. 13, 23; x. 33.

15. 1 Cor. ix. 19; 2 Cor. i. 24.

16. Gen. i.

6. 2 Pet. i. 10.

7. 2 Cor. v. 1.

17. 1 Cor. ii. 6; 2 Cor. xii. 9.

18. 2 Cor.

ii. 5.

10. 1 Cor. xv. 31; 2 Cor. i. 8—9; Gal. vi. 17; Phil. iii. 10.

11. Rom. viii.

12. 2 Tim. ii. 11, 12; 1 Pet. iv. 13.

13. Rom. viii. 30.

14. Rom. i. 12; 2 Pet. i. 11.

15. 2 Cor. i. 10.

14. Rom. viii. 11; 1 Cor. vi. 14.

15. Col. i. 24; 2 Tim. ii. 12.

16. 2 Cor. i. 11; viii. 19; ix. 11, 12.

μουμέν ἀπο τοῦ κυρίου, ⁷ (διὰ πίστεως γὰρ
from house from the Lord, (by means of faith for

περιπατοῦμεν οὐ διὰ εἶδους.) ⁸ θαρρῶμεν
we are walking, not by means of sight, we are confident

δε, καὶ εὐδοκοῦμεν μᾶλλον ἐκδημησαί ἐκ τοῦ
but, also we are well-pleased rather to be from home out of the

σώματος, καὶ ἐνδημησαί πρὸς τὸν κύριον. ⁹ διό
body, and to be at home with the Lord, wherefore

καὶ φιλοτιμουμένα, εἴτε ἐνδημῶντες, εἴτε
also we are very ambitious, whether being at home, or

ἐκδημῶντες, εὐαρεστοί αὐτῷ εἶναι. ¹⁰ τοὺς
being from home, well-pleasing to him to be. The

γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ ἐμπροσ-
for all us to appear it is necessary before

θέν τοῦ βήματος τοῦ Χριστοῦ, ἵνα κομισθῇ
on the tribunal of the Anointed, that we may receive

ἕκαστος τὰ διὰ τοῦ σώματος, πρὸς ἃ ἐπι-
each one the things through the body, according to what was

ράξεν, εἴτε ἀγαθόν, εἴτε κακόν.
performed, whether good, or bad.

¹¹ Εἰδότες οὖν τοῦ φόβου τοῦ κυρίου, ἀνθρώ-
knowing therefore the fear of the Lord, men

πους πειθόμεν, θεῷ δὲ πεφανερωμένα ἐλπίζω
we persuade, to God but we have been manifested; I hope

δὲ καὶ ἐν ταῖς συνειδητέσιν ὑμῶν πεφανερῶσθαι.
and also in the consciences of you to have been manifested.

¹² Οὐ * [γὰρ] πάλιν ἑαυτοὺς συνιστάνομεν ὑμῖν,
Not * [for] again ourselves do we recommend to you.

ἀλλὰ ἀφορμὴν διδόντες ὑμῖν καυχήματος ὑπὲρ
but opportunity giving to you of boasting on

ἡμῶν, ἵνα ἐχῇτε πρὸς τοὺς ἐν προσώπῳ καυχῶ-
of us, that you may have for those in face boasting.

μένους, καὶ οὐ καρδίᾳ. ¹³ Εἴτε γὰρ ἐξεστημεν,
and so in heart. Even if for we be besides ourselves,

θεῷ, εἴτε σὺν ἡμῖν, ὅμιν. ¹⁴ Ἢ γὰρ ἡγα-
to God, and if we are of equal with, to you. The for love

πη τοῦ Χριστοῦ συνεχεῖ ἡμᾶς, ¹⁵ κρίναντας
of the Anointed constrains us, having judged

ταῦτο, ὅτι εἰ εἰς ὑπὲρ πάντων ἀπεθάνεν ἀρ-
this, that if one on behalf of all died, then

οἱ πάντες ἀπεθάνον· καὶ ὑπὲρ πάντων ἀπεθα-
every all died, and on behalf of all he died,

νεν, ἵνα οἱ ζῶντες μὴ χεῖ ἐαυτοῖς ζῶσιν, ἀλλὰ
but that the living no longer to themselves should live, but

τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἐγερθέντι.
to him on behalf of them having died and having been raised up.

home, away from the LORD;

7 (for † we are walking by Faith, not by Sight;)

8 but we are confident, and † well-pleased rather to be separated from the body, and to be at home with the LORD.

9 And therefore we are very ambitious, whether being at home, or being from home, to be acceptable to him.

10 † For we must ALL appear before the TRIBUNAL of the ANOINTED, so that each one may receive the THINGS through the BODY, according to what was performed, whether good or bad.

11 Knowing therefore the TERROR of the LORD, we are persuading Men; † but we have been manifested to God; and I hope we have been made manifest also in your consciences.

12 We are not † recommending Ourselves again to you, but are giving you an Opportunity of boasting on our behalf; that you may have something for THOSE who are BOASTING in Appearance, but not in Heart.

13 For even if we were besides ourselves, it was for God; and if we are of sound mind, it is for you.

14 For the LOVE of the ANOINTED one constrains us,

15 judging this, That if one died on behalf of all, then they ALL died; and † that he died on behalf of all, in order that the LIVING might no longer live for Themselves, but for HIM who DIED and rose again on their behalf.

* VATICAN MANUSCRIPT.—12. For omit.

† 7. Rom. viii. 24, 25; 2 Cor. iv. 18. † 8. Phil. i. 28. † 10. Rom. xiv. 10.
† 10. Rom. ii. 6; Gal. vi. 7; Eph. vi. 8; Col. iii. 24, 25; Rev. xviii. 12. † 11. Job xxxi.
† 12. Heb. x. 31; Jude 23. † 11. 2 Cor. iv. 2. † 12. 2 Cor. iii. 1. † 15. Rom.
v. 15. † 15. Rom. vi. 11, 12; xiv. 7, 8; 1 Cor. vi. 19; Gal. ii. 20; 1 Thess. v. 10; 1 Pet. iv. 2.

⁶ Ὅστε ἡμεῖς ἀπο τοῦ νῦν οὐδὲνα οἶδαμεν κατὰ
So that we from the now no one know according to
σαρκά· εἰ δὲ καὶ ἐγνώκαμεν κατὰ σάρκα
flesh; if and even we knew according to flesh
Χριστὸν, ἀλλὰ νῦν οὐκέτι γινώσκομεν. ¹⁷ ὁ ἁγ-
Anointed, but now no longer we know. So

τε εἰ τις ἐν Χριστῷ, καὶ νῦν κτίσις· τὰ ἀρχαία
that if any one in Anointed, new creation, the things old
παρῆλθεν, ἰδοὺ, γέγονε καινὰ ² [τὰ πάντα.]
passed away, lo, has become new [the all things.]

¹⁴ Τα δὲ πάντα ἐκ τοῦ θεοῦ, τοῦ καταλλαξάντος
The but all things out of the God, that one having reconciled
ἑαυτῷ διὰ * [Ἰησοῦ] Χριστοῦ, καὶ δόντος
us to himself through [Jesus] Anointed, and having given
ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς. ¹⁹ ὁ ἁγ-
us the service of the reconciliation. Namely

ὁ θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσων
the God was in Anointed a world reconciling

ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα
to himself, not reckoning to them the fault
αὐτῶν, καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς
of them, and having placed in us the word of the
καταλλαγῆς. ²⁰ Ὑπὲρ Χριστοῦ οὖν πρεσβεύ-
reconciliation. On behalf of Anointed therefore we are ambas-
μεν, ὥς τοῦ θεοῦ παρακαλουντος δι' ἡμῶν
sadors, as if the God beseeching through us;

δεόμεθα ὑπὲρ Χριστοῦ, καταλλαγήτε τῷ θεῷ.
we pray on behalf of Anointed, be you reconciled to the God.

²¹ Τὸν * [γὰρ] μὴ γνόντα ἁμαρτίαν, ὑπὲρ ἡμῶν
Him [for] not having known sin, on behalf of us

ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς γινώμεθα δικαιο-
sin was made, that we might become righteous

σύνη θεοῦ ἐν αὐτῷ. ΚΕΦ. 6. ¹ Συνε-
unes of God in him. We sin,

γουντες δὲ καὶ παρακαλοῦμεν, μὴ εἰς κενὸν
together but also we exhort, not in vain

τὴν χάριν τοῦ θεοῦ δεξασθαι ὑμᾶς. ² (λέγει
the favor of the God to receive you; (he says,

γὰρ· Καίρῳ δεκτῷ ἐπήκουσα σου καὶ ἐν ἡμέρᾳ
for, In a season acceptable I listened to thee and in a day

σωτηρίας ἐβοήθησα σοί. Ἰδοὺ, νῦν καὶ ρῆς ευ-
of salvation I helped thee. Lo, now a season well-

16 So that for, from this time, respect † No one on account of flesh; and even if we esteemed Christ on account of flesh, yet now we no longer thus regard him.

17 For, if any one be in Christ, he is † a New Creation; † the OLD things have passed away; behold! they have become new.

18 But ALL things are from THAT God † who has RECONCILED us to himself through Jesus Christ, and has given to us the MINISTRY of the RECONCILIATION;

19 namely, That † God was by Christ reconciling the World to himself, not counting to them their OFFENCES; and has deposited with us the WORD of the RECONCILIATION.

20 On behalf of Christ, therefore, we are † ambas-sadors; as if God were in-vening through us, we en-treat, on behalf of Christ,—he you reconciled to God!

21 For † him who KNEW no Sin, he made † a sin-offering on our behalf, that we might become God's Righteousness in him.

CHAPTER VI.

1 And being also sin-laborers, we exhort you not to receive the FAVOR of God in vain;

2 (for he says, † "In a Season acceptable, I listened to thee, and in a Day of Salvation I assisted thee." Behold! now is a

* VATICAN MANUSCRIPT.—17. all things—omit. omit.

18. Jesus—omit.

21. For—

† 10. or fleshly descent. See Rom. xi. 14, where Paul styles his countrymen his *flesh*. Since Christ had died on behalf of all, the salvation of both Jew and Gentile were alike precious.

† 21. There are many passages in the Old Testament; where *amarta sin*, signifies a *sin-offering*. Hosea iv. 8, "They [the priests] eat up the sin [sin-offering] of my people." In the New Testament, likewise, the word *sin* has the same signification. Heb. ix. 20, 28; xiii. 11.—*Macknight*.

1 16. Gal. v. 6.

† 17. Gal. vi. 15.

† 17. Eph. ii. 15;

Rev. xii. 5.

† 18. Rom.

v. 10; Eph. ii. 10; Col. i. 20.

† 19. Rom. iii. 24, 25.

† 20. Eph. vi. 20.

† 21.

† 21. Rom. i. 17; v. 19; x. 3.

† 21. 1st. xiii. 3.

προσδεκτος, ιδου, νυν ἡμερα σωτηριας.)
 accepted, lo, now a day of salvation.)
 'Μηδεμιαν εν μηδενι δικοντες προσκοπην, ινα
 No one in any thing giving offence, so that
 μη μωμηθη ἡ διακονια· ⁴ αλλ' εν παντι
 not may be blamed the service; but in every thing
 συνισταντες εαυτους ως θεου διακονοι, εν ὑπα-
 establishing ourselves as of God servants, in pa-
 μονη πολλη εν θλίψεσι, εν αναγκαις, εν στε-
 tience much in afflictions in necessities, in dis-
 νοχωριας, ⁵ εν πληγαίς, εν φυλακαίς, εν ακα-
 tresses, in stripes, in prisons, in tu-
 ταστασ.αίς, εν κοποις, εν αγρυπναις, εν
 mulls, in labor, in watchings, in
 νηστειαίς· ⁶ εν ἀγνοτητι, εν γνωσει, εν μακρο-
 fasting, in purity, in knowledge, in long-suf-
 ομια, εν χρηστωτητι, εν πνευματι ἁγιῳ, εν
 fering, in kindness, in spirit holy, in
 ἀγαπῃ ἀνυποκριτῳ, ⁷ εν λογῳ ἀληθείας, εν
 love unfeigned, in a word truth, in
 δυναμει· θεου· δια των ὀπλων της δικαιοσυνης
 power of God; through the arms of the righteousness
 των δεξιων και ἀριστερων, ⁸ δια δόξης και ατι-
 of the rights and offests, through glory and dis-
 μίας, δια δυσφημίας και ευφημίας· ὡς πλανοι
 grace, through bad fame and good fame; as deceivers
 και ἀληθεῖς· ⁹ ὡς ἀγνοουμενοι, και ἐπιγινωσκο-
 and true; as being ignorant, and being duly appre-
 μενοι· ὡς ἀπονησκοντες, και ιδου ζῶμεν· ὡς
 ciated; as dying, and lo we live; as
 παιδευομενοι, και μη θανατουμενοι· ¹⁰ ὡς λυπου-
 being corrected, and not put to death; as being
 μενοι, αει δε χαιροντες· ὡς πτωχοι, πολλους
 grieved, always but rejoicing; as poor, many
 δε πλουτιζοντες· ὡς μηδεν εχοντες, και παντα
 but making rich; as nothing having, and all things
 κατεχοντες. ¹¹ Το στομα ἡμων ἀνεῳγε προς
 possessing. The mouth of us has been opened to
 ὑμας, Κορινθιοι, ἡ καρδια ἡμων πεπλευται.
 you, O Corinthians, the heart of us has been enlarged.
¹² Ου στενοχωρεῖσθε εν ἡμιν· στενοχωρεῖσθε δε
 Not you are straitened in us; you are straitened but
 εν τοις σπαγγνοῖς ὑμων. ¹³ Την δε αὐτην αντι-
 in the bowels of you. The but same recom-
 μισθίαν, (ὡς τέκνοις λεγω,) πλατυνθητε και
 pence, (as to children I speak,) be enlarged also
 ὑμεῖς.
 you.
¹⁴ Μη γινεσθε ἑτεροζυγουντες ἀπιστοις· τίς
 Not be you unequally yoking with unbelievers; what
 γὰρ μετοχη δικαιοσυνη και ἀνομία; τίς δε
 for participation righteousness and lawlessness? what and

well-accepted Season; behold now is a Day of Sa-
 vation!)

⁸ ¶ Giving No Offence in any thing, that the MINISTRATION may not be blamed;

⁴ but in everything establishing ourselves as God's Servants, by much patient endurance in Afflictions, in Necessities, in Distresses;

⁵ ¶ in Stripes, in Prisons, in Tumults; in Labors, in Watchings, in Fastings;

⁶ by Purity, by Knowledge, by Forbearance; by Kindness, by a holy Spirit, by Love undissembled,

⁷ ¶ by the Word of Truth, by the Power of God; ¶ through those ARMS of Righteousness, on the right hand and Left;

⁸ through Glory and Disgrace; through Bad fame and Good fame; as Deceivers, and yet true;

⁹ ¶ as being ignorant, yet being duly appreciated; as dying, yet behold! we live; as chastised, yet not put to death;

¹⁰ as grieving, but always rejoicing; as poor, but enriching many; as having Nothing, yet possessing All things.

¹¹ Our MOUTH is opened toward you, O Corinthians! our HEART has been enlarged.

¹² You are not straitened in us, ¶ but you are contracted in your own TENDER AFFECTIONS.

¹³ But as a repayment for the SAME, (¶ I speak as to Children,) be you also enlarged.

¹⁴ ¶ Be not unequally yoked with Unbelievers; for ¶ What Participation has Righteousness with Iniquity? * or what Com-

* VATICAN MANUSCRIPT.—14. or what.

1. 3. 1 Cor. x. 32. 1. 4. 1 Cor. iv. 1. 1. 5. 2 Cor. xi. 23. 1. 7. 2 Cor. iv. 2.
 2. 7. 2 Cor. x. 4; Eph. vi. 11, 13; 2 Tim. iv. 7. 1. 9. 2 Cor. xi. 6. 1. 9. 1 Cor. iv. 9;
 3. 2 Cor. i. 9; iv. 10, 11. 1. 12. 2 Cor. xii. 15. 1. 13. 1 Cor. iv. 14. 1. 14. Lev. xix.
 1. 10. 1 Cor. v. 0; vii. 30. 1. 14. 1 Kings xviii. 21 1 Cor. x. 1. Eph. v. 7, 11.

κοινωνία φωτι προς σκοτος; ¹⁵ Τις δε συμφωνη-
fellowship light with darkness? What and agreement
σις Χριστῷ προς Βελιάρ; ἢ τις μερίς πιστῶ
of an Anointed with Beliar? or what portion to a believer
μετα ἀπιστῶν; ¹⁶ Τις δε συγκαταθεσις ναφ θεῷ
with an unbeliever? what and connection a temple of God
μετα ἰδωλῶν; Ὅτις γὰρ ναὸς θεοῦ ἐστε ζων-
with idols? You for a temple of God are living,
τος· καθὼς εἶπεν ὁ θεός· Ὅτι ἐνοικήσω ἐν
as said the God; That I will indwell among
αὐτοῖς, καὶ ἐμπεριπατήσω· καὶ ἐσομαι αὐτῶν
them, and will walk about in; and I will be to them
θεός, καὶ αὐτοὶ ἐσονται μοι λαός. ¹⁷ Διὸ ἐξέλ-
a God, and they shall be to me a people. Wherefore come
θετε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε, λέγει
you out from midst of them and be you separated, says
κύριος, καὶ ἀκαθάρτου μη ἀπτεσθε· καγὼ εἰσδε-
Lord, and of an unclean thing not touch you; and I will re-
ξῆμαι ὑμᾶς, ¹⁸ καὶ ἐσομαι ὑμῖν εἰς πατέρα, καὶ
ceive you, and I will be to you for a father, and
ὑμεῖς ἐσσεσθε μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει
you shall be to me for sons and daughters, says
κύριον παντοκράτωρ. ΚΕΦ. Σ'. 7. ¹ Ταῦτα
Lord Almighty. These
οὖν ἔχοντες τὰς ἐπαγγελίας, ἀγαπητοί, καθα-
therefore having the promises, beloved ones, let us
ρίσωμεν ἑαυτοὺς ἀπο παντός μολυσμοῦ σαρκος
cleanse ourselves from all pollution of flesh
καὶ πνεύματος, ἐπιτελοῦντες ἁγίωσιν ἐν
and spirit, perfecting holiness in
φοβῷ θεοῦ. ² Χωρῆσατε ἡμᾶς· οὐδενὰ ἡδίκη-
fear of God. Receive you us; no one we in-
σαμην, οὐδενὰ ἐφθειραμεν, οὐδενὰ ἐπλεονεκτή-
jured, no one we corrupted, no one we defrauded.
σαμεν. ³ Οὐ προς κατακρισιν λέγω· προεῖρηκα
Not for condemnation I speak; before I said
γὰρ, ὅτι ἐν ταῖς καρδίαις ἡμῶν ἐστε εἰς τὸ
for, that in the hearts of us you are in order that
συναποθάνειν καὶ συζῆν. ⁴ Πολλὴ μοι παρρη-
to die together and to live together. Much with me boldness
σία προς ὑμᾶς, πολλὴ μοι καυχῆσις ὑπὲρ ὑμῶν·
towards you, much with me boasting on behalf of you,
πεπληρωμαι τῇ παρακλησει, ὑπερπερισσεύομαι
I have been filled with the consolation, I am overflowing
τῇ χαρᾷ ἐπὶ πάσῃ τῇ θλίψει ἡμῶν. ⁵ Καὶ γὰρ
with the joy in all the affliction of us. Indeed for

Communion has Light with
Darkness?

15 and What Accord-
ance has Christ with † Beliar?
or What Portion has a Believer
with an Unbeliever?

16 And What Connec-
tion has God's Temple
with Idols? † for "we are
a Temple of the living
God; as God said, † "I
will dwell among them;
"and walk among them;
"and I will be Their God,
"and thou shalt be to Me
a People."

17 Wherefore, † "depart
from the Midst of them,
"and be separated," says
the Lord, "and touch not
the impure; and I will
"receive you,

18 † "and I will be to
"you for a Father, and
"you shall be to Me for
"Sons and Daughters, says
"the Lord Almighty."

CHAPTER VII.

1 Having, therefore,
† These PROMISES, Be-
loved, let us purify our-
selves from all Pollution
of Flesh and Spirit, per-
fecting Holiness in the
Fear of God.

2 Receive us; † we have
injured No one; we have
corrupted No one; we
have defrauded No one.

3 I speak not for Con-
demnation; † for I pre-
viously said, That it is in
our HEARTS to DIE TO-
GETHER, and to live to-
gether.

4 † Great is my Confi-
dence in regard to you;
† great is My Boasting on
your behalf; † I have been
filled with CONSOLATION;
I am overflowing with JOY
in ALL our AFFLICTION.

* VATICAN MANUSCRIPT.—16. we are.

† 18. So it is in the Vatican, and the majority of MSS., and in many early ecclesiastical
writers. *Beliar* is from the Syriac, literally signifying that which *profits not, but injures*,
and is rendered in the Peschito-Syriac, by the word *Satan*.

† 10. 1 Cor. iii. 16; vi. 19; Eph. ii. 21, 22; Heb. iii. 6.
xvii. 12; Jer. xxi. 33; Ezek. xxvii. 28; Zech. viii. 8. † 17. Isa. lvi. 11. † 18. Jer.
xxxi. 1, 9. † 1. 1 John iii. 3. † 2. Acts xx. 31; 2 Cor. xii. 17. † 3. 2 Cor. v.
11, 12. † 4. 2 Cor. iii. 12. † 4. 1 Cor. i. 4; 2 Cor. i. 11. † 4. Phil. ii. 17; Col. i. 24

ελθοντων ἡμῶν εἰς Μακεδονίαν, οὐδεμίαν ἐσχη-
having come of us into Macedonia, not had
κεν ἀνεσθῆναι ἢ παρὲς ἡμῶν, ἀλλ' ἐν παντί θλιβο-
rest the flesh of us, but in everything being dis-
μένοι· ἐξωθεν μάχαι, ἐσωθεν φόβοι. ⁶ Ἀλλ',
treated, without fights, within fears. But
ὁ παρακαλῶν τοὺς ταπεινοὺς, παρεκέλεσεν ἡμᾶς
the one comforting the lowly ones, comforted us
ὁ θεὸς ἐν τῇ παρουσίᾳ Τιτου· ⁷ οὐ μόνον δὲ ἐν
the God by the presence of Titus; not only and by
τῇ παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ ἐν τῇ παρακλήσει
the presence of him, but also by the comfort
ἣν παρεκλήθητ' ἐφ' ὑμῖν, ἀναγγέλλων ἡμῖν
with which he was comforted over you, announcing to us
τὴν ὑμῶν ἐπιποθέσιν, τὸν ὑμῶν ὀδυρμον, τὸν
the of you earnest desire, the of you lamentation, the
ὑμῶν ζῆλον ὑπὲρ ἐμοῦ· ὥστε με μᾶλλον
of you zeal on behalf of me; so that me more
χαρηναί. ⁸ Ὅτι εἰ καὶ ἐλυπησα ὑμᾶς ἐν τῇ
have had rejoiced. Because if even I grieved you by the
ἐπιστολῇ, οὐ μεταμελομαι, εἰ καὶ μετεμελομην·
letter, not I do repent, if indeed I did repent,
βλέπω γὰρ ὅτι ἡ ἐπιστολὴ ἐκείνη, εἰ καὶ πρὸς
I see for that the letter that, it even for
ὑμᾶς, ἐλυπησεν ὑμᾶς. ⁹ Νῦν χαίρω, οὐχ ὅτι
an hour, I grieved you. Now I rejoice, not because
ἐλυπηθῆτε, ἀλλ' ὅτι ἐλυπηθῆτε εἰς μετάνοιαν·
you were grieved, but because you were grieved in order to reformation;
ἐλυπηθῆτε γὰρ κατὰ θεόν, ἵνα ἐν μηδενί
you were grieved for according to God, so that in nothing
ζημιωθῆτε ἐξ ἡμῶν. ¹⁰ Ἡ γὰρ κατὰ θεόν
you might suffer loss from us. The for according to God
λυπὴ μετάνοιαν εἰς σωτηρίαν ἀμεταμελητόν
sorrow reformation for salvation not to be repented of
κατεργάζεται· ἡ δὲ τοῦ κόσμου λυπὴ θάνατον
works out; the but of the world sorrow death
κατεργάζεται. ¹¹ Ἰδὼν γὰρ αὐτοὺς τοῦτο τὸ
works out. Lo for same this/that thing
κατὰ θεόν λυπηθῆναι * [ὑμᾶς,] πόσῃν κατεί-
according to God to have been grieved [you,] how much it
γάσασθαι ὑμῖν σπουδῇ· ἀλλὰ ἀπολογίαν, ἀλλὰ
worked in you diligence; but a defence, but
ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιποθέσιν,
indignation, but fear, but earnest desire,
ἀλλὰ ζῆλον, ἀλλ' ἐκδικήσιν· ἐν παντί συνεσ-
but zeal, but punishment; in every thing you
τήσατε ἑαυτοὺς ἀγνοῦς εἶναι * [ἐν] τῇ πρᾶ-
prived yourselves pure to be [in] the mat-
ματι. ¹² Ἀρα εἰ καὶ γράψα ὑμῖν οὐχ εἰνεκεν
ter. Therefore if indeed I wrote to you not on account
τοῦ ἀδικησαντος, οὐδὲ εἰνεκεν τοῦ ἀδικηθέν-
of the one having been wronged, nor on account of the one having done

5 For, indeed, † we hav-
ing come into Macedonia,
our FLESH had NO Rest,
but † we were distressed
in every way;—outwardly
Fightings; inwardly Fears.

6 But that † God who
COMFORTS the DISCON-
FOLATE, comforted us † by
the PRESENCE of † us;

7 and not only by HIS
PRESENCE, but also by the
COMFORT with which he
was comforted on your ac-
count, narrating to us
your earnest desire, your
lamentation, your Zeal
on my behalf; so that I
greatly rejoiced.

8 Because if even I
grieved you by the LET-
TER, I do not * repent;
and if even I did repent,
I see That that LETTER
grieved you but for a short
time.

9 I now rejoice, not Be-
cause you were grieved,
but Because you were
grieved in order to Reform-
ation; for you were
grieved according to God,
so that you might suffer
loss from us in nothing.

10 † For the sorrow ac-
cording to God produces
Reformation for Salvation,
not to be repented of;
† but the sorrow of the
WORLD produces Death.

11 For behold this very
thing,—to be GRIEVED
according to God,—How
much Earnestness it pro-
duced in you! what an
Apology! what Indigna-
tion! what Fear! what
Earnest desire! what
Zeal! what a Punishment!
In everything you proved
yourselves to be pure in
this MATTER.

12 If therefore, indeed,
I wrote to you, it was not
on HIS account WHO suf-
fered the WRONG, * nor
indeed on HIS account
WHO did the WRONG, † but

* VARIAN MANUSCRIPT.—8. repent; and † even I did repent, I see That.

—omit. 11. in—omit.

12. nor indeed on HIS account.

1 B. 2 Cor. II. 12.

1 B. 2 Sam. xii. 13; Matt. xvi. 75.

1 B. 2 Cor. IV. 8.

1 B. 2 Cor. I. 4.

10. Prov. xvii. 22.

1 B. See 2 Cor. 13

12. 2 Cor. II. 4

της· ἀλλ' εἵνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν
 wrong; but on account of the to have been manifested the diligence
 ἡμῶν τὴν ὑπὲρ ὑμῶν πρὸς ὑμᾶς, ἐνωπιῶν τοῦ
 of us that on behalf of you toward you, in the face of the
 Θεοῦ. ¹³ Διὰ τοῦτο παρακεκλημέθα ἐπὶ τὴν παρα-
 God. On account of this we so fortified the com-
 κλησεί ὑμῶν· περισσότερος δὲ μάλλον ἐχαρη-
 fort of you; more abundantly and rather we re-
 μέν ἐπὶ τῇ χαρᾷ Τιτοῦ, ὅτι ἀναπεπνυται τὸ
 joiced in the joy of Titus, because has been refreshed the
 πνεῦμα αὐτοῦ ἀπο πάντων ὑμῶν· ¹⁴ ὅτι εἰ τι
 spirit of him from all of you; because if anything
 αὐτῷ ὑπὲρ ὑμῶν κεκαυχῆμαι, οὐ κατησχυνθῆναι
 to him on behalf of you I have boasted, not I was ashamed;
 ἀλλ' ὡς πάντα ἐν ἀληθείᾳ ἐλάλησάμεν ὑμῖν.
 but as all things in truth we spoke to you,
 οὕτω καὶ ἡ καυχῆσις ἡμῶν ἢ ἐπὶ Τιτοῦ, ἀληθεῖα
 so also the boasting of us that to Titus, truth
 ἐγενήθη· ¹⁵ καὶ τὰ σπλάγχνα αὐτοῦ περισσो-
 became; and the bowels of him more abun-
 τέρως εἰς ὑμᾶς ἐστίν. ἀμνηστικόμενον τὴν
 dantly for you is, remembering the
 πάντων ὑμῶν ὑπακοήν, ὡς φόβου καὶ τρέ-
 of all of you obediences, as with fear and trem-
 μον ἐδεξασθε αὐτόν. ¹⁶ Χαίρω, ὅτι ἐν παντί
 bing you received him. I rejoice, that in every thing
 θαρῶ ἐν ὑμῖν.
 I have confidence in you.

ΚΕΦ. η'. 8.

¹ Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν χάριν
 We make known but to you, Brethren, the favor
 τοῦ Θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς
 of the God that having been given by the congregations of the
 Μακεδονίας· ² ὅτι ἐν πολλῇ δοκιμῇ θλίψεως ἡ
 Macedonia; that in much trial of affliction the
 περισσεία τῆς χάρας αὐτῶν, καὶ ἡ κατὰ βα-
 abundance of the joy of them, and the in deep
 ρύους πτωχεῖα αὐτῶν, ἐπερίσσειεν εἰς τὸν
 poverty of them, abounded to the
 πλοῦτον τῆς ἀπλοῦτος αὐτῶν· ³ ὅτι κατὰ
 wealth of the liberality of them; because according to
 ἑνᾶν (μαρτυρῶ) καὶ ὑπερδυναμὶν αὐθαιρετοί,
 power (I testify) and beyond power of their own accord,
⁴ μετὰ πολλῆς παρακλήσεως δέουμένοι ἡμῶν τὴν
 with much earnest entreaty making of us the
 χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς
 favor even the participation of the service of that for
 τοὺς ἁγίους. ⁵ Καὶ οὐ καθὼς ᾔλπισαμεν, ἀλλ'
 the saints. And not as we expected, but

in order that THAT DILIG-
 GENCE of ours which we
 have on your behalf might
 be MANIFESTED toward
 you in the presence of
 God.

¹³ On this account * we
 were comforted; and in
 our COMFORT, we rejoiced
 more abundantly at the
 joy of Titus, because his
 SPIRIT * was refreshed by
 you all.

¹⁴ Because if I have
 boasted in any thing to
 Him on your behalf, I
 was not ashamed; but as
 we spoke All things to
 you in Truth, * thus also
 our BOASTING before Titus
 became a Truth.

¹⁵ And his TENDER AF-
 FECTIONS are overflowing
 toward you, remembering
 the OBEEDIENCE of you
 all, how with Fear and
 Trembling you received
 him.

¹⁶ I rejoice That in
 every thing † I have con-
 fidence in you.

CHAPTER VIII.

¹ Now, Brethren, we
 make you acquainted with
 THAT GIFT for God which
 has been GIVEN by the
 CONGREGATIONS of MA-
 CEDONIA;

² That in a Great Trial
 of Affliction, the ABUN-
 DANCE of their JOY, even
 in their † DEEP Poverty,
 overflowed in the WEALTH
 of their LIBERALITY;

³ Because That accord-
 ing to their Ability, I tes-
 tify, and even beyond their
 Ability, voluntarily.

⁴ with Much Entreaty
 asking us to accept the
 GIFT, even the † JOINT
 PARTICIPATION of THAT
 SERVICE which is for the
 SAINTS;

⁵ and not as we ex-

* VATICAN MANUSCRIPT.—13. we were comforted; and in our comfort we rejoiced more abundantly. 14. thus also our boasting before Titus.

† 13. Rom. xv. 32. † 15. 2 Cor. ii. 9; Phil. ii. 12. † 16. 2 Thess. iii. 4; 1 Tim. vi. 18. † 21. 1 Cor. xii. 26. † 22. 1 Cor. xii. 26. † 23. 1 Cor. xii. 26. † 24. 1 Cor. xii. 26. † 25. 1 Cor. xii. 26. † 26. 1 Cor. xii. 26. † 27. 1 Cor. xii. 26. † 28. 1 Cor. xii. 26. † 29. 1 Cor. xii. 26. † 30. 1 Cor. xii. 26. † 31. 1 Cor. xii. 26.

ἐαυτοὺς ἔδωκαν πρῶτον τῷ κυρίῳ, καὶ ἡμῖν, δια
themselves they gave first to the Lord, and to us, through
Θεληματος Θεοῦ. ⁶ εἰς τὸ παρακαλεσαι ἡμᾶς
will of God; in order that to intreat us

Τίτον, ἵνα καθὼς προενηρξάτο, οὕτω καὶ ἐπιτε-
Titus, that as he had begun, so also he would
λεσῇ εἰς ὑμᾶς καὶ τὴν χάριν ταυτην. ⁷ Ἀλλ'
perfect among you also the gift this. But

ὥσπερ ἐν παντί περισσεύετε, (πίστει καὶ λόγῳ
as in everything you abound, (in faith and in word
καὶ γνώσει καὶ πάσῃ σπουδῇ, καὶ τῇ ἐξ ὑμῶν ἐν
and in knowledge and in all diligence, and in the from of you to
ἡμῖν ἀγαπῇ,) ἵνα καὶ ἐν ταυτῇ τῇ χειρίτι περισ-
us (love,) that also in this the favor you may

σευητέ. ⁸ οὐ κατ' ἐπιταγὴν λέγω, ἀλλὰ δια
abound; not according to a command I speak, but through
τῆς ἑτέρων σπουδῆς, καὶ τοῦ τῆς ὑμετέρας ἀγα-
of the of others diligence, and that of the your love
πῆς γνησίον δοκιμαζῶν. ⁹ (γινώσκετε γὰρ τὴν
reality are proving; (you know for the

χάριν τοῦ κυρίου ἡμῶν Ἰησοῦ * [Χριστοῦ,] ὅτι
favor of the Lord of us Jesus [Anointed,] that

εἰ ὑμᾶς ἐπὶ πτωχεύετε πλουσίους ὦν, ἵνα ὑμεῖς
on account of you he became poor rich being, so that you
τῇ ἐκεῖνου πτωχεῖα πλουτήσητε.) ¹⁰ καὶ γινώ-
by the of him poverty might become rich,) and an opin-
ιὸν ἐν τούτῳ διδωμι. Τοῦτο γὰρ ὑμῖν συμφε-
ion in this I give. This for to you is profit-

ρεῖ, οἵτινες οὐ μόνον τὸ ποιῆσαι, ἀλλὰ καὶ τὸ
able, who not alone the to do, but also the
θελεῖν προενηρξάσθε ἀπο περυσί. ¹¹ νυνὶ δὲ καὶ
to will before began from last year; now but also

τὸ ποιῆσαι ἐπιτελεσάτε, ὅπως καθάπερ ἡ προ-
the to do do you perfect, that as the prompt-
θυμία τοῦ θελεῖν, οὕτω καὶ τὸ ἐπιτελεῖν ἐκ
ness of the to will, so also the to finish out of

τοῦ εἶναι. ¹² Εἰ γὰρ ἡ προθυμία προκεῖται,
the to have. If for the promptness is placed first,
καθὼς εἰς ἑαυτὴν * [τίς,] εὐπροσδεκτός, οὐ
according to what may have [any one,] acceptable, not

καθὼς οὐκ εἰς ἑαυτὴν. ¹³ Οὐ γὰρ, ἵνα ἀλλοις
according to what not he has. Not for, that to others
ἐκείνους, ὑμῖν δὲ θλίψις, ἀλλ' ἐξ ἰσότητος· ἐν τῇ
rest, to you but affliction, but out of an equality; in the

νῦν καιρῷ τοῦ ὑμῶν περισσεύματος εἰς τὸ ἐκεῖνον
present season the to you abundance for the of them
ὑστέρημα, ¹⁴ ἵνα καὶ τὸ ἐκείνων περισσεύμα
want, so that also the of them abundance

γενῇ εἰς τὸ ὑμῶν ὑστέρημα, ὅπως γενῇ
may be for the of you want, so that may be

precied, but they gave themselves first to the Lord, and to us, through the Will of God;

⁶ so that † we DESIRED Titus, that as he had previously begun so also he would finish this GIFT among you.

⁷ But as † you abound in every thing,—in Faith, and in Word, and in Knowledge, and in All Earnestness, and in your Love to us, see that you abound in THIS FREE GIFT also.

⁸ † I do not speak this by Commandment, but through the EARNESTNESS of OTHERS, I am testing also the REALITY of your Love.

⁹ For you know the FAVOR of our LORD Jesus, † That, being rich, yet on your account he was made poor, so that, by HIS Poverty, you might be enriched.

¹⁰ And † in this I give an Opinion; for this is beneficial for you, who, previously began not only to DO, but also to be WILLING, † since the last Year.

¹¹ At present, therefore, finish the DOING also, that according to the PROMPTITUDE to WILL, so also may be the accomplishment, according to ABILITY.

¹² † For if READINESS OF MIND be present, one is acceptable according to what he may have, and not according to what he has not.

¹³ Not, however, that to others may be relief, and to you distress,

¹⁴ but an Equality; at THIS Time let your Abundance be for THEIR Deficiency, so that also THEIR Abundance may be for your Deficiency; so that there may be an Equality.

* VATICAN MANUSCRIPT.—9. Anointed—omit.

12. any one—omit.

† 6. verse 17; 2 Cor. xii. 8. † 7. 1 Cor. i. 5; xii. 8. † 8. 1 Cor. vii. 7. † 9. Matt. xiii. 12; Luke ix. 63; Phil. ii. 7. † 10. 1 Cor. vii. 25. † 10. 2 Cor. ix. 2. † 11. Mark xii. 43, 44; Luke xxi. 4.

ισότης· ¹⁵ καθὼς γεγραπται· Ὁ το πολὺ, οὐκ
equality; even as it has been written; He the much, not
ἐπλεονάσκει· καὶ ὁ το ὀλίγον, οὐκ ἠλαττονήσκει.
had over; and he the little, not had lack.

¹⁶ Χάρις δὲ θεῷ ὡς τῷ διδόντι τὴν αὐτὴν σπου-
Thanks but to the God to that having given the same earnest-

δην ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ Τίτου· ¹⁷ ὅτι τὴν
ness on behalf of you in the heart of Titus; because the
μὴν παρακλήσιν ἐδέξατο· σπουδαιοτέρος δὲ
in need exhortation he received; more earnest but
ὑπαρχων, αὐθαιρέτως ἐξηλθε πρὸς ὑμᾶς.
being, of his own accord he went out to you.

¹⁸ Συνεπεψάμεν δὲ μετ' αὐτοῦ τὸν ἀδελφόν,
We went together and with him the brother,

οὗ ὁ ἐπαινος ἐν τῷ εὐαγγελίῳ διὰ πάντων
of whom the praise in the glad tidings through all

τῶν ἐκκλησιῶν· ¹⁹ οὐ μόνον δέ, ἀλλὰ καὶ χρι-
of the congregations; not only and, but also having

ροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν συνεκδημῶς
been voted by the congregations a fellow-traveler

ἡμῶν συν τῇ χάριτι ταύτῃ, τῇ διακονομένῃ
of us with the gift this, that being administered

ὑφ' ἡμῶν πρὸς τὴν * [αὐτοῦ] τοῦ κυρίου
by us for the [same] the Lord

δοξάν καὶ προθυμίαν ἡμῶν· ²⁰ στελλομενοι
glory and readiness of mind of us; avoiding

τοῦτο, μὴ τις ἡμᾶς μωυσησται ἐν τῇ ἀδρότητι
this, not any one us should blame in the abundance

ταύτῃ τῇ διακονομένῃ ὑφ' ἡμῶν· ²¹ προνοου-
this the being served by us; we are purpos-

νοί γὰρ καλὰ οὐ μόνον ἐνώπιον κυρίου, ἀλλὰ
ing for good things not only in presence of Lord, but

καὶ ἐνώπιον ἀνθρώπων. ²² Συνεπεψάμεν δὲ
also in presence of men. Went together and

αὐτοῖς τὸν ἀδελφὸν ἡμῶν, ὃν ἐδοκιμάσαμεν ἐν
with them the brother of us, whom we proved in

πολλοὶς πολλάκις σπουδαίον ὄντα, νυνὶ δὲ πολὺ
many things many times diligent being, now but much

σπουδαιότερον, πεποιθῆσθαι πολλῇ τῇ εἰς ὑμᾶς.
more diligent, confidence great in that for you.

²³ Εἴτε ὑπὲρ Τίτου, ἢ ἡμῶν ἐμοῦ καὶ εἰς ὑμᾶς
And if on behalf of Titus, partner my and for you

συνεργός· εἴτε ἀδελφοὶ ἡμῶν, ἀποστολοὶ ἐκ
a fellow-laborer; and if brethren of us, apostles of

κλησιῶν, δόξα Χριστοῦ. ²⁴ Τὴν οὖν ἐνδείξιν
congregations, glory of Anointed. The therefore proof

τῆς ἀγάπης ὑμῶν, καὶ ἡμῶν καυχήσεως ὑπὲρ
of the love of you, and of us boasting on behalf

ὑμῶν, εἰς αὐτοὺς ἐνδείξασθε εἰς πρόσωπον τῶν
of you, for them point you out in face of the

ἐκκλησιῶν.
congregations.

¹⁵ even as it has been written, † "HE who had
written, † "HE who had
"MUCH, had no surplus;
"and HE who had LITTLE
"had no deficiency."

¹⁶ But Thanks be to
THAT GOD who has put
into the HEART of Titus,
the Same Earnestness on
your behalf;

¹⁷ † because he received,
indeed, the EXHORTATION;
but being very earnest, he
went away of his own ac-
cord to you.

¹⁸ And we sent with
him † the BROTHER, whose
PRAISE by the GLAD TID-
INGS is throughout all of
the CONGREGATIONS;

¹⁹ and not only so, but
† also he has been voted by
the CONGREGATIONS our
Fellow-traveler with this
GIFT, which is BEING DIS-
PENSED by us for † the
Glory of the LORD, and
of our Earnestness;

²⁰ avoiding this, that
no one should blame US in
this ABUNDANCE which
is BEING DISPENSED by
us.

²¹ † for we are purposing
excellent things, not only
in the presence of the
Lord, but also in the pres-
ence of Men.

²² And we have sent
with them our BROTHER,
(whom we have often
found diligent in many
things, but now much
more diligent.) because of
THAT great Confidence re-
posed in you.

²³ And if any inquire
respecting Titus, he is my
Partner and Fellow-laborer
for you; or concerning our
Brethren, they are the
Delegates of the CONGREGA-
TIONS, and the † Glory
of Christ.

²⁴ Show, therefore, to
them the PROOF of your
LOVE, and of Our † Boast-
ing on your behalf, before
the CONGREGATIONS.

* VATICAN MANUSCRIPT.—19. Same—omit.

† 1. Exod. xvi. 18.

† 17. verse 6.

† 18. 2 Cor. xii. 18.

† 10. 2 Cor. xvi.

† 19. 2 Cor. iv. 15.

† 21. Rom. xii. 17; Phil. iv. 8; 1 Pet. ii. 12.

† 23.

Phil. ii. 25.

† 24. 2 Cor. vii. 14; 25. 2

ΚΕΦ. θ'. 9.

¹ Περὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς
Concerning indeed for the service of that for the
ἁγίους περιττον μοι ἐστὶ το γράφειν ὑμῖν.
saints superfluous forme it is the to write to you.
² Ἰδὼ γὰρ τὴν προθυμίαν ὑμῶν, ἣν ὑπὲρ ὑμῶν
I know for the readiness of mind of you, which on behalf of you
καυχῶμαι Μακεδόσιν, ὅτι Ἀχαῖα παρεσκεύασ-
I am boasting to Macedonians, because Achæia has been prepared
ται ἀπο περσίου· καὶ ὁ ἐξ ὑμῶν ζήλος πρεθίσε
from last year; and the from of you zeal stirred up
τοὺς πλείονας. ³ Ἐπεμψα δὲ τοὺς ἀδελφούς, ἵνα
the many. I sent but the brethren, so that
μὴ το καυχῆμα ἡμῶν το ὑπὲρ ὑμῶν κενώθῃ ἐν
not the boasting of us that on behalf of you should be vain to
τῷ μερεὶ τούτῳ· ἵνα, καθὼς ἐλεγον, περὶ σκευ-
the respect this; so that, as I said, having been
ασμένοι ἡτε· ⁴ μήπως ἐὰν ἐλθῶσι σὺν ἐμοὶ
prepared may be; lest perhaps if should come with me
Μακεδόνες, καὶ εὐρωσίν ὑμᾶς ἀπαρασκευαστοὺς,
Macedonians, and and you unprepared,
καταίσχυνθωμεν ἡμεῖς (ἵνα μὴ λεγῶμεν ὑμεῖς)
should be ashamed we (that not we may say you)
ἐν τῇ ὑποστάσει ταύτῃ. ⁵ Ἀναγκαιὸν οὖν
in the confident expectation this. Necessary therefore
ἡγήσαμεν παρακαλεῖσαι τοὺς ἀδελφούς, ἵνα προ-
I thought to exhort the brethren, that they
έλθωσιν εἰς ὑμᾶς, καὶ προκαταρτίσωσι τὴν
would go before to you, and would make ready before the
προκατγγεγλεμένην εὐλογίαν ὑμῶν, ταύτην
pre-announced blessing of you, this
ἵτοιμην εἶναι οὕτως ὡς εὐλογίαν, καὶ μὴ ὡς
ready to be thus as a blessing, and not as
πλεονεξίαν. ⁶ Τοῦτο δὲ, ὁ σπειρῶν φειδομένως,
an extortion. This but, the one sowing sparingly,
φειδομένως καὶ θερίσει· καὶ ὁ σπειρῶν ἐπ',
sparingly also shall reap; and the one sowing in
εὐλογίαις, ἐπ' εὐλογίαις καὶ θερίσει. ⁷ Ἐκασ-
 blessings, in blessings also shall reap. Each
τος καθὼς προαίρειται τῇ καρδίᾳ· μὴ ἐκ λύπης,
one as he purposes in the heart; not from grief,
ἢ ἐξ ἀνάγκης· ἵλαρον γὰρ δοτὴν ἀγάπῃ ὁ θεός.
or from necessity; a cheerful for giver loves the God.
⁸ Δυνατὸς δὲ ὁ θεὸς πᾶσαν χάριν περισσεύσαι
Powerful but the God every favor to make abound
εἰς ὑμᾶς, ἵνα ἐν παντὶ πᾶσαν αὐταρκειαν
to you, that in every thing always all-sufficiency
ἐχόντες, περισσεύητε εἰς πᾶν ἔργον ἀγαθόν·
having, you may abound in every work good;
⁹ καθὼς γεγραπται· Ἐσκορπίσεν, ἔδωκε τοῖς
even as it has been written; He has dispersed, he gave to the
πενήσιν· ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰ-
poor ones; the righteousness of him abides for the age.

CHAPTER IX.

¹ For, indeed, concern-
ing † THAT SERVICE which
is for the SAINTS it is su-
perfluous for me to WRITE
to you;

² for I know † your
PROMPTITUDE, † of which
I am boasting on your
behalf to the Macedonians,
† that † Achæia was pre-
pared last Year, and YOUR
Zeal has excited MANY.

³ † But I sent the BRE-
THREN, lest THAT BOAST-
ING of ours on your behalf
should be vain in this
RESPECT; in order that
you may be prepared;

⁴ lest, perhaps, if the
Macedonians should come
with me, and find you un-
prepared, we, not to say
you, should be ashamed
in this CONFIDENT EX-
PECTATION.

⁵ I thought it necessary,
therefore, to exhort the
BRETHREN, to go on be-
fore to you, and to first
make ready this PREVI-
OUSLY ANNOUNCED GIFT
of yours, that thus it may
be ready as a Gift, and not
as an Extortion.

⁶ But thus I say, † HE
who sows sparingly, will
also reap sparingly; and
HE who sows bountifully,
will reap also bountifully;

⁷ even as each one pur-
poses in his HEART, † not
from Grief, or from Necessi-
ty; for † GOD loves a
Cheerful Giver.

⁸ † And GOD is able to
make Every Favor abound
to you, so that always hav-
ing All Sufficiency in every
thing, you may abound in
Every good Work.

⁹ as it has been written,
† “He has dispersed, he
“has given to the POOR;
“his RIGHTEOUSNESS re-
“mains for the AGE.”

1 1. Acts xi. 29; Rom. xv. 26; 1 Cor. xvi. 1; 2 Cor. viii. 4; Gal. ii. 10. 1 2 2 Cor.
viii. 10. 1 2 4 Cor. viii. 24. 1 3 2 Cor. viii. 10. 1 3 2 Cor. viii. 6, 17, 18, 24.
1 6. Prov. xi. 24; xix. 17; xxii. 9; Gal. vi. 7, 9. 1 7. Deut. xv. 7. 1 7. Exod. xxv.
2, xxv. 5; Prov. xi. 26; Rom. xii. 8; 2 Cor. viii. 12. 1 8. Prov. xi. 24, 25; xxviii. 27;
Phil. iv. 10. 1 9. Psu. xi. 2, 4.

α. 10 Ὁ δὲ ἐπιχορηγῶν σπέρμα τῷ σπει-
The and one supplying seed to the one
 ρῶντι καὶ ἄρτον εἰς βρώσιν, χορηγήσει κα-
sowing and bread for food, will supply and
 πλῆθυνει τὸν σπορὸν ὑμῶν, καὶ αὐξήσει τὰ
will multiply the sowing of you, and will increase the
 γέννηματα τῆς δικαιοσύνης ὑμῶν. 11 ἐν παντί
products of the righteousness of you, in everything
 πλουτιζόμενοι εἰς πᾶσαν ἀποτομήν, ἣτις κατε-
being enriched for all liberality, which works
 ράζεται δι' ἡμῶν εὐχαριστίαν τῷ θεῷ. 12 ὅτι
out through us thanksgiving to the God; because
 ἡ διακονία τῆς λειτουργίας ταύτης οὐ μόνον
the dispensing of the public service this not only
 ἐστὶν ὑπερπληροῦσα τὰ ὑστερήματα τῶν
is abundantly supplying the wants of the
 ἁνίων, ἀλλὰ καὶ περισπένουσα διὰ πολλῶν
various, but also is abounding through many
 εὐχαριστίων τῷ θεῷ. 13 διὰ τῆς δοκιμῆς τῆς
thanksgivings to the God; on account of the proof of the
 διακονίας ταύτης δοξαζόντες τὸν θεὸν ἐπὶ τῇ
service this they are glorifying the God at the
 ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον
submission of the profession of you to the glad tidings
 τοῦ Χριστοῦ, καὶ ἀποτομῇ τῆς κοινωνίας εἰς
of the Anointed one, and liberality of the contribution for
 αὐτοὺς καὶ εἰς πάντας, 14 καὶ αὐτῶν δεήσει
them and for all, and of them by prayer
 ὑπὲρ ὑμῶν, ἐπιποθούντων ὑμᾶς, διὰ τὴν ὑπερ-
on behalf of you, ardently vying you, because of the sur-
 βιλλούσαν χάριν τοῦ θεοῦ ἐφ' ὑμῖν. 15 Χάρις
passing favor of the God on you. Thanks
 * [δὲ] τῷ θεῷ ἐπὶ τῇ ἀνεκδιήγητῳ αὐτοῦ
[but] to the God for the inexpressible of him
 δὲ... 2.
 See Gill.

ΚΕΦ. ι'. 10.

1 Αὐτοὺς δὲ ἐγὼ Παῦλος παρακλῶ ὑμᾶς διὰ
Same and I Paul beseech you on account
 τῆς πραότητος καὶ ἐπιεικειᾶς τοῦ Χριστοῦ, ὃς
of the meekness and gentleness of the Anointed, who
 κατὰ πρόσωπον μὲν ταπεινὸς ἐν ὑμῖν, ἀπών
according to face indeed humble among you, being absent
 δὲ θαρρῶ εἰς ὑμᾶς. 2 δεῖναι δὲ, τὸ μὴ παρὼν
but am bold toward you; I pray but, that not being present
 θαρρῆται τῇ πεποιθῇ, ἣ λογίζομαι τολμη-
to be bold with the confidence, with which I reckon to have dar-
 σαι ἐπὶ τινὰς τοὺς λογιζομένους ἡμᾶς εἰς κατὰ
ng toward some those reckoning us as according to
 σαρκὰ περιπατοῦντας. 3 Ἐν σαρκὶ γὰρ περιπα-
flesh walking. In flesh for walk-

10 AND HE † WHO SUP-
 PLIES Seed to the SOWER,
 and Bread for Food, will
 multiply your sowing,
 and increase the pro-
 ducts of your † RIGHTE-
 OUSNESS;

11 you being enriched
 in everything for All Libe-
 rality, † which produces
 through us Thanksgiving
 * to God;

12 because the DISPEN-
 SING of this PUBLIC SER-
 VICE, not only is † amply
 supplying the WANTS of
 the SAINTS, but also is
 abounding through the
 Thanksgiving of Many * to
 God;

13 for † they are glorify-
 ing GOD on account of the
 PROOF of this MINISTRA-
 TION in your AVOWED
 SUBJECTION to the GLAD
 TIDINGS of the ANOINTED
 one, and the Liberality of
 the † CONTRIBUTION to
 them and for all;

14 and by Their Prayer
 on your behalf, ardently
 loving you on account of
 the SURPASSING † Favor of
 GOD bestowed upon you.

15 Thanks to GOD † for
 his INEXPRESSIBLE free
 Gift!

CHAPTER X.

1 Now † I, (the same
 Paul, † who, in Appear-
 ance, indeed, am humble
 among you, but being ab-
 sent am bold * toward
 you,) exhort you by the
 MEKNESS and Gentleness
 of the ANOINTED one;

2 And I pray † that I
 may not be BOLD, being
 present, with the CONFID-
 ENCE which I presume of
 daring to display toward
 some who regard us as
 walking according to the
 Flesh.

3 For though we are

* VATICAN MANUSCRIPT.—11. of God.
 1. on account of you.

12. to the ANOINTED.

15. but—omit.

† 10. Isa. lv. 10.

† 10. Hosea x. 12; Matt. vi. 1.

† 11. 2 Cor. i. 11; iv. 14

† 12. 2 Cor. viii. 14.

† 13. Matt. v. 10.

† 13. Heb. xiii. 10.

† 14. 2 Cor.

viii. 1.

† 15. James i. 17.

† 1. Rom. xii. 1.

† 1. verse 10; 3 Cor. xii. 5, 7, 9

† 2. 2 Cor. iv. 2; 2 Cor. xiii. 2

τουντες, ου κατα σαρκα στρατευομεθα, ⁴ (τα
 ing, not according to flesh warring, (the
 γερ ὅπλα της στρατειας ἡμων ου σαρκικα, αλλα
 for arms of the warfare of us but bodily, but
 δυνατα τῷ θεῷ προς καθαιρεσιν οχυρωματων.)
 powerful in the God for a casting down of fortresses.)
⁵ λογισμους καθαιρουντες και παν ὑψωμα ἐπαι-
 reasoning casting down and every height raising
 ρομενυν κατα της γνωσεως του θεου, και αιχ-
 tleful up against the knowledge of the God, and lead-
 μαλτιζοντες παν νοημα εις την ὑπακοην του
 ing captive every mind into the obedience of the
 Χριστου, ⁶ και εν ἐτοιμῳ εχοντες εκδικησαι
 Anointed, and in preparation having to punish
 πασαν παρακοην, ὅταν πληρωθῇ ὑμων ἡ ὑπα-
 every disobedience, when may be fulfilled of you the obe-
 κοη. ⁷ Τα κατα προσωπον βλέπετε; Εἰ τις
 diency. The things according to face do you see? If any one
 πεποιθεν ἑαυτῷ Χριστου ειναι, τουτο λογιζεσθω
 has persuaded himself of Anointed to be, this let him consider
 τάλιν ἀφ' ἑαυτου ὅτι καθως αὐτος Χριστου,
 again from himself that even as he of Anointed,
 οὕτω και ἡμεῖς. ⁸ Εαν τε γαρ και περισσοτερον
 so also we. If indeed for even more abundantly
 τι καυχησωμαι περι της εξουσιας
 somewhat I should boast concerning the authority
 ἡμων, ἵς ἐδωκεν ὁ κυριος * [ἡμιν,] εις οικοδο-
 of us, which gave the Lord [to us,] for building
 μην και ουκ εις καθαιρεσιν ὑμων, ουκ αισχυνη-
 up and not for casting down of you, not I shall be
 ῥησομαι. ⁹ Ἵνα μη δοξῶ ὡς αν εκφοβειν ὑμας
 ashamed. So that not I may seem as I would terrify you
 δια των επιστολων. ¹⁰ (ὅτι αἱ μὲν επιστολαι,
 by means of the letters, (because the indeed letters,
 φησι, βαρειαι και ισχυραι· ἡ δε παρρησια του
 he says, weighty and powerful; the but presence of the
 σωματος ασθενης, και ὁ λογος εξουθενημενος.)
 body weak, and the word having been despised.)
¹¹ τουτο λογιζεσθω ἡ τοιουτος, ὅτι οἱοι εσμεν
 this let consider the such an one, that such ones we are
 τῷ λογῳ δι' επιστολων απουτες, τοιουτοι και
 by the word through letters being absent, such like ones also
 παροντες τῷ ἔργῳ. ¹² Ου γαρ τολμωμεν ἐγκρι-
 being present in the work. Not for we dare not rank
 ναι η συγκριναί ἑαυτους τισι των ἑαυτους συ-
 or to compare ourselves with some of those themselves com-

walking in the Flesh, we are not warring according to the Flesh.

⁴ I since the ARMS of our WARFARE are not of Flesh, but I DIVINELY powerful for the Demolition of Fortresses;

⁵ I demolishing Reasonings, and Every Height rearing itself up against the KNOWLEDGE of God, and leading captive Every Mind to the OBEEDIENCE of the ANOINTED ONE;

⁶ and I being prepared to punish All Disobedience, when I Your OBEEDIENCE may be completed.

⁷ I Do you look on THINGS according to Appearance? I If any one seems to trust in himself That he is of Christ, let him consider this again from himself, That as he is of Christ, so also are we.

⁸ For if indeed I should boast somewhat more abundantly I of our AUTHORITY, which the LORD gave for your Building up, and not for your overthrowing, I shall not be ashamed;

⁹ so that I may not seem as if I would terrify you by LETTERS;

¹⁰ because "the LETTERS," says he, "are weighty and powerful; but I the BODILY PRESENCE is weak, and I SPEECH contemptible."

¹¹ Let such a one consider this, That such as we are in WORD through Letters, being absent, such also will we be in WORK, being present.

¹² I For we dare not rank or compare ourselves with SOME of those who COMMEND Themselves;

* VATICAN MANUSCRIPT.—7. seems to trust in himself. I dare not.

8. to us—omit.

12.

1 4. Eph. vi. 13; 1 Thess. v. 8. 1 4. 1 Tim. i. 18; 2 Tim. ii. 3. 1 4. Acts vii.
 22; 1 Cor. ii. 5; 2 Cor. vi. 7; xiii. 3, 4. 1 5. 1 Cor. i. 10; iii. 10. 1 6. 2 Cor. xii. 2.
 10. 1 6. 2 Cor. ii. 9; vii. 15. 1 7. Joh. vii. 24; 2 Cor. v. 1; xi. 18. 1 7. 1 Cor.
 xiv. 87; 1 John iv. 6. 1 8. 2 Cor. xiii. 10. 1 8. 2 Cor. vii. 14; xii. 6. 1 9. 1 Cor.
 xi. 3, 4; verse 1; 2 Cor. xii. 5, 7, 9; Gal. iv. 13. 1 10. 1 Cor. i. 17; ii. 1, 4; 2 Cor.
 xi. 6. 1 12. 2 Cor. iii. 1; v. 12.

μιστάνοντων· ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς
measuring; but they by themselves themselves
μετροῦντες, καὶ συγκρίνοντες ἑαυτοὺς ἑαυτοῖς,
measuring, and comparing themselves with themselves,

οὐ συνιόνσιν. ¹³ Ἡμεῖς δὲ οὐχὶ εἰς τὰ ἀμέ-
not are intelligent. We and not for the things un-

τρα καυχώσμεθα, ἀλλὰ κατὰ τὸ μετρὸν τοῦ
measured we will boast, but according to the measure of the

κανόνος, οὗ ἐμερίσεν ἡμῖν ὁ θεὸς μετροῦ, ἐπι-
rule, of which distributed to us the God of measure, to

κᾶσθαι ἀχρι καὶ ὑμῶν. ¹⁴ Οὐ γὰρ, ὥς μὴ ἐφικ-
reach to even you. Not for, as not reach-

νόμενοι εἰς ὑμᾶς, ὑπερεκτείνομεν ἑαυτοὺς·
ing to you, we overstretch ourselves;

(ἀχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν ἐν τῇ εὐαγγελίᾳ
to for even you we came in the glad tidings

τοῦ Χριστοῦ.) ¹⁵ οὐκ εἰς τὰ ἀμέτρα καυχώμε-
of the Anointed,) not for the things unmeasured boasting

νοι ἐν ἀλλοτρίοις κόποις, ἐλπίδα· δὲ ἔχοντες,
in others labors, a hope; but having,

αὐθιγαμένης τῆς πίστεως ὑμῶν, ἐν ὑμῖν μεγα-
being increased of the faith of you, by you to be

λυνθῆναι κατὰ τὸν κανόνα ἡμῶν εἰς περισ-
enlarged according to the rule you into superabun-

σειαν, ¹⁶ εἰς τὰ ὑπερεκτείνουσα ὑμῶν εὐαγγελισάσ-
dances, to the parts beyond of you to announce -lad

θαι· οὐκ ἐν ἀλλοτρίῳ κανόνι εἰς τὰ ἔτοιμα
things; not by another rule for the things ready

καυχήσασθαι. ¹⁷ Ὁ δὲ καυχώμενος, ἐν κυρίῳ
to boast. The but one boasting, in Lord

καυχασθῶ. ¹⁸ Οὐ γὰρ ὁ ἑαυτὸν συνιπτῶν,
let him boast. Not for be himself commending,

ἐκεῖνος ἐστὶ δοκιμὸς, ἀλλ' ὃν ὁ κύριος συνιστῇ-
he is approved, but whom the Lord com-

σιν.
mends.

ΚΕΦ. ια'. 11.

¹ Ὁφελον ἀνεχεσθε μοι μικρὸν τὴν ἀφροσύνην·
I wish you would bear with me a little in the foolishness.

ἀλλὰ καὶ ἀνεχεσθε μοι. ² Ζελῶ γὰρ ὑμᾶς θεοῦ
but even you do bear with me. I am zealous for you of God

ζηλῶ· ἡρμυσάμην γὰρ ὑμᾶς ἐνὶ ἀνδρὶ, παρθένον
with a zeal, I espoused for you to one husband, a virgin

ἁγνὴν παραστήσαι τῷ Χριστῷ· ³ φοβούμαι δὲ,
pure to present to the Anointed; I fear but

μηπως ὥς ὁ ὄφεις Ἐὐάν ἐξηπατήσεν ἐν τῇ παν-
-est as the serpent Eve deceived by the craft

ουργίᾳ αὐτοῦ, * [οὗτω] φθαρῇ τὰ νοήματα
of himself, [so] should be corrupted the minds

but these, measuring
Themselves by themselves,
and comparing themselves
with themselves, are not
intelligent.

¹³ ‡ But we will not
boast respecting UNMEAS-
URED Things; but accord-

ing to the MEASURE of the
RULE which the God of

Measure assigned to us, to
reach even to you.

¹⁴ For we do not, as not
reaching to You, over-

stretch ourselves; (‡ for
we came even to You with

the GLAD TIDINGS of the
ANOINTED.)

¹⁵ not boasting with
reference to UNMEASURED
Things, in ‡ the Labors of

Others; but having a
Hope, your FAITH being

increased, to be enlarged
among you, according to

our RULE, for a superabun-

dance;
¹⁶ to announce glad

tidings in parts BEYOND
you; not to boast concern-

ing Things PREPARED by
Another's Rule.

¹⁷ ‡ But HE who
BOASTS, let him boast in
the Lord;

¹⁸ for ‡ not the one com-
mending Himself is ap-
proved, but ‡ whom the

Lord commends.

CHAPTER XI.

¹ I wish you would bear
with me *some have in

‡ my FOOLISHNESS; and
indeed you do bear with

me.
² For I am ardently de-

voted to you with a godly
Zeal; ‡ because I betrothed

you for one Husband.—a
chaste Virgin ‡ to present

to the ANOINTED;
³ but I am afraid, lest,

as ‡ the SERPENT deceived
EVE by his CRAFT, your

MINDS ‡ may be corrupted

VATICAN MANUSCRIPT.—1. some little in my foolishness.

3. so—omit.

† 13. verse 15. ‡ 14. 1 Cor. iii. 5, 10; iv. 15; ix. 1. ‡ 15. Rom. xv. 20. ‡ 17.
Isa. lxx. 16; Jer. ix. 24; 1 Cor. i. 31. ‡ 18. Prov. xxv. 2. ‡ 18. Rom. ii. 215
1 Cor. iv. 5. ‡ 1. verse 10; 2 Cor. v. 13. ‡ 3. 1 Cor. iv. 15. ‡ 2. Col. i. 28
† 3. Gen. iii. 4; John viii. 44. ‡ 3. Eph. vi. 24; Col. ii. 4, 8, 18; 1 Tim. i. 3; iv. i; Heb.
xiii. 9; 2 Pet. iii. 17.

ὑμῶν ἀπο τῆς ἀπλοτητός τῆς εἰς τὸν Χριστὸν.
of you from the simplicity of that into the Anointed.

⁴ Εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει
If indeed for the one coming another Jesus proclaims

οὐκ ὃν οὐκ ἐκηρύξαμεν, ἢ πνεῦμα ἕτερον λαμβανέτε
whom not we proclaimed, or a spirit another you

οὐκ ἐδεξάσθε, καλῶς ἀνείχεσθε. ⁵ Λογίζομαι
not you embraced, well you might bear. I reckon

γὰρ μηδὲν ὑστερηκεῖν τῶν ὑπερλίαν ἀποστόλων.
for nothing to have been behind those in the highest degree apostles.

⁶ Εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῆ
If but even a simple person in the word, yet not in the

γνώσει· ἀλλ' ἐν παντί φανερωθέντες ἐν παντί
knowledge; but in everything having been manifested in all things

εἰς ὑμᾶς, ⁷ Ἡ ἁμαρτίαν ἐποίησα, ἐμαυτὸν
among you. Or sin did I commit, myself

ταπεινῶν, ἵνα ὑμεῖς ὑψώθητε· ὅτι δωρεὰν το
humbling, so that you might be exalted? because freely the

τοῦ θεοῦ εὐαγγέλιον εὐηγγελισάμην ὑμῖν;
of the God glad tidings I announced to you?

⁸ Ἄλλας ἐκκλησίας ἐσύληψα, λαβὼν ὀφάνιον
Other congregations I robbed, having taken wages

πρὸς τὴν ὑμῶν διακονίαν· καὶ παρὼν πρὸς ὑμᾶς
for the of you service; and being present with you

καὶ ὑστερηθεὶς, οὐ κατεναρκήσα οὐδενός·
and having been in want, not did I lazily burden any one;

⁹ (τὸ γὰρ ὑστερημα μου προσαπληρώσαν οἱ
(the for want of me supplied before the

ἀδελφοὶ ἐλθόντες ἀπὸ Μακεδονίας·) καὶ ἐν
brethren having come from Macedonia;) and in

παντί ἀβαρὴ ὑμῖν ἐμαυτὸν ἐτήρησα, καὶ
everything with burdensome to you myself I kept, and

τήρησω. ¹⁰ Ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοί,
will keep. It is a truth of Anointed in me,

ὅτι ἡ καυχῆσις αὐτῇ οὐ φραγῆσεται εἰς ἐμὲ ἐν
that the boasting this not shall be stopped concerning me in

τοῖς κλίμασι τῆς Ἀχαιᾶς. ¹¹ Διὰ τί; * [ὅτι] οὐκ
the regions of the Achaia. Why? [because] not

ἀγνώπω ὑμᾶς; Ὁ θεὸς οἶδεν. ¹² Ὁ δὲ ποίω, καὶ
I love you? The God knows. What but I do, even

ποιῶ, ἵνα ἐκκοψῶ τὴν ἀφορμὴν τῶν θελοντῶν
I will do, so that I may cut off the opportunity of those wishing

ἀφορμὴν, ἵνα ἐν ᾧ καυχῶνται, εὐρεθῶσι
an opportunity, so that in what they boast, they may be found

from * THAT SIMPLICITY and THAT PURBNESS which is in the ANOINTED.

⁴ For if he who is coming proclaims Another Jesus, whom we did not preach; or you receive a different Spirit which you did not receive; or other Glad tidings which you did not embrace, you might well bear with it.

⁶ * And I reckon myself in Nothing to have been behind those VERY EMINENT Apostles.

⁶ But even if I am a simple person in SPEECH, yet not I in KNOWLEDGE; but in every way I have been manifested among you.

⁷ Did I commit Sin in humbling Myself that you might be exalted? or Because I gratuitously announced to you the GLAD TIDINGS of GOD?

⁸ I stripped Other Congregations, taking Wages for serving you; and being present with you, and in want, I did not incommode any one;

⁹ for THE BRETHREN having come from Macedonia supplied beforehand my DEFICIENCY; and in everything I kept, and will keep Myself from being a burden to you.

¹⁰ It is a Truth of Christ by me, that this very BOASTING shall not be silenced concerning me in the REGIONS of ACHAEA.

¹¹ Why? Because I love you not? GOD knows.

¹² But what I am doing, I even will do, that I may cut off the OPPORTUNITY from THOSE DESIRING an Opportunity; so that in what they boast, they may be found even as I.

* VATICAN MANUSCRIPT.—3. THAT SIMPLICITY and THAT PURBNESS WHICH IS IN THE ANOINTED. 5. And I reckon. 11. because—omit.

1. 4. Gal. i. 7, 8. 2. 2 Cor. xii. 11; Gal. ii. 6. 3. 1 Cor. i. 17; ii. 1, 18; 2 Cor. x. 10. 4. 2 Cor. iv. 2; v. 11; xli. 12. 5. 17. Acts xviii. 3; 1 Cor. ix. 6, 12; 2 Cor. x. 1. 6. Acts xx. 33; 2 Cor. xli. 13; 1 Thess. ii. 9; 2 Thess. iii. 8, 9. 7. 1 Phil. iv. 10, 16, 16. 8. 2 Cor. xli. 14, 10. 9. 10. Rom. ix. 1. 10. 1 Cor. ix. 15. 11. 2 Cor. vi. 11; vii. 3; xli. 15. 12. 1 Cor. ix. 12.

καὼς καὶ ἡμεῖς. ¹³ Οἱ γὰρ τοιοῦτοι ψευδαποστο-
 λαι εἰναι. The for such one false apostles
 τοιοῦτοι ἐργαται δολοί, μετασχηματίζοντο εἰς
 workers deceitful, transforming themselves into
 ἀποστόλους Χριστοῦ. ¹⁴ Καὶ οὐ θαυμάστον.
 apostles of Anointed. And not it is wonderful.
 αὐτοὶ γὰρ ὁ σατανᾶς μετασχηματίζεται εἰς
 himself for the adversary is transformed into
 ἄγγελον φωτός. ¹⁵ Οὐ μέγα οὖν, εἰ καὶ οἱ διακο-
 n messenger of light. Not great therefore, if also the servants
 νοὶ αὐτοῦ μετασχηματίζονται ὡς διακονοὶ δικαιο-
 of him are transformed as servants of right-
 σουνης· ὧν τὸ τέλος ἐσται κατὰ τὰ ἔργα
 eousness, of whom the end shall be according to the works
 αὐτῶν.
 of them.

¹⁶ Πάλιν λέγω, μὴ τις με δοξῇ ἀφρονα
 Again I say, not any one me should think unwise
 εἶναι· εἰ δὲ μὴγε, καὶ ὡς ἀφρονα δεξασθε
 to be; if but otherwise, even as unwise do you receive
 με, ἵνα καὶ ἡ μικρὸν τι καυχώσωμαι. ¹⁷ Ὅ
 me, so that even I a little somewhat may boast. What
 λαλῶ, οὐ λαλῶ κατὰ κύριον, ἀλλ' ὡς ἐν ἀφ-
 I speak, not I speak according to Lord, but as in fool-
 ροσυνη, ἐν ταύτῃ τῇ ὑπόστασει τῆς καυχῆς.
 ishness, in this the confidence of the boast.
 σέως. ¹⁸ Ἐπεὶ πολλοὶ καυχῶνται κατὰ τὴν
 ing. Since many boast according to the
 σάρκα, καὶ ἡ ἐμὴ καυχώσωμαι. ¹⁹ Ἡὲς γὰρ ἀνε-
 flesh, also I will boast. Willingly for you
 χέσθε τῶν ἀφρόνων, φρονιμοὶ ὄντες· ²⁰ ἀνεχέσ-
 bear with the unwise, wise ones being, you bear
 θε γὰρ, εἰ τις ὑμᾶς καταδουλοῖ, εἰ τις κατέσ-
 for, if any one you enslave, if any one eat you
 θίει, εἰ τις λαμβάνει, εἰ τις ἐπαιρεται, εἰ τις
 up, if any one takes you, if any one raises himself up, if any one
 ὑμᾶς εἰς πρόσωπον δέρει. ²¹ Κατὰ ἀτιμίαν
 you on face beats. According to dishonor
 λέγω, ὡς ὅτι ἡμεῖς ἡσθενησαμεν· ἐν ᾧ δ' αἱ
 I speak, as that we were weak, in what but
 τις τόλμα, (ἐν ἀφροσυνῇ λέγω,) τόλμα
 any one may be bold, (in foolishness I speak,) bold
 καί. ²² Ἑβραῖοι εἰσὶ; καί. Ἰσραηλῖται.
 also I. Hebrews are they? also I; Israelites
 εἰσὶ; καί. σπέρμα Ἀβραάμ εἰσὶ; καί.
 are they? also I; seed of Abraham are they? also I;
²³ διακονοὶ Χριστοῦ εἰσὶ; (παράφρονων λαλῶ)
 servants of Anointed are they? (being a very fool I speak,)
 ὑπὲρ ἐγώ· ἐν κοποῖς περισσοτέρως, ἐν πληγαῖς
 above I; in labors more abundant, in stripes

¹³ For such † False
 apostles, † deceitful Work-
 men, are transforming
 themselves into Apostles
 of Christ.

¹⁴ And it is not surpris-
 ing, for the adversary
 himself transforms him-
 self into an Angel of Light.

¹⁵ It is therefore no
 great wonder, if his ser-
 vants also transform
 themselves as † Servants
 of Righteousness; † Whose
 end will be according to
 their works.

¹⁶ Again † I say, Let
 no one think Me a Simple-
 ton; but if otherwise,
 then receive me as a Sim-
 pleton, so that † I also may
 boast a little.

¹⁷ What I speak † in
 This confidence of
 boasting, I do not speak
 according to the Lord, but
 as in Folly.

¹⁸ † Since many boast
 according to the Flesh, †
 also will boast.

¹⁹ † For being wise your-
 selves, you readily bear
 with the unwise.

²⁰ For you endure † if
 one enslave you; if one
 eat you up; if one take
 from you; if one raise him-
 self up; if one beats You
 in the Face.

²¹ As concerning Ro-
 proach, I say † That we
 were weak; yet † in what
 any one is daring, (I speak
 foolishly,) † I also am
 daring.

²² Are they Hebrews?
 † so am I. Are they Is-
 raelites? † so am I. Are
 they the Seed of Abra-
 ham? † so am I.

²³ Are they Servants
 of Christ? (I speak as
 being beside myself.) I
 am superior; † in Labors
 exceedingly abundant, in

† 18. Acts xv. 24; Rom. xvi. 18; Gal. i. 7; vi. 12; Phil. i. 15; 2 Pet. ii. 1; 1 John iv. 1;
 Rev. ii. 2. † 19. 2 Cor. ii. 17; Phil. iii. 2; Titus i. 10. 11. † 15. 2. Cor. iii. 9.
 † 15. Phil. iii. 19. † 16. verse 1; 2 Cor. xii. 6. 11. † 17. 2 Cor. ix. 4. † 18. Phil.
 iii. 3, 4. † 20. 1 Cor. iv. 10. † 20. Gal. ii. 4; iv. 9. † 21. 2 Cor. x. 10. † 21.
 Phil. iii. 4. † 22. Acts xxii. 3; Rom. xi. 1; Phil. iii. 5. † 23. 1 Cor. xv. 10.

ὕπερβαλλοντος, ἐν φυλακαῖς περισσοτέρως, ἐν
above measure, in prisons more frequently, in
θανάτοις πολλάκις· ²⁴ (ὕπο Ἰουδαίων πεντάκις
deaths often; (by Jews five times
τεσσαράκοντα παραμὶν ἔλαβον, ²⁵ τρίς ἑρβασ-
forty except one I received, thrice I was
δισθην, ἀπαξ ἐλιθάσθην, τρίς ἐναυαγήσα,
beaten with rods, once I was stoned, thrice I was shipwrecked,
νύχθημερον ἐν τῷ βυθῷ πεποιηκα·) ²⁶ ὁδοπο-
a night and day in the deep (I have passed,) in jour-
ναῖς πολλάκις· κινδυνοῖς ποταμῶν, κινδυνοῖς
days often; in dangers of rivers, in dangers
ληπτῶν, κινδυνοῖς ἐκ γενουδ, κινδυνοῖς ἐξ ἐθ-
of robbers, in dangers from kindred, in dangers from Gen-
των, κινδυνοῖς ἐν πόλει, κινδυνοῖς ἐν ἐρημίᾳ,
tiles, in dangers in city, in dangers in desert,
κινδυνοῖς ἐν θαλάσῃ, κινδυνοῖς ἐν ψευδαδελ-
in dangers at sea; in dangers among false-breth-
φοῖς· ²⁷ * [ἐν] κόπῳ καὶ μόχθῳ, ἐν ἀγρυπνίαις
ren; [in] labor and toil, in watchings
πολλάκις, ἐν λιμῷ καὶ δίψει, ἐν νηπτερίαις πολ-
often, in hunger and thirst, in fastings often,
λάκις, ἐν ψυχῇ καὶ γυμναστικῇ ²⁸ Χωρὶς τῶν
in cold and nakedness Besides the
παρεκτός, ἡ ἐπιστάσις μου ἡ καθ' ἡμέραν, ἡ
outward things, the crowding of me that every day, the
μέριμνα πασῶν τῶν ἐκκλησιῶν. ²⁹ Τίς ἀσθενεῖ,
care of all of the congregations. Who is weak,
καὶ οὐκ ἀσθενῶ; τίς σκανδαλίζεται, καὶ οὐκ
and not I am weak? who is made to stumble, and not
ἐγὼ πυρροῦμαι; ³⁰ Εἰ καυχασθαι δεῖ, τα-
I burn? If to boast is necessary, the things
τῆς ἀσθενείας * [μου] καυχήσομαι. ³¹ Ὁ θεὸς
of the weakness [of me] I will boast. The God
καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ * [Χριστοῦ]
and father of the Lord of us Jesus [Anointed]
οἶδεν, ὃ ὧν εὐλογητός εἰς τοὺς αἰῶνας, ὅτι οὐ
know, he being blessed for the ages, that not
ψευδομαι· ³² ἐν Δαμασκῷ δ' ἐθναρχὴς Ἀρετᾶ τοῦ
utter falsehood; in Damascus the ethnarch Aretas the
βασιλεὺς ἐφρουρεῖ τὴν Δαμασκήνων πόλιν,
king guarded the Damascus city,
πιασται με * [θελῶν]· ³³ καὶ διὰ θυρίδος ἐν σαρ-
seized me [wishing;] and through an opening in a rope
γανῇ ἐχαλασθὲν διὰ τοῦ τειχοῦς, καὶ ἐξεφυ-
basket I was lowered through the wall, and escaped
γὼν τὰς χεῖρας αὐτοῦ. ΚΕΦ. ΙΒ'. 12. ¹ Κα-
the hands of him. To

* Prisons frequently, in Scourges to excess, in Deaths often.

²⁴ Five times I received, by the Jews, † forty stripes less one;

²⁵ three times I was † beaten with rods; † once I was stoned; three times † I was shipwrecked; a night and day I have spent in the DEEP.

²⁶ During frequent Journeys in Dangers from Rivers; in Dangers from Robbers; † in Dangers from Kindred; † in Dangers from Gentiles; in Dangers in Cities; in Dangers in the Desert; in Dangers at Sea; in Dangers among False-brethren;

²⁷ in Labor and Toil; † in frequent Watchings; † in Hunger and Thirst; in frequent Fastings; in Cold and Nakedness.

²⁸ Besides these OUTWARD troubles, † the ANXIOUS CARE for ALL the CONGREGATIONS, which is CROWDING ME EVERY DAY.

²⁹ † Who is weak, and I am not weak? Who is made to stumble, and I do not stumble?

³⁰ If it is necessary to boast, † I will boast of the THINGS which concern my WEAKNESS.

³¹ † God, even the Father of our LORD JESUS, HE † who IS the BLESSED ONE for the AGES, knows THAT I do not falsify.

³² † In Damascus, the ETHNARCH of Aretas, the KING, guarded the CITY of the DAMASCENES, wishing to seize me;

³³ but I was through an Opening lowered down the WALL in a Rope-basket, and escaped from his hands.

* VATICAN MANUSCRIPT.—23. Prisons frequently, in Scourges to excess, in Deaths often.
30. of me—omit. 31. Anointed—omit. 32. wishing—omit.

† 23. Acts ix. 16; xx. 23; xxi. 11; 2 Cor. vi. 4, 5.

10; ix. 11; vi. 0. † 23. Deut. xxv. 3.

† 25. Acts xxvii. 41. † 20. Acts ix. 23; xiii. 80; xiv. 5; xv. 3; xxi. 31; xxvii. 10, 11.

† 20. Acts xv. 6; xiv. 23. † 27. Acts xx. 81; 2 Cor. vi. 5.

† 11. † 29. 1 Cor. vii. 13; ix. 23. † 30. 2 Cor. xii. 5, 0, 10.

† ix. 1; 2 Cor. i. 23; Gal. i. 2; 1 Thess. ii. 5.

† 23. 1 Cor. xv. 30—32; 2 Cor. i. 0.

† 25. Acts xvi. 22. † 25. Acts xiv. 19.

† 20. Acts ix. 23; xiii. 80; xiv. 5; xv. 3; xxi. 31; xxvii. 10, 11.

† 27. Acts xx. 81; 2 Cor. vi. 5. † 27. 2 Cor.

† 30. 2 Cor. xii. 5, 0, 10. † 31. Rom. i.

† 31. Rom. ix. 5. † 32. Acts i. 23, 25.

χασθαι δη ου συμφερεῖ * [μοι.] ελευσομαι
boast indeed not is profitable [for me.] I will come
γὰρ εἰς ὀπτασίας καὶ ἀποκαλύψεις κυρίου.
for to visions and revelations of Lord.
2 Οὐκ ἄνθρωπον ἐν Χριστῷ, πρὸ ἑτῶν δεκάτεσ-
I know a man in Aboluted, above years fourteen,
σάρων, (εἴτε ἐν σωματί, οὐκ οἶδα· εἴτε ἐκτος
(whether with a body, but I know; or without
* [του] σώματος, οὐκ οἶδα· ὁ θεὸς οἶδεν.) ἀρπα-
(the) body, not I know; the God knows,) having
γένετα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ.
been snatched away the such a one to third heaven.
3 Καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον, (εἴτε ἐν
And I know the such a man, (whether in
σώματι, εἴτε ἐκτος τοῦ σώματος, οὐκ οἶδα· ὁ
a body, or without the body, not I know; the
θεὸς οἶδεν.) ὅτι ἤρπαγεν εἰς τὸν παραδει-
God knows,) that he was snatched away into the paradise,
σον, καὶ ἠκούσεν ἀρήτητα ῥήματα, ἃ οὐκ
and heard indiscreetable things spoken, which not
ἐξόν ἄνθρωπος λαλῆσαι. 5 Ὑπὲρ τοῦ τοι-
being possible for a man to speak. Concerning the such
ούτου καυχῆσομαι ὑπὲρ δε ἑμαυτοῦ οὐ καυχ-
a one: I will boast; on behalf but of myself not I will
σμαι, εἰ μὴ ἐν ταῖς ἀσθενείαις * [μου.] 6 Ἐάν
omit, I not in the weaknesses [of me.] If
γὰρ θελήσω καυχῆσασθαι, οὐκ ἐσομαι ἀφρων·
for I should desire to boast, but I shall be unwise;
ἀληθειαν γὰρ ἐρω· φειδομαι δὲ, μὴ τις εἰς
truth for I will say; I fear but, lest any one to
ἐμε λογισθῇ ὑπὲρ ὃ βλέπει με, ἢ ἀκούει τι
me should impute beyond what he sees me, or hears anything
ἐξ ἐμοῦ. 7 Καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων
from of me. And by the transcendancy of the revelations
ἵνα μὴ ὑπεραιρωμαι, ἐδόθη μοι σκολοψὶ τῇ
that not I should be over-elated, was given to me a thorn in the
σάρκι, ἀγγελὸς σατανᾶ, ἵνα με κολαφίῃ, ἵνα μὴ
flesh, a messenger adversary, that me it might buffet, that not
ὑπεραιρωμαι. 8 Ὑπὲρ τούτου τρίς τὸν κύριον
I might be over-elated. Concerning this thrice the Lord
παρεκάλεσα, ἵνα ἀποσθῇ ἀπ' ἐμοῦ. 9 καὶ
I entreated, that it might be removed from me; and
εἶρηκε μοι· Ἀρκεῖ σοι ἡ χάρις μου· ἡ γὰρ δύνα-
he said to me, Is enough for thee the favor of me, the for power
μις * [μου] ἐν ἀσθενείᾳ τελειοῦται. Ἡδίστα
[of me] in weakness is perfected. Most gladly
οὖν μάλλον καυχῆσομαι ἐν ταῖς ἀσθενείαις
therefore rather I will boast in the weaknesses
* [μου,] ἵνα ἐτισκηνοῦμαι ἐπ' ἐμὲ ἡ δύναμις τοῦ
[of me,] so that may dwell upon me the power of the

CHAPTER XII.

1 Is it necessary to boast? it is not profitable indeed, but I will come even to Visions and Revelations of the Lord.

2 I know a Man, † in Christ, who above fourteen Years since—whether with a Body, I know not; or without a Body, I know not; God knows;—such a one † suddenly conveyed away to the Third Heaven.

3 And I know this very Man, (whether with a Body, or without the Body, I know not; God knows:)

4 That he was suddenly conveyed away into; PARADISE, and heard indescribable things spoken, which it is not possible for a Man to relate.

5 Respecting such a person I will boast; † but respecting myself I will not boast, unless in my WEAKNESSES.

6 For † if I should desire to boast, I shall not be Unwise; for I will speak the Truth; but I forbear, lest any one should impute to Me more than what he sees me to be, or what he hears from me.

7 And in order that I might not be unduly elated by the TRANSCENDANCY of the REVELATIONS, † a Thorn in the FLESH was given to me—† an Angel-adversary—that it might afflict me; so that I should not be too much exalted.

8 † Concerning this, I entreated the Lord three times, that it might be removed from me;

9 but he said to me, "My FAVOR is sufficient for thee; for POWER is perfected in Weakness." Most gladly, then, I will boast rather in WEAKNESSES, so that the POWER of the ANOINTED may abide upon Me.

* VATICAN MANUSCRIPT.—1. Is it necessary to boast? it is not profitable indeed, but I come even to Visions and Revelations of the Lord.
omit. 6. of me—omit. 9. of me—omit. 2. the

† 2. Rom. xvi. 7; 2 Cor. v. 17; Gal. i. 22.
† 4. Luke xxiii. 43. † 5. 2 Cor. xi. 30.
† 13. 14. † 7. Job ii. 7; Luke xiii. 16.

† 2. Acts xiii. 17. See Acts xiv. 10, 20.
† 6. 2 Cor. x. 8; xi. 10. † 7. Gal.
† 8. See Deut. iii. 23—27; Matt. xxvi. 44

Χριστου. ¹⁰ Διο ευδοκω εν ασθενειαις, εν
Anointed. Wherefore I am well-pleased with weaknesses, with
υβρεσιν, εν αναγκαις, εν διωγμοις, εν στενο-
insults, with necessities, with persecutions, with distres-
χωραις υπερ Χριστου· οταν γαρ ασθενω, τότε
on behalf of Anointed; when for I may be weak, then
δυνατος ειμι. ¹¹ Γεγονα αφρων· υμεις με ηναγ-
strong I am. I have become unwise; you me have
καπατε. Εγω γαρ ωφειλον υψ' υμων συνιστασ-
constrained. I for ought by you to be com-
θαι· ουδεν γαρ υστερησα των υπερλιαν αποσ-
mended; nothing for I was behind those in highest degree apo-
τολων, ει και ουδεν ειμι. ¹² Τα μεν σημεια του
ties, if even nothing I am. The indeed signs of the
αποστολου κατειργασθη εν υμιν εν παση υπο-
apostle were worked out among you in all pa-
μονη, εν σημείοις και τερασσι και δυναμεσι.
tience, in signs and prodigies and powers.
¹³ Τι γαρ εστιν ο ηττηθητε υπερ τας λοιπας
What for is it which you were inferior beyond the other
εκκλησιας, ει μη οτι αυτος εγω ου καταναρκη-
congregations, if not that myself I not was burden-
σα υμων· Χαρισασθε μοι την αδικιαν ταυτην.
come to you? Forgive to me the injustice this.
¹⁴ Ιδου, τριτον τουτο ετοιμως εχω ελθειν προς
Lo, a third time this in readiness I am: to come to
υμας, και ου καταναρκησω * [υμων] ου γαρ
you, and not I will burden [you,] not for
ζητω τα υμων, αλλ' υμας. Ου γαρ οφειλει
I seek the things of you, but you. Nor for it is fitting
τα τεκνα τοις γονευσι θησαυριζειν, αλλ' οι γο-
the children for the parents to treasure up, but the par-
νεις τοις τεκνοις. ¹⁵ Εγω δε ηδιστα δαπανησω
ents for the children. I but most gladly will spend
και εκδαπανηθησομαι υπερ των ψυχων υμων·
and will be utterly spent on behalf of the souls of you,
ει και περισσοτερω υμεις αγαπων, ηττον αγα-
if even more abundantly you loving, less I am
πωμαι. ¹⁶ Εστω δε· εγω ου κατεβαρησα υμας·
loved. Let it be so but; I not did burden you;
αλλ' υπερχων πανουργος, δολω υμας ελαβον·
but being crafty, with guile you I took.
¹⁷ Μη τινα ων απεταλκα προς υμας, δι' αυτου
Not any one of whom I have sent to you, through him
επλεονεκτησα υμας; ¹⁸ Παρακαλεσα Τιτον, και
I overreached you; I exhorted Titus, and
συναπεστειλα τον αδελφον· μητι επλεονεκτη-
I sent with the brother; not overreached
γεν υμας Τιτος; ου τω αυτω πνευματι περιε-
you Titus; not in the same spirit we
πατησαμεν; ου τοις αυτοις ιχνεσι; ¹⁹ Παλιν
walked? not in the same steps? Ag ain

¹⁰ Wherefore, **†**I am contented with Weaknesses, with Insults, with Necessities, with Persecutions, with Distresses on account of Christ; **†**since when I am weak, then I am strong.

¹¹ Have I become **†**a Simpleton? **†**Do you have constrained Me; for I ought to be commended by You; **†**for in nothing I was inferior to those VERY EMINENT Apostles—even if I am nobody.

¹² **†**The signs of the APOSTLE, surely, were performed among you with All Patience, by Signs and Prodigies and Powers.

¹³ **†**For in what is it that you were inferior to the OTHER Congregations, unless That **†**I myself was not a burden to you? Forgive me this INJUSTICE!

¹⁴ **†**Behold, this third time I hold myself ready to come to you, and I will not be burdensome; **†**because I seek not YOUR Property, but you; **†**for the CHILDREN are not obliged to treasure up for the PARENTS, but the PARENTS for the CHILDREN.

¹⁵ And **†**I most gladly will spend **†**on behalf of your SOULS; even if the more abundantly loving You, the less I be loved.

¹⁶ Be it so then, **†**I did not burden you; but, [it is said,] "being cunning, I took You by Artifice."

¹⁷ **†**Did I defraud you by any of those whom I sent to you?

¹⁸ **†**I requested Titus, and I sent **†**the BROTHER with him. Did Titus defraud you? Did we not walk in the SAME Spirit,—in the very SAME Steps?

* VATICAN MANUSCRIPT.—14. you—omit.

¹⁰ Rom. i. 8; 2 Cor. vii. 4. ¹¹ 2 Cor. xlii. 4. ¹² 2 Cor. xl. 1, 10, 17. ¹³ 2 Cor. xl. 5. ¹⁴ Rom. xv. 18, 19; 1 Cor. ix. 3; 2 Cor. iv. 2; vi. 4; xi. 6. ¹⁵ 13. ¹⁶ 2 Cor. vii. 7. ¹⁷ 13. 1 Cor. ix. 12; 2 Cor. xl. 6. ¹⁸ 2 Cor. xli. 1. ¹⁹ 14. Acts x. 33; 1 Cor. x. 33. ²⁰ 14. 1 Cor. iv. 14, 15. ²¹ 15. 1 Thess. ii. 8; Phil. ii. 17. ²² 15. John x. 1; 2 Cor. i. 6; Col. i. 24; 2 Tim. ii. 10. ²³ 16. 2 Cor. xl. 9. ²⁴ 17. 2 Cor. vii. 2. ²⁵ 18. 2 Cor. viii. 6, 10, 22. ²⁶ 18. 2 Cor. viii. 18.

δοικεῖτε, ὅτι ὑμῖν ἀπολογουμένα; Κατενώπιον
do you think, that to you we apologize? In presence
του θεου, ἐν Χριστῷ, λαλοῦμεν
of the God, in Anointed, we speak

ταῦτα πάντα, ἀγαπητοί, ὑπὲρ τῆς ὑμῶν οἰκο-
but all things, beloved ones, on behalf of the you build-
δομας. ²⁰ Φοβούμαι γὰρ, μήπως ἐλθὼν οὐχ
I am afraid for, lest perhaps having come not

οἶους θελω εἶρω ὑμᾶς, καὶ γὰρ εὔρεθω ὑμῖν
such ones I wish I should find you, and I should be found by you
οὐ θέλετε· μήπως ἐρεῖς, ζῆλοι, θυμοί,
such a one not you wish; lest perhaps strifes, jealousies, angers,
ἐριθίαι, καταλαλῖαι, ψιθυρισμοί, φουσιώσεις,
contentions, evil-speakings, whisperings, puffings up,

ἀκαταστασίαι· ²¹ μὴ πάλιν ἐλθόντα με ταπει-
disturbances; lest again having come me should

νωτῇ ὁ θεός μου πρὸς ἡμᾶς, καὶ πενήτησιν πολ-
humble the God of mine before you, and I should lament over many

λους τῶν προσημαρτηκότων, καὶ μὴ μετανοήσαν-
of those having previously sinned, and not having reformed

των ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πόρνειᾳ καὶ ασελγείᾳ,
in respect to the impurity and fornication and lewdness.

ἣ ἐπραξαν. ΚΕΦ. ιγ'. 13. ¹ Τρίτον τούτου
which they practised. Third time this

ἐρχομαι πρὸς ὑμᾶς· ἐπὶ στοματός δυο μαρτυ-
I come to you; in mouth of two wit-
ρων καὶ τριῶν σταθῆσεται παν ῥημα. ² Προει-
nesses and of three shall be established every word. I have

ρηκα καὶ προλεγω, (ὡς παρών,) τὸ δευτε-
said before and I will beforehand, (as being present,) the second

ρον, (καὶ ἄπὼν νῦν,) τοῖς προσημαρτηκόσι καὶ
time, (and being absent now,) to those having previously sinned and

τοῖς λοιποῖς πᾶσιν, ὅτι εἰ ἐλθὼ εἰς τὸ
to the others to all, that if I should come to the

πάλιν, οὐ φείσομαι. ³ Ἐπεὶ δοκιμὴν ζητεῖτε
again, not I will spare. Since a proof you seek

γού ἐν ἐμοὶ λαλοῦντος Χριστοῦ, (ὃς εἰς ὑμᾶς
of the in me speaking Anointed, (who towards you

οὐκ ἀσθενεῖ, ἀλλὰ δύναται ἐν ὑμῖν· ⁴ καὶ γὰρ εἰ
not is weak, but is powerful in you; even for if

ἐσταυρωθῇ ἐξ ἀσθενείας, ἀλλὰ ζῇ ἐκ δυνά-
he was crucified from weakness, yet he lives from power

μείως θεοῦ· καὶ γὰρ ἡμεῖς ἀσθενούμεν ἐν αὐτῷ,
of God; also for we are weak with him,

ἀλλὰ ζήσομεθα σὺν αὐτῷ ἐκ δυνάμειως θεοῦ
but we shall live with him from power of God

*[εἰς ὑμᾶς·]) ⁵ ἑαυτοὺς πειράζετε, εἰ ἐστε ἐν
[towards you·:] yourselves try you, if you are in

19 † Again, do you think That we are apologizing to You? In the presence of God † we speak by Christ; † but ALL things, O be- loved, for your edification.

20 For I am afraid, lest perhaps, having come, I may find you such as I do not wish; and † I may be found by you such as you do not wish;—lest there be Strifes, *Jealousies, angry Feuds, Contentions, Evil- speakings, secret Slanders, proud Swellings, Disturb- ances;—

21 lest, having come again, my God † may hum- ble me before you; and I should lament for MANY of those † who had PRE- vIOUSLY SINNED, and have not reformed from the IM- purity, and † Fornication, and Leucitousness which they practised.

CHAPTER XIII.

1 † This third time I come to you; † by the Mouth of Two Witnesses, or three, Every Fact shall be established.

2 † I have said before, and I say beforehand, (as when present the SECOND time, though now absent,) to THOSE † who had PRE- vIOUSLY SINNED, and to all the OTHERS, That if I come AGAIN, † I will not spare.

3 Since you seek a Proof of the ANOINTED † SPEAK- ing by me; (he is not weak towards you, but is power- ful among you;

4 † for though, indeed, he was crucified from Weakness, yet he lives from God's Power; and though we are weak with him, yet we shall live with him from God's Power.)

5 † try yourselves,

* VATICAN MANUSCRIPT.—20. Jealousy.

4. towards you—omit.

† 10. 2 Cor. v. 12. † 10. Rom. ix. 1; 2 Cor. xi. 31. † 10. 1 Cor. x. 23. † 26. 1 Cor. iv. 21; 2 Cor. x. 2; xiii. 2, 10. † 21. 2 Cor. i. 1, 4. † 21. 2 Cor. xiii. 2. † 21. 1 Cor. v. 1. † 1. 2 Cor. xii. 14. † 1. Num. xxv. 30; Deut. xvii. 6; Matt. xxi. 2. John viii. 17; Heb. x. 28. † 2. 2 Cor. x. 2. † 2. 2 Cor. xii. 21. † 2. 2 Cor. x. 2. † 3. Matt. x. 26; 1 Cor. v. 4; 2 Cor. ii. 10. † 4. Phil. ii. 7; † 5. P. 1. 15. 1 Cor. x. 8.

τη πιστει· ἑαυτοὺς δοκιμαζετε. Ἡ οὐκ ἐπιγι-
the faith; yourselves prove you. Or not do you
νωσκετε ἑαυτοὺς, ὅτι ἰησοὺς Χριστὸς ἐν ὑμῖν
know yourselves, that Jesus Anointed in you
* [εἰσιν]· εἰ μὴτι ἀδοκιμοί εστέ. ⁷ Ἐλπίζω
[is?] If not without proof you are. I hope but
ὅτι γινώσσετε, ὅτι ἡμεῖς οὐκ ἐσμεν ἀδοκιμοί.
that you will know, that we not are without proof.
⁷ Εὐχομαι δὲ πρὸς τὸν θεόν, μὴ ποιησάι ὑμᾶς
I wish but to the God, not to do you
κακὸν μὴδεν· οὐχ ἵνα ἡμεῖς δοκιμοὶ φανώμεν,
evil nothing; not that we approved ones may appear,
ἀλλ' ἵνα ὑμεῖς τὸ καλὸν ποιήτε, ἡμεῖς δὲ ὡς
but that you the good may do, we but as
ἀδοκιμοὶ ᾤμεν. ⁸ Οὐ γὰρ δυναμέθα τι κατὰ
without proof may be. Not for we have power any against
τῆς ἀληθείας, ἀλλ' ὕπερ τῆς ἀληθείας. ⁹ Χαί-
the truth, but on behalf of the truth. We
ρομεν γὰρ, ὅταν ἡμεῖς ἀσθενώμεν, ὑμεῖς δὲ
rejoice for, when we may be weak, you but
δυνατοὶ ᾔτε· τοῦτο * [δε] καὶ εὐχομέθα, τὴν
strong ones may be, this [but] even we wish, the
ὑμῶν καταρτισιν. ¹⁰ Διὰ τοῦτο ταῦτα ἀπὼν
of you restoration. On account of this these things being absent
γράφω, ἵνα παρὼν μὴ ἀποτομῶς χρῆσμαι,
I write, so that being present not severity I may use,
κατὰ τὴν ἐξουσίαν, ἣν ἔδωκε μοι ὁ κυριὸς
according to the authority, which gave to me the Lord
εἰς οἰκοδομὴν, καὶ οὐκ εἰς καθαιρεσιν. ¹¹ Λοιπὸν,
for building up, and not for pulling down. Lastly,
ἀδελφοί, χαίρετε, καταρτιζέσθε, παρακαλεῖσθε,
brethren, rejoice you, be you restored, be you comforted,
τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε· καὶ ὁ θεὸς τῆς
the same think you, be you at peace; and the God of the
ἀγαπῆς καὶ εἰρήνης ἐστὶ μεθ' ὑμῶν. ¹² Ἀσπα-
love and peace shall be with you. Salute
σασθε ἀλλήλους ἐν ἁγίῳ φιληματι· ἀσπάζονται
you each other with a holy kiss; salute
ὑμᾶς οἱ ἅγιοι πάντες. ¹³ Ἡ χάρις τοῦ κυρίου
you the saints &c. The favor of the Lord
Ἰησοῦ * [Χριστοῦ,] καὶ ἡ ἀγάπη τοῦ θεοῦ, καὶ
Jesus [Anointed,] and the love of the God, and
ἡ κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων
the joint participation of the holy spirit with all
ὑμῶν
of you.

whether you are in the faith; prove Yourselves. Or do you not know yourselves, † That Jesus Christ is among you?—except you are without proof.

⁶ But I hope That you will know That we are not without proof.

⁷ And * I wish before God, that you may do nothing Evil; not that we may appear approved, but that you may do what is good; † though indeed we may be without proof;

⁸ for we have no power at all against the truth, but on behalf of the truth.

⁹ We rejoice, indeed, † when we are weak, and you are strong; and this we wish, your complete restoration.

¹⁰ On this account, being absent, I write these things, so that, being present, † I may not use Severity, † according to the authority which the Lord gave to me for Building up, and not for Pulling down.

¹¹ Finally, Brethren, rejoice! Be you fully restored; be admonished; † mind the SAME thing; cultivate peace; and the God of LOVE and † Peace shall be with you.

¹² † Salute each other with a Holy Kiss.

¹³ All the SAINTS salute you.

¹⁴ The † FAVOR of the Lord Jesus, and the LOVE of God, and † the JOINT PARTICIPATION of the HOLY Spirit be with you all.

* SECOND TO THE CORINTHIANS, WRITTEN FROM PHILIPPI.

* VATICAN MANUSCRIPT.—5. is—omit. 7. we wish. 9. but—omit. 14. Anointed—omit. Subscription.—SECOND TO THE CORINTHIANS, WRITTEN FROM PHILIPPI.

† 5. Rom. viii. 10; Gal. iv. 10. † 7. 2 Cor. vi. c. † 9. 1 Cor. iv. 10; 2 Cor. xi. 5, 9, 10. † 10. 1 Cor. iv. 21; 2 Cor. ii. 3; x. 2; xii. 20, 21. † 10. Titus i. 13. † 10. 2 Cor. x. 8. † 11. 1 Cor. i. 10; Phil. ii. 2; iii. 10; 1 Pet. iii. 8. † 11. Rom. xv. 33. † 12. Rom. xvi. 10; 1 Cor. xvi. 20; 1 Thess. v. 20; 1 Pet. v. 14. † 14. Rom. xvi. 24. † 14. Phil. ii. 2.

[ΠΑΥΛΟΣ ΕΠΙΣΤΟΛΗ, ΠΡΟΣ ΓΑΛΑΤΑΣ.
(OF PAUL AN EPISTLE) TO GALATIANS.]

TO THE GALATIANS.

ΚΕΦ. α'. 1.

¹ Παῦλος, ἀποστολὸς οὐκ ἀπ' ἀνθρώπων οὐδὲ
Paul, an apostle not from men nor
δι' ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ
through a man, but through Jesus Anointed and
Θεοῦ πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν·
God a father of the having raised him out of dead ones;
² καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοί, ταῖς ἐκκλη-
and those with me all brethren, to the congrega-
σiais τῆς Γαλατίας· ³ χάρις ὑμῖν καὶ εἰρήνη
gations of the Galatians; favor to you and peace
ἀπο Θεοῦ πατρὸς, καὶ κυρίου ἡμῶν Ἰησοῦ Χρισ-
from God a father, and Lord of us Jesus Anointed,
του, ⁴ τοῦ δόντος ἑαυτὸν περὶ τῶν ἁμαρτιῶν
of the, having given himself concerning the sins
ἡμῶν, ὥπως ἐφέληται ἡμᾶς ἐκ τοῦ ἐνεστώτος
of us, in order that he might rescue us out of the having been present
αἰῶνος πονηροῦ, κατὰ τὸ θελημα τοῦ Θεοῦ καὶ
an age of evil, according to the will of the God and
πατρὸς ἡμῶν, ⁵ ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν
father of us, to whom the glory for the, ages of the
αἰώνων· ἀμήν. ⁶ Θαυμάζω, ὅτι οὕτω ταχέως
ages; so be it. I wonder, because so quickly
μετατίθεσθε ἀπὸ τοῦ καλεσάντος ὑμᾶς ἐν
you are being changed from the one having called you by
χαρίτι Χριστοῦ εἰς ἕτερον εὐαγγέλιον· ⁷ δὲ οὐκ
favor of Anointed to other glad tidings; which not
ἐστὶν ἄλλο· εἰ μὴ τινες εἰσὶν οἱ ταρασσόντες
is other; if not some are who are troubling
ὑμᾶς, καὶ θελοῦντες μεταστρεψαὶ τὸ εὐαγγέλιον
you, and wishing to turn about the glad tidings
τοῦ Χριστοῦ. ⁸ Ἀλλὰ καὶ ἐὰν ἡμεῖς ἡ ἀγγελὸς
of the Anointed. But even if we or a messenger
ἐξ οὐρανοῦ εὐαγγελίζηται ὑμῖν, παρ'
from heaven should announce glad tidings to you, contrary to
ὃ εὐηγγελισαμεθα ὑμῖν, ἀναθεμα ἐστω. ⁹ Ὡς
what we announced to you, accursed let him be. As
προειρηκαμεν, καὶ ἄρτι πάλιν λέγω· εἰ τις
we before said, even now again I say; if any one
ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε,
you addresses with good tidings contrary to what you received,
ἀναθεμα ἐστω. ¹⁰ Ἀρτι γὰρ ἀνθρώπους πείθω,
accursed let him be. Now for men do I obey,

CHAPTER 1.

¹ Paul, an Apostle,—
(not from Men nor by a
Man, but by Jesus Christ,
and THAT God the Father
who raised him from the
Dead).—
² and ALL the Brethren
who are with me, to
the CONGREGATIONS of
GALATIA;
³ Favor to you and
Peace from God the Father,
and THAT Lord of ours, Jesu-
sus Christ;
⁴ who GAVE himself
on account of our SINS,
in order that he might
rescue us from the PRE-
SENT evil Age, according
to the WILL of our God
and Father;
⁵ to whom he the
GLORY for the AGES of the
AGES. Amen.
⁶ I am astonished That
you have so quickly turned
away from HIM who
CALLED you by the Favor
of Christ, to other Glad
Tidings;
⁷ I not that there are
any other; but there are
CERTAIN persons who
are TROUBLING you, and
wishing to subvert the
GLAD TIDINGS of the
ANNOINED.
⁸ But even if I be, or
an Angel from Heaven,
should announce glad
tidings to You different
from what we announced
to you, let him be accursed.
⁹ As we before said,—
even now again I say,—
If any one announces glad
tidings to You different
from what you received,
let him be accursed.
¹⁰ For do I now obey
Men, or GOD? or do I

* VATICAN MANUSCRIPT.—Title—TO THE GALATIANS.

† 1. ver. 11, 12.	† 1. Acts ix. 0; xii. 10, 15, 21; xxi. 16; Titus 1. 3.	† 1. Acts
† 1. 24.	† 2. Phil. ii. 23; iv. 21.	† 2. 1 Cor. xvi. 1.
† 3; 3 Cor. 1. 2; &c.	† 4. Mult. xx. 28; Rom. iv. 25; Gal. ii. 20; Titus ii. 14.	† 3. Rom. 1. 7; 1 Cor.
John xvii. 14, 16.	† 7. 3 Cor. ix. 4.	† 7. Acts xv. 1, 23; 3 Cor. ii. 17; xl. 13; Gal.
v. 20, 12.	† 8. 1 Cor. xvi. 22.	

η τον θεον; η ζητω ανθρωποις αρεσκειν; ει
or the God? or do I seek men to please? if
* [γαρ] ετι ανθρωποις ηρεσκον, Χριστου δουλος
(for) still men I pleased, of Anointed a slave
ουκ αν ημην. ¹¹ Γνωριζω δε υμιν, αδελφοι, το
not I should be. I make known but to you, brethren, the
ευαγγελιον το ευαγγελισθεν υπ' εμου, οτι
glad tidings the having been announced by me, that
ουκ εστι κατα ανθρωπον. ¹² ουδε γαρ εγω
not is according to man; neither for I
παρα ανθρωπου παρελαβον αυτο butε εδιδαχθην,
from man received it nor was I taught,
αλλα δι' αποκαλυψεως Ιησου Χριστου. ¹³ Ηκου-
but through a revelation, of Jesus Anointed. You
σατε γαρ την εμην αναστροφην ποτε εν τω
heard for the my conduct formerly when in the
Ιουδαισμω, οτι καθ' υπερβολην εδιωκον την
Jewish religion, that exceedingly I persecuted the
εκκλησιαν του Θεου, και εporθουν αυτην. ¹⁴ και
congregation of the God, and ravaged her; and
προεκαπτον εν τω Ιουδαισμω υπερ πολλους
made progress in the Jewish religion beyond many
συνηλικιωτας εν τω γενει μου, περισσοτερως
of the same age among the race of me, more earnestly
ζηλωτης υπαρχων των πατρικων μου παραδο-
a zealot being of the fathers of me traditions.
σεων. ¹⁵ Οτε δε ευδοκησεν * [δ Θεος,] δ αφο-
When but it pleased (the God,) that having
ρισας με εκ κοιλιας μητρος μου, και καλεσας
set apart me from womb of mother of me, and having called
δια της χαριτος αυτου, ¹⁶ αποκαλυψαι τον υιον
through the favor of himself, to reveal the son
αυτου εν εμοι, ινα ευαγγελισμαι αυτον εν
of himself to me, so that I might announce him to
τοις εθνεσιν ευδews, ου προτανεμεην σαρκι
the nations; immediately, not I consulted with flesh
και αιματι, ¹⁷ ουδε ανηλθον εις Ιεροσολυμα
and blood, nor I went up to Jerusalem
προς τους προ εμου αποστολους, αλλ' ανηλθον
to those before me apostles, but I went
εις Αραβιαν, και παλιν υπεστρεψα εις Δαμασκον.
into Arabia, and again, returned to Damascus.
¹⁸ Επειτα μετα ετη τρια ανηλθον εις Ιεροσολυ-
Then after years three I went up to Jerusalem,
μα, ιστορησαι Πετρον, και επεμεινα προς αυτον
to visit Peter, and I remained with him
ημερας δεκαπεντε. ¹⁹ ετερον δε των αποστολων
days fifteen; other but of the apostles
ουκ ειδον, ει μη Ιακωβον τον αδελφον του
not I saw, if not James the brother of the
κυριου. ²⁰ (Α δε γραφω υμιν, ιδου ενωπιον
Lord, (What now I write to you, to in presence

I seek to please Men? for if I still pleased Men, I should not be a Servant of Christ.

¹¹ But I make known to you, Brethren, that through GLAD TIDINGS which were ANNOUNCED by me, that they are not according to Man;

¹² for I neither received nor learned them from a Man, but through a Revelation from Jesus Christ.

¹³ For you heard of my Conduct formerly in Judaism; That I Exceedingly persecuted the CONGREGATION of God, and I laid it waste;

¹⁴ and made proficiency in Judaism beyond Many of the same age among my own RACE, being an excessive Zealot for the TRADITIONS of my FATHERS.

¹⁵ But when it pleased THAT GOD who set me apart from my Birth, and CALLED me by his FAVOR,

¹⁶ to reveal his Son to me, that I might announce him to the NATIONS, I did not immediately consult with flesh and blood:

¹⁷ nor did I go up to Jerusalem to those who were APOSTLES before me, but I went away into Arabia, and returned again to Damascus.

¹⁸ Then, after three Years, I went up to Jerusalem to visit Cephas, and remained with him fifteen Days;

¹⁹ and I saw no other of the APOSTLES except James, the BROTHER of the LORD.

²⁰ (Now, the things I

* VATICAN MANUSCRIPT.—10. For.—omit.

15. the God.—omit.

18. Cephas.

† 10. The Hebrews called all near relations *brothers*. This James was the son of Alphaeus by Mary the sister of our Lord's mother.—*Maeknight*.

† 10. 1 Thess. II. 4; James IV. 4. † 13. 1 Cor. xv. 3. † 13. Acts ix. 1; xiii. 4; xvi. 11; 1 Tim. I. 13. † 13. Acts viii. 3. † 14. Acts xiii. 8; xvi. 17, 18; Rom. xi. 13; Eph. iii. 8. † 14. Matt. x. 2; Mark vii. 5. † 16. Acts ix. 15; xiii. 21; 1 Cor. xv. 50; Eph. vi. 12. † 18. Acts ix. 20. † 19. Matt. xiii. 65; Mark vi. 8.

του θεου, ὅτι οὐ ψευδομαι.) ²¹ Ἐπειτα ἦλθον
of the God, that not I am speaking falsely.) Then I went

εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας,
into the regions of the Syria and of the Cilicia;

²² Ἦμην δὲ ἀγνοούμενος τῷ προσώπῳ ταῖς ἐκ-
I was but being unknown by the face to the con-

κλησiais τῆς Ἰουδαίας ταῖς ἐν Χριστῷ. ²³ μόνον
gregations of the Judea those in Anointed; only

δὲ ἀκουόντες ἤσαν· Ὅτι ὁ διώκων ἡμᾶς ποτε,
but hearing they were; That the one persecuting us once,

νυν εὐαγγελίζεται τὴν πίστιν ἣν ποτε ἐπο-
now proclaims as glad tidings the faith which once he was laying

θει· ²⁴ καὶ ἐδοξάζον ἐν ἐμοί τὸν θεόν. ΚΕΦ. Β΄.
waste; and they were glorifying in me the God.

2. ¹ Ἐπειτα δια δεκατεσσαρῶν ἐτῶν πάλιν ἀνε-
Then through fourteen years again I went

βην εἰς Ἱερουσόλυμα μετὰ Βαρναβᾶ, συμπαρα-
up to Jerusalem with Barnabas, having taken as

λαβὼν καὶ Τίτον. ² Ἀνεβην δὲ κατὰ ἀποκαλύ-
a companion also Titus. I went up but according to a revela-

ψιν, καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κη-
tion, and submitted to them the glad tidings which I

ρυσσῶ ἐν τοῖς ἔθνεσι· κατ' ἰδίαν δὲ τοῖς δοκον-
publish among the Gentiles; by one's self but to those appearing

σι, μῆπως εἰς κενὸν τρέχω, ἢ ἐδραμον.
somewhat, lest for a vain thing I should run, or had run.

³ Ἀλλ' οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἕλλην ὢν,
But not even Titus he with me, a Greek being,

ἤναγκασθη περιτμηθῆναι. ⁴ Διὰ δὲ τοὺς
was under a necessity to be circumcised. On account of but the

παρεισακτοὺς ψευδαδελφούς· (οἵτινες παρεισ-
secretly introduced false brethren; who stole

ἦλθον κατασκοπεῖσαι τὴν ἐλευθερίαν ἡμῶν ἣν
in to have spied out the freedom of us which

ἐχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδου-
we hold in Anointed Jesus, so that us they might

λῶσονται.) ⁵ οἷς οὐδὲ πρὸς ὥραν εἰξάμεν τῇ
enslave;) to whom not even for an hour we yielded by the

ὑποταγῇ, ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου δια-
submission, in order that the truth of the glad tidings might

am writing to you, behold, in the presence of God, † I do not falsely affirm.

²¹ After that I went into the † REGIONS of SYRIA and of CILICIA;

²² but I was unknown personally to THOSE CONGREGATIONS of JUDEA which are in Christ;

²³ they only having heard, That "HE who was once PERSECUTING us, is now announcing as glad tidings the FAITH which he formerly laid waste."

²⁴ And they glorified God on my account.

CHAPTER II.

¹ Then within † Fourteen Years I went up again to Jerusalem with Barnabas, taking Titus also with me.

² Now I went up according to a Revelation, and submitted to them the GLAD TIDINGS which I publish among the NATIONS; but privately to THOSE in HIGH REPUTE, lest perhaps for a vain thing I may run, or might have run.

³ * But not even Titus, my associate, though a Greek, was under a necessity to be circumcised,

⁴ on account even of † the FALSE BRETHREN SECRETLY INTRODUCED; (who crept in to spy out our † FREEDOM which we possess in the Anointed Jesus, † so that they might enslave us;)

⁵ to whom not even for an hour did we yield by SUBMISSION; in order that † the TRUTH of the GLAD

* VATICAN MANUSCRIPT.—3. But not even Titus, my associate, though a Greek.

† 1. Some think that the time specified in this verse, was when the apostle went to Jerusalem about the question of circumcision, Acts xv. 4, &c. There is a difficulty in determining the exact chronology of this visit to Jerusalem, though this was probably the time, as the apostle says he went up by revelation, and therefore it must have been on important business. Some contend, however, that the journey alluded to was the one mentioned in Acts xi. 27, when the congregation at Antioch sent Barnabas and Saul with relief for the poor Christians in Judea, but this would not allow sufficient time for the fourteen years mentioned.

† 20. Rom ix. 1. † 21. Acts ix. 30. † 4. Acts xv. 1, 24; 2 Cor. xi. 26. † 4 Gal. v. i, 23. † 4. 2 Cor. xi. 20; Gal. iv. 3, 9. † 5. verse 14.

μεινῇ ^{μεν} ^{προς} ^{υμας}. ⁶ ^{Απο} ^{δε} ^{των} ^{δοκουν-}
remain throughout with you. From but of those appearing

των ^{ειναι} ^{τις}, ^{οποιοι} ^{ποτε} ^{ησαν}, ^{ουδεν}
to be something, of what sort once they were, nothing

μοι ^{δια} ^{φερει}· (^{προσωπον} ^{θεος} ^{ανθρωπου} ^{ου}
to me it brings; (a face God of a man not

λαμβανει·) ^{εμοι} ^{γαρ} ^{οι} ^{δοκουντες} ^{ουδεν}
accepts,) to me for those appearing somewhat nothing

^{προσανεθεντο}, ⁷ ^{αλλα} ^{τουναντιον}, ^{ιδοντες}, ^{οτι}
communicated, but on the contrary, seeing, that

^{πεπιστευμαι} ^{το} ^{ευαγγελιον} ^{της} ^{ακροβυσ-}
I have been entrusted with the glad tidings of the uncircum-

^{τιας}, ^{καθως} ^{Πετρος} ^{της} ^{περιτομης}, ⁸ ^δ ^{γαρ}
cision, even as Peter of the circumcision, he for

^{ενεργησας} ^{Πετρω} ^{εις} ^{αποστολην} ^{της}
having inwardly wrought in Peter for an apostleship of the

^{περιτομης}, ^{ενηργησε} ^{και} ^{εμοι} ^{εις} ^{τα} ^{εθνη},)
circumcision, inwardly wrought also in me for the gentiles,)

⁹ ^{και} ^{γινοντες} ^{την} ^{χαριν} ^{την} ^{δοθεισαν} ^{μοι},
and having perceived the favor that having been given to me,

^{Ιακωβος} ^{και} ^{Κηφας} ^{και} ^{Ιωαννης}, ^{οι} ^{δοκουντες}
James and Cephas and John, those seeming

^{στυλοι} ^{ειναι}, ^{δεξιαι} ^{εδωκαν} ^{εμοι} ^{και} ^{Βαρναβα}
pillars to be, right hands they gave to me and Barnabas

^{κοινωνιας}, ^{ινα} ^{ημεις} ^{μεν} ^{εις} ^{τα} ^{εθνη}, ^{αυτοι} ^{δε}
of fellowship, that we indeed for the gentiles, they but

^{εις} ^{την} ^{περιτομην}. ¹⁰ ^{μονον} ^{των} ^{πτωχων} ^{ινα}
for the circumcision; only of the poor ones that

^{μνημονευμεν}· ^δ ^{και} ^{εσπουδασα} ^{αυτο} ^{τουτο}
we should be mindful; which also I strove earnestly same thing this

^{ποιησαι}. ¹¹ ^{Οτε} ^{δε} ^{ηλθε} ^{Πετρος} ^{εις} ^{Αντιο-}
to have done. When but came Peter to Antioch,

^{χειαν}, ^{κατα} ^{προσωπον} ^{αυτω} ^{αντεστην}, ^{οτι}
before face to him I opposed, because

^{κατεγνωσμενος} ^{ην}. ¹² ^{Προ} ^{του} ^{γαρ} ^{ελθειν}
having been blamed he was. Before of the for to have come

^{τινας} ^{απο} ^{Ιακωβου}, ^{μετα} ^{των} ^{εθνων} ^{συνησθien}·
some from James, with the Gentiles he was eating;

^{οτε} ^{δε} ^{ηλθον}, ^{υπεστελλε} ^{και} ^{αφωριζεν} ^{εαυ-}
then but they came, he was withdrawing and was separating him-

^{τον}, ^{φοβουμενος} ^{τους} ^{εκ} ^{περιτομης}. ¹³ ^{Και}
self, fearing those of circumcision. And

^{συνυπεκριθησαν} ^{αυτω} ^{και} ^{οι} ^{λοιποι} ^{Ιουδαιοι}·
dissembled with him also the other Jews;

^{ωστε} ^{και} ^{Βαρναβας} ^{συναπηχθη} ^{αυτων} ^{τη} ^{υποκ-}
so that even Barnabas was led astray of them by the hypoc-

^{ρισει}. ¹⁴ ^{Αλλ'} ^{οτε} ^{ειδον}, ^{οτι} ^{ουκ} ^{ορθοδοιουν}
stay. But when I saw, that out they walk straight

TIDINGS might remain with you.

6 But from THOSE of REPUTATION, whatever they were formerly is of no consequence to me; (God does not accept a Man for Personal appearance;) for to Me, THOSE of REPUTATION communicated nothing.

7 But on the CONTRARY, James and Cephas and John,—THOSE SEEMING to be Pillars,—perceiving That I ‡ was entrusted with the GLAD TIDINGS for the UNCIRCUMCISION, even as Peter was for the CIRCUMCISION;

8 (for HE who OPERATED in Peter for the Apostleship of the CIRCUMCISION, ‡ operated in me also for the GENTILES;)

9 ‡ and acknowledging THAT COMMISSION GIVEN to me, gave to me and Barnabas the Right hands of Fellowship, in order that we should be for the GENTILES, and thrg for the CIRCUMCISION;

10 only urging that we should be mindful of the poor,—‡ which very thing I was even ardently hastening to perform.

11 But when * Cephas came to Antioch, I opposed Him Face to face, Because he was blameable.

12 For before certain persons CAME from James, he ate together with the GENTILES; but when they came he withdrew and separated himself, being afraid of THOSE belonging to the Circumcision.

13 And the OTHER Jews also dissembled with him, so that even Barnabas was led astray by Their HYPOCRISY.

14 But when I saw That they walked not straight

* VATICAN MANUSCRIPT.—11. Cephas.

‡ 6. Acts x. 34; Rom. ii. 11.

‡ Tim. i. 11.

‡ 1 Cor. xv. 10.

Eph. iii. 8.

‡ 7. 1 Thess. ii. 4.

‡ Col. i. 16; Col. i. 20.

‡ 10. See 1 Cor. xvi. 1; 2 Cor. viii. 12.

‡ 7. Acts xiii. 46; Rom. i. 5; xi. 13; 1 Tim. ii. 7;

‡ 8. Acts ix. 15; xiii. 2; xlii. 21; xvi. 17, 18;

‡ 9. Rom. i. 5; xii. 3, 6; xv. 15; 1 Cor. xv. 10;

προς τὴν ἀλήθειαν τοῦ εὐαγγελίου, εἶπον
with respect to the truth of the glad tidings, I said
τῷ Πέτρῳ ἐμπροσθεν πάντων· Εἰ σὺ, Ἰουδαῖος
to the Peter in presence of all; If thou, a Jew
ὑπαρχων, ἐθνικῶς ζῆς καὶ οὐκ Ἰουδαϊκῶς,
being, like Gentiles thou livest and not like Jews,
πῶς τὰ ἐθνη ἀναγκάζεις Ἰουδαίζειν. Ὁ μὲν
how the Gentiles dost thou compel to Judaize. We
φύσει Ἰουδαῖοι, καὶ οὐκ ἐξ ἐθνὸν ἁμαρτωλοί·
by nature Jews, and not of Gentiles sinners;
ἴδοντες δὲ, ὅτι οὐ δικαιοῦνται ἄνθρωπος ἐξ
knowing and, that not is justified a man by
ἐργῶν νόμου, εἰ μὴ διὰ πίστεως Ἰησοῦ Χρισ-
works of law, if not on account of faith of Jesus Anointed;
τοῦ· καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστευσά-
and we into Anointed Jesus believed,
μεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ, καὶ
so that we may be justified by faith of Anointed, and
οὐκ ἐξ ἐργῶν νόμου· διότι ἐξ ἐργῶν νόμου οὐ
not by works of law; because by works of law not
δικαιωθήσεται πᾶσα σὰρξ. ¹⁷ Εἰ δὲ ζητούντες
will be justified all flesh. If but seeking
δικαιοθῆναι ἐν Χριστῷ εὐεσθημεν καὶ αὐτοὶ
to have been justified in Anointed we were found even we ourselves
ἁμαρτωλοὶ, ἀρα Χριστὸς ἁμαρτίας διακονοῦ;
sinners, then Anointed of sinners a servant?
Μη γενοίτο. ¹⁸ Εἰ γὰρ ἃ κατέλυσα, τὰντα
Not let it be. If for what I pulled down, these things
πάλιν οἰκοδομῶ, παραβατῆν ἑμαυτοῦ συνισ-
again I build, a transgressor myself I con-
τάν. ¹⁹ Ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον
stature. I for on account of law by law died
ἵνα θεῷ ζῇ. ²⁰ Χριστῷ συνεσταυρώμαι·
so that by God I may live. With Anointed I have been crucified;
ζῶ δὲ, οὐκέτι ἐγώ, (ἦ δὲ ἐν ἐμοὶ Χριστός· ὃ
I live but, no longer I, lives but in me Anointed; and
δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῇ τοῦ υἱοῦ
but now live in flesh, by faith I live in the of the Son
τοῦ θεοῦ, τοῦ ἀγαπήσαντος με καὶ παραδόντος
of the God, of that having loved me and having delivered up
ἑαυτὸν ὑπὲρ ἐμοῦ. ²¹ Οὐκ ἀθετῶ τὴν χάριν
himself in behalf of me. Not I set aside the favor
τοῦ θεοῦ· εἰ γὰρ διὰ νόμου δικαιοσύνη, ἀρα
of the God; If for through law justification, then
Χριστὸς ὄψεσθαι ἀπεθάνεν. ΚΕΦ. γ'. 3. ¹ Ὁ
Anointed without cause died.

with respect to the truth of the glad tidings, I said to the presence of all; "If thou, being a Jew, livest like the Gentiles, and not like the Jews, how is it that thou dost compel the Gentiles to Judaize?"

¹⁵ We are Jews by natural birth, and not sinners of the Gentiles;

¹⁶ and knowing that a man is not justified by Works of Law, except on account of Faith of Christ Jesus, even we have believed into Christ, so that we may be justified by Faith of Christ, and not by Works of Law; Because by Works of Law will no flesh be justified."

¹⁷ But if seeking to be justified by Christ, even we ourselves are found sinners, is Christ then a Servant of Sin? By no means.

¹⁸ For if rebuild those very things I pulled down, I constitute Myself a Transgressor.

¹⁹ Besides, I through Law I died by Law, so that I might live by God.

²⁰ I have been crucified together with Christ; still I live, yet no longer I, but Christ lives in me; for that life which I now live in the flesh, I am living by that Faith of the Son of God, who loved me even to delivering himself up on my behalf.

²¹ I do not set aside the favor of God; for if through Law I have Righteousness, then Christ died unnecessarily.

CHAPTER III.

10 Thoughtless Gala-

* VATICAN MANUSCRIPT.—14. Cephas. 15. Christ Jesus. 16. Jesus Christ. 20. by THAT Faith of THAT God and Christ, who LOVED me.

14. verse 6. 14. 1 Tim. v. 20. 14. Acts x. 29; xi. 8. 15. Mat. ix. 11; Eph. ii. 3, 12. 16. Acts xi. 34, 39. 16. Rom. i. 17; iii. 22, 23; viii. 3; Gal. iii. 24; Heb. viii. 18, 19. 16. Psa. cxlii. 2; Rom. iii. 20; Gal. iii. 11. 16. Rom. viii. 3. 17. Rom. vi. 14; vii. 4, 6. 17. Rom. vii. 11; 1 Cor. v. 13; 1 Thes. v. 10; Heb. ix. 14; 1 Pet. iv. 2. 20. Rom. vi. 6; Gal. v. 24; vi. 14. 20. 1 Cor. v. 15; 1 Thes. v. 10; 1 Pet. iv. 2. 20. Eph. v. 2; Gal. i. 4; Titus ii. 14. 21. Gal. iii. 21; Heb. viii. 11.

ανοητοι, Γαλαται, τις ὑμας εβασκανε ; οἱς
thoughtless, Galatians, who you deluded? to whom
κατ' ὀφθαλμούς Ἰησοῦς Χριστός προεγραφή
with respect to eyes Jesus Annotated was before set forth

*[ἐν ὑμῖν] ἐσταυρωμένοι. ²Τοῦτο μόνον θελω
among you] having been crucified. This thing only I wish

μαθεῖν ἀφ' ὑμῶν· ἐξ ἐργῶν νόμου το πνευ-
to have learned from you; on account of works of law the spirit

μα ελαβετε, ἡ ἐξ ἀκοῆς πίστεως ; ³Οὐ-
did you receive, or on account of a hearing of faith? So

τως ανοητοι εστε ; ἐναρξάμενοι πνευματι, νυν
thoughtless are you? having begun in spirit, now

σαρκι ἐπιτελεισθε ; ⁴Τοσαυτα ἐπαθετε
in flesh are you being made perfect? So many things you suffered

εἰκη ; εἶγε καὶ εἰκη. ⁵Ὁ οὖν ἐπιχο-
without cause? if indeed even without cause. He then supply,

ρῶν ὑμῖν το πνευμα, καὶ ἐνεργῶν δυνάμεις ἐν
ing to you the spirit, and working miracles among

ὑμῖν, ἐξ ἐργῶν νόμου, ἡ ἐξ ἀκοῆς
you, on account of works of law, or on account of obedience

πίστεως ; ⁶καθὼς Ἀβραὰμ ἐπίστευσε τῷ θεῷ,
off faith? even as Abraham believed in the God,

καὶ ἐλογισθῆ αὐτῷ εἰς δικαιοσύνην. ⁷Γινώσκ-
and it was counted to him for righteousness. Know you

κετε ἀρα, ὅτι οἱ ἐκ πίστεως, οὗτοι εἰσιν υἱοὶ
certainly, that those of faith, these are sons

Ἀβραὰμ. ⁸Προιδουσα δὲ ἡ γραφή, ὅτι ἐκ πί-
of Abraham. Having before seen and the writing, that by faith

στεως δίκαιοι τὰ ἔθνη ὁ θεός, προεκηγγέλισατο
justifies the nations the God, before announced glad tidings

τῷ Ἀβραὰμ· Ὅτι ἐνευλόγηθησονται ἐν σοὶ
to the Abraham; That shall be blessed in thee

πάντα τὰ ἔθνη. ⁹Ὅστε οἱ ἐκ πίστεως, εὐλο-
all the nations. So that those of faith, are

γυνταὶ σὺν τῷ πιστῷ Ἀβραὰμ. ¹⁰Ὅσοι γὰρ
b'ased with the believing Abraham. As many as for

ἐξ ἐργῶν νόμου εἰσιν, ὑπο καταραν εἰσιν· γεγ-
of works of law are, under a curse they are; it has

ραπταὶ γὰρ· Ὅτι ἐπικαταρατός πας ὃς οὐκ ἐμ-
been written for; That accursed every one who not com-

μενεῖ ἐν πασὶ τοῖς γεγραμμένοις ἐν τῇ βιβλίῳ
lunes in all things those having been written in the book

τοῦ νόμου, τοῦ ποιῆσαι αὐτὰ. ¹¹Ὅτι δὲ ἐν
of the law, of this to have done them. That but by

νόμῳ οὐδεὶς δικαιούται παρα τῷ θεῷ, δηλον·
law no one is justified before the God, clear;

ὅτι ὁ δίκαιος ἐκ πίστεως, ζήσεται· ¹²ὁ δὲ
because the just by faith, shall live; the but

tians! † who has deluded You, before whose Eyes Jesus Christ was previous-ly represented as having been crucified.

2 This only I desire to learn from you;—† Did you receive the spirit on ac- count of Works of Law, or on account of Obedience of Faith?

3 Are you so thought- less? † Having begun in Spirit, are you now being made perfect in Flesh?

4 Have you suffered so Much for nothing? if in- deed it is for nothing.

5 † He then SUPPLYING to you the spirit, and per- forming Miracles among you, does he these on ac- count of Works of Law, or on account of Obedience of Faith?

6 even as Abraham † "be- lieved God, and it was "counted to him for Right- "eousness ;"

7 Know you, certainly, † That those of Faith, these are Sons of Abraham.

8 And the SCRIPTURE, having foreseen that God would justify the NATIONS by Faith, previously an- nounced glad tidings to ABRAHAM, That † "In thee "shall All the NATIONS be "blessed."

9 Those of Faith, there- fore, are blessed with BE- LIEVING Abraham.

10 For as many as are of Works of Law are under a Curse; for it has been written, † "Accursed is "every one who continues "not in All those THINGS "HAVING BEEN WRITTEN "in the BOOK of the LAW "to do them."

11 Besides, That no one is justified by Law be- fore God is clear; Be- cause, † "The RIGHTEOUS "by Faith, shall live."

* VATICAN MANUSCRIPT.—1. among you—omit.

† 1. Gal. v. 7. † 2. Acts viii. 15; Eph. i. 13. † 3. Gal. iv. 0. † 5. 2 Cor. iii. 8. † 6. Gen. xv. 0; Rom. iv. 5, 0, 21, 22; James ii. 23. † 7. John. viii. 0. Rom. iv. 11, 12, 10. † 8. Gen. xii. 8; xviii. 18; xiii. 14; Acts iii. 35. † 10. Deut. xxvii. 20; Jer. xl. 8. † 11. Gal. ii. 10. † 12. Hab. ii. 4; Rom. i. 17; Heb. x. 82.

νομος ουκ εστιν εκ πιστεως· αλλ' ο ποιησας·
law not is of faith; but through having done
αυτα, ζησεται εν αυτοις. ¹³ Χριστος ημας
these things, shall live by them. Anointed us

εξηγορασεν εκ της καταρας του νομου, γενομε-
bought off from the curse of the law, having be-
νος υπεr ημων καταρα· (γεγραπται γαρ· Επι-
come on behalf of us a curse; (it has been written for, Ac-
καταρατος πας ο κρεμαμενος επι ξυλου·)
cursed every one he being hang on a tree.)

¹⁴ ινα εις τα εθνη η ευλογία του Αβρααμ γενη-
so that for the nations the blessing of the Abraham might
ται εν Χριστω Ιησου, ινα την επαγγελιαν του
he in Anointed Jesus, that the announcement of the
πνευματος λαβωμεν δια της πιστεως. ¹⁵ Αδελ-
spirit we might receive through the faith. Brethren,

φοι, κατα ανθρωπον λεγω· ομως ανθρωπον
according to man I speak; though of a man
κεκυρωμενην διαθηκην ουδεις αθετει η επιδιατασ-
having been ratified a covenant no one sets aside or superadds
σεται. ¹⁶ Τω δε Αβρααμ ερρήθησαν αι επαγγε-
To the now Abraham were spoken the promi-

λαιοι, και τω σπερματι αυτου. Ου λεγει· Και
now, even for the seed of him. Not he says, And
τοις σπερμασιν, ως επι πολλων, αλλ' ως εφ'
to the seeds, as concerning many, but as concerning
ενος· Και τω σπερματι σου· ος εστι Χριστος.
one; And to the seed of thee, who is Anointed.

¹⁷ Τούτο δε λεγω· διαθηκην προκεκυρωμενην
This but say, a covenant previously ratified

υπο του θεου * [εις Χριστον,] ο μετα τετρακο-
by the God [concerning Anointed,] that after four hun-
σια και τριακοντα ετη γεγονως νομος ουκ ακυ-
dred and thirty years having become a law not an-
ροι, εις το καταρτησαι την επαγγελιαν· ¹⁸ ει
null, so as the to have canceled the promise; if
γαρ εν νομοις η κληρονομια, ουκετι εξ επαγγε-
for by law the inheritance, no longer by promise;

λιας τω δε Αβρααμ δι' επαγγελιας κεχαρισ-
to the but Abraham through promise has freely

ται ο θεος. ¹⁹ Τι ουν ο νομος, των παραβα-
given the God. Why then the law? The transgre-

σεων χαριν ετεθη, (αχρις ου ελθη-
sious on account of it was appointed, (to which time should have come

το σπερμα, ω επηγγελται,) διαταγεις
the seed, to whom it has been promised,) having been instituted

τι· απγγελων, εν χειρι μεσιτου. ²⁰ Ο δε
by means of messengers, in hand of a mediator. The but

μεσιτης ενος ουκ εστιν· ο δε θεος εις εστιν.
mediator of one not he is; the but God one is.

¹² Now the LAW is not of faith; but: "HE HAV-
"ING DONE these things
"shall live by them."

¹³ Christ has redeemed
Us from the CURSE of the
LAW, having become a
Curse on our behalf; (for
it has been written,
"EVERY ONE who is
"HANGED ON A Tree is ac-
"cursed;")

¹⁴ So that the BLESS-
ING of ABRAHAM might be
for the NATIONS, by Christ
Jesus; and that through the
FAITH we might receive the ANNUNCIATION
of the SPIRIT.

¹⁵ Brethren, I speak ac-
cording to man;—no one
sets aside or superadds
conditions to a ratified
Covenant, though human.

¹⁶ Now to ABRAHAM
were the PROMISES spoken
even for his SEED. He
does not say, "And to the
SEEDS," as concerning
many, but as concerning
one; "And to thy
"SEED,"—who is Christ.

¹⁷ Now this I affirm,
that a Covenant engage-
ment previously ratified by
God, the LAW, issued
Four hundred and Thirty
Years afterwards does not
annul; so as to INVALID-
ATE the PROMISE;

¹⁸ for if the INHERIT-
ANCE be by LAW, it is no
longer by Promise; but
God graciously gave it to
ABRAHAM by Promise.

¹⁹ Why then the LAW?
It was appointed on ac-
count of TRANSGRESSIONS,
till the SEED should
come to whom the promise
related; having been
instituted by means of
Angels, in the hand of a
Mediator.

²⁰ Of one party, how-
ever, he is not the MEDIA-
TOR; but GOD is one.

* VATICAN MANUSCRIPT.—concerning Anointed—omit.

† 12. Lev. xviii. 5; Neh. ix. 29; Ezek. xi. 11; Rom. x. 5. † 13. Rom. viii. 3; 1 Cor.
v. 21; Gal. iv. 5. † 14. Rom. ix. 8, 16. † 15. Heb. ix. 17.
† 16. Gen. xii. 7. † 17. Eccl. xii. 40, 41. † 18. Rom. iv. 13; verse 21. † 19.
Rom. iv. 14. † 19. verse 10. † 19. Acts vii. 53; Heb. ii. 2. † 20. Exod. xii.
21, 22; Deut. v. 24, 25, 27, 34. † 20. Rom. iii. 24, 26.

21 Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν * [τοῦ
The then law contrary to the promise [of the
θεοῦ;] Μὴ γενοίτο. Εἰ γὰρ ἐδόθη νόμος ὁ
God? Not let it be. If for was given a law that
δυναμενος ζωοποιῆσαι, οὕτως ἀν' ἐκ νόμου ἦν ἡ
being able to have made alive, truly by law was the
δικαιοσύνη· 22 ἀλλὰ συνεκλείσεν ἡ γραφὴ τὰ
righteousness; but shut up together the scripture the
πάντα ὑπὸ ἁμαρτίαν, ἵνα ἡ ἐπαγγελία ἐκ
all things under sin, in order that the promise by
πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστευούσι.
faith of Jesus Anointed might be given to the believers.
23 Πρὸ τοῦ δε εἰλθεῖν τὴν πίστιν, ὑπὸ νόμον
Before the but to have come the faith, under law
ἐφρουρουμένα συνεκλεισμένοι εἰς τὴν μέλλου-
we were guarded being shut up together for the being
σαν πίστιν ἀποκαλυφθῆναι. 24 Ὡστε ὁ νόμος
about faith to have been revealed. So that the law
παιδαγωγὸς ἡμῶν γεγενῆσεν, εἰς Χριστόν, ἵνα ἐκ
a child-leader of us has become, to Anointed, that by
πίστεως δικαιωθῶμεν· 25 ἐλθούσης δὲ τῆς πί-
faith we might be justified; having come but the faith,
στως, οὐκετι ὑπὸ παιδαγωγῶν ἐσμεν. 26 Πάν-
no longer under a child-leader we are. All
τες γὰρ υἱοὶ θεοῦ ἐστε διὰ τῆς πίστεως ἐν
for sons of God you are through the faith by
Χριστῷ Ἰησοῦ· 27 ὅσοι γὰρ εἰς Χριστόν ἐβαπ-
Anointed Jesus; as many as for into Anointed were
τίσθητε, Χριστὸν ἐνεδυσασθε. 28 Οὐκ ἐνὶ Ἰου-
dipped, Anointed you were clothed. Not there is a
δαίος, οὐδὲ Ἕλλην· οὐκ ἐνὶ δούλῳ, οὐδὲ ἐλευ-
Jew, nor a Greek, not there is a slave, nor a
θερὸς· οὐκ ἐνὶ ἀρσένι καὶ θήλῃ· πάντες γὰρ
freeman, not there is male and female; all for
ὑμεῖς εἰς ἐστε ἐν Χριστῷ Ἰησοῦ· 29 εἰ δὲ ὑμεῖς
you one are in Anointed Jesus; If but you
Χριστοῦ, ἀρὰ τοῦ Ἀβραάμ σπέρμα ἐστε, * [καὶ
of Anointed, certainly of the Abraham seed you are, [and]
κατ' ἐπαγγελίαν κληρονόμοι. ΚΕΦ. Δ'. 4.
according to promise heirs.
1 Λέγω δέ, ἐφ' ὅσον χρόνον ὁ κληρονόμος
I say now, for as long as a time the heir
νηπίος ἐστί, οὐδὲν διαφέρει δούλου, κυρίου
a child is, nothing he differs a slave, lord

21 Is the LAW then con-
trary to the PROMISES?
By no means; for if a
LAW were given which was
able to make alive, cer-
tainly RIGHTEOUSNESS
would come from that
Law;

22 but the SCRIPTURE
has shut up together ALL
under SIN, † in order that
the PROMISE by Faith of
Jesus Christ might be
given to the BELIEVERS.

23 And before the COM-
ING of that FAITH, we were
guarded under Law, being
shut up together for the
FAITH BEING ABOUT to be
revealed.

24 So that the LAW has
become our † Pedagogue
to lead to Christ, ‡ that we
might be justified by Faith.

25 But the FAITH hav-
ing come, we are no longer
under a Pedagogue;

26 since you are all
‡ Sons of God, through the
FAITH, by Christ Jesus.

27 Besides, † as many of
you as were immersed into
Christ, were clothed with
Christ.

28 † In him there is not
Jew nor Greek; there is
not a Slave nor a Free-
man; there is not Male
and Female; for you all
are † one in Christ Jesus;

29 and if you belong to
Christ, certainly you are
ABRAHAM'S Seed, † and
Heirs according to Prom-
ise.

CHAPTER IV.

1 Now I say, for as long
a Time as the HEIR is a
Child, he differs in nothing
from a Slave, Lord of all
though he be;

* VATICAN MANUSCRIPT.—21. of God—omit.

29. and—omit.

† 24. "Paidagogos, from pais, a child, and agogos, a leader, which among the Greeks properly signified a servant whose business it was constantly to attend on his young master, to watch over his behavior, and particularly to lead (agein) him to and from school and the place of exercise. These paidagogoi were generally slaves, imperious and severe and so better corresponded to the Jewish teachers and Jewish law, to which the term is applied by Paul."—Parkhurst.

‡ 22. Rom. iii. 9, 19, 23; xl. 32.
12; Rom. vii. 14—16; Gal. iv. 4, 15; 1 John iii. 1, 2.
1 Cor. xii. 13; Col. iii. 11.
iv. 7, 28; Eph. iii. 6.

† 24. Acts xiii. 37; Gal. ii. 16.
‡ 27. Rom. vi. 3.
† 28. Eph. ii. 14—16; iv. 4, 15.

† 26. John i. 12;
† 29. Rom. vii. 17;

παντων ὧν ² ἀλλὰ ὑπο ἐπιτροπους ἐστὶ καὶ οἰ-
of all being; but under guardians it is and stew-
κονομους, ἀχρὶ τῆς προθεσμίας τοῦ πατρὸς.
aris, till the before-appointed of the father.

³ Οὕτω καὶ ἡμεῖς, ὅτε ἦμεν νηπιοὶ, ὑπο τὰ
So also we, when we were children, under the
στοιχεῖα τοῦ κόσμου ἦμεν δεδουλωμένοι· ⁴ ὅτε
rudiments of the world we were having been enslaved; when

ἤε ἦλθε τὸ πληρωμα τοῦ χρόνου, ἐξαπεστείλεν
but came the fulness of the time, sent forth

ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενομένον ἐκ γυναικος,
the God the son of himself, having been born from a woman,

γενομένον ὑπο νόμον, ⁵ ἵνα τοὺς ὑπο νόμον
having been born under law, in order that those under law

ἐξαγοράσῃ, ἵνα τὴν υἰοθεσίαν ἀπολαβώμεν.
he might buy us, that the sonship we might receive.

⁶ Ὅτι δὲ ἐστέ υἱοὶ, ἐξαπεστείλεν * [ὁ θεός]
Because and you are sons, he sent forth [the God]

τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν,
the spirit of the son of himself into the hearts of us,

κραζόν· Ἀββα, ὁ πατήρ. ⁷ Ὡστε οὐκέτι εἰ
crying; Abba, the father. So that no longer thou art

δούλος, ἀλλ' υἱός· εἰ δὲ υἱός, καὶ κληρονόμος
a slave, but a son; if but a son, also an heir

θεοῦ * [διὰ Χριστοῦ]. ⁸ Ἀλλὰ τότε μὲν, οὐκ
of God [through Anointed.] But then indeed, not

εἰδότες θεόν, ἐδουλεύσατε τοῖς φύσει μὴ οὐπι
knowing God, you were enslaved to those by nature not being

θεοίς· ⁹ νυν δὲ, γινώτες θεόν, μᾶλλον δὲ γνωσ-
gods; now but, having known God, more and having

θέντες ὑπο θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ
been known by God, how do you turn back again to the

εἰσθη καὶ πτωχὰ στοιχεῖα, οἷς πάλιν ἀνωθεν
weak and poor rudiments, to which again as at first

δουλεῖν θέλετε; ¹⁰ Ἡμέρας παρατηρεῖσθε·
be in subjection you wish? Days you watch narrowly?

καὶ μηνάς καὶ καιροὺς καὶ ἐνιαυτοὺς; ¹¹ Φοβου-
and moons and seasons and years? I am

μαι ὕμᾱς, μήπως εἰκὴ κεκοπιᾶκα εἰς ὑμᾱς.
afraid of you, lest perhaps in vain I labored hard for you.

¹² Γίνεσθε ὡς ἐγώ, ὅτι καὶ ἐγώ ὡς ὑμεῖς· ἀδελ-
Become you as I, for even I as you; brethren,

φοι, δεσμαι ὑμῶν· οὐδὲν με ἠδικήσατε. ¹³ Οἶ-
ren, I entreat you; nothing me you wronged. You

δατε δὲ, ὅτι δι' ἀσθενίαν τῆς σαρκὸς εὐαγγε-
know but, that through weakness of the flesh I announced

² but is under Guar-
dians and Stewards, till
* THAT PERIOD PREDETER-
MINED OF THE FATHER.

³ Thus we also, when
we were Children, † were
enslaved under the RUDI-
MENTS OF THE WORLD.

⁴ But † when the COM-
PLETION OF THE TIME ar-
rived, God sent forth his
SON, † having been pro-
duced from a Woman,
† born under Law,

⁵ † in order that he might
redeem those under Law,
† that we might receive the
SONSHIP.

⁶ And Because you are
Sons, he sent forth † the
SPIRIT OF HIS SON into
our HEARTS, exclaiming,
Abba! Father!

⁷ So that thou art no
longer a Slave, but a Son,
and if a Son, also an
Heir * of God.

⁸ But at that time, in-
deed, not knowing God,
† you were enslaved to
those by Nature who ARE
not Gods;

⁹ Now, however, having
acknowledged God, (or
rather having been ac-
knowledge'd by God,) † how
is it you are returning
again to † the weak and
Poor Rudiments, to which
again, as at first, you wish
to be in subjection?

¹⁰ † Are you observing
Days, and Moons, and
Seasons, and Years?

¹¹ I am afraid for you,
lest † perhaps I may have
labored for you in vain.

¹² Brethren, I entreat
you to be as I am, For I
am as ye were; you in-
jured Me in nothing;

¹³ And you know † That
through Weakness of the
FLESH I ORIGINALLY an-

* VATICAN MANUSCRIPT.—2. THAT PREDETERMINED OF THE FATHER.
through Anointed—omit. 7. through God.

8. GOD—

† 3. verse 9; Gal. v. 1; Col. iii. 8, 20; Heb. ix. 10. † 4. Gen. xlix. 10; Dan. ix.
Mark i. 15. † 4. Gen. iii. 15; Isa. vii. 14; Matt. i. 23. † 4. Luke ii. 27. † 5. Gal. iii. 13; 1 Pet. i. 18, 19. † 5. John i. 12; Gal. iii. 26; Eph. i. 5. † 6. Rom. viii. 15.
† 7. Rom. viii. 10, 17; Gal. iii. 29. † 8. Rom. i. 26; 1 Cor. xii. 2. † 9. Gal. iii. 3.
Col. ii. 20. † 9. Rom. viii. 3; Heb. vii. 18. † 10. Rom. xiv. 5; Col. ii. 16. † 11. Gal. ii.
2; v. 2, 4; 1 Thess. iii. 5. † 12. 1 Cor. ii. 3; 2 Cor. xi. 30; xii. 7, 9.

ἡσαμην ὑμῖν το προτερον, ¹⁴ και τον πειρασμον
 gal tidings to you the formerly, and the temptation
 μου τον εν τη σαρκι μου ουκ εξουθενησατε ουδε
 of me that in the flesh of me not you despised nor
 εξεπτυσατε· αλλ' ως αγγελον θεου εδαξασθε
 did you spit out; but as a messenger of God you received
 με, ως Χριστον Ιησουν. ¹⁵ Τις ουν ην ο μακα-
 me, even as Anointed Jesus. What then was the benediction
 ρισμος ὑμων; μαρτυρω γαρ ὑμιν, οτι, ει δυνα-
 tion of you? I testify for to you, that, *if able,
 τον, τους οφθαλμους ὑμων εξορυξαντες αν εδω-
 the eyes of you having dug out would you
 κατε μοι. ¹⁶ Ὡστε εχθρος ὑμων γεγονα αλη-
 give to me. So that an enemy of you have I become speak-
 θεων ὑμιν; ¹⁷ Ζηλουσιν ὑμας ου καλως·
 ing truth to you? They show affection towards you not honorably;
 αλλα εκκλεισαι ὑμας θελουσιν, ινα αυτοις ζη-
 but to have shut out you they wish, so that them you
 λουτε. ¹⁸ Καλον δε * [το] ζηλουσθαι εν
 may ardently love. Honorable but [the] to be ardently devoted in
 καλω παντοτε, και μη μονον εν τω παρειναι
 a good thing at all times, and not only in the to be present
 με προς ὑμας. ¹⁹ Τεκνια μου, ους παλιν ωδινω,
 me with you. O little children of me, whom again I am bearing,
 αχρις ου μορφωθη Χριστος εν ὑμιν· ²⁰ ηθελον
 till may have been formed Anointed in you; I could wish
 δε παρειναι προς ὑμας αρτι, και αλλαξει την
 but to be present with you now, and to change the
 φωνην μου· οτι απορομοι εν ὑμιν. ²¹ Λεγετε
 tone of me, because I am perplexed with you. Speak you
 μοι, οί υπο νομον θελοντες ειναι, τον νομον
 to me, those under law desiring to be, the law
 ηκ ακουετε; ²² Γεγραπται γαρ, οτι Αβρααμ
 out do you hear? It has been written for, that Abraham
 δυο υιους εσγεν· ένα εκ της παιδισκης, και
 two sons had, one from the bond-woman, and
 ένα εκ της ελευθερας. ²³ Αλλ' ο * [μεν] εκ της
 one from the free-woman. But that [indeed] from the
 παιδισκης, κατα σαρκα γεγεννηται· ο δε εκ
 bond-woman, according to flesh has been born; that but from
 της ελευθερας, δια της επαγγελιας. ²⁴ Ατινα
 the free-woman, through the promise. Which things
 εστιν αλληγορουμενα· αὗται γαρ εἰσι δυο
 is being adapted to another meaning; these for are two
 διαθηκαι· μια μεν απο ορους Σινι, εις δουλειαν
 covenants, one indeed from mount Sinai, for servitude

nounced glad tidings to you;

¹⁴ and * THAT TRIAL of mine which was in my FLESH, you did not despise; nor did you reject me, but received me, as Messenger of God, & even as Christ Jesus.

¹⁵ * What then were your BENEDICTIONS! for I hear you witness, That, if possible, you would have dug out your EYES, and given them to me.

¹⁶ So that I have become your Enemy, & by telling you the truth!

¹⁷ They love you ardently, not honorably; but they desire * to exclude us, so that you may love Them ardently.

¹⁸ Now, it is honorable to be ardently devoted to-wards a good cause, at all times; and not only during my PRESENCE with you.

¹⁹ O my Little children! & whom I am bearing again, till Christ be formed in you;

²⁰ and I could wish to be present with you now, and to change my TONE; because I am perplexed concerning you.

²¹ Tell me, you who are DESIRING to be under Law, do you not hear the LAW?

²² For it has been written, That Abraham had Two Sons; & one from the bond-woman, and & one from the FREE-WOMAN.

²³ Now, & the one from the bond-woman was naturally produced; & but the other from the FREE-WOMAN was through the PROMISE.

²⁴ Which things are allegorical; for these represent Two Covenants; one indeed from Mount Sinai,

* VATICAN MANUSCRIPT.—14. your trial which was in my flesh. 15. Where then. 17. to exclude us, so that. 18. the—omit. 23. Indeed—omit.

† 14. 2 Sam. xix. 27; Mal. ii. 7. † 14. John xiii. 20. † 16. Gal. i. 5, 14
 † 19. 1 Cor. iv. 15; Phil. non 10; James i. 18. † 22. Gen. xvi. 15. † 22. Gen. xvi.
 † 23. Rom. ix. 7. † 23. Gen. xviii. 10, 14; xxi. 1, 2; Heb. xi. 21

γεννωσα, ἥτις ἐστὶν Ἀγαρ· ²⁵ το γαρ Ἀγαρ,
bringing forth, which is Agar; the for Agar,

Σιναι ορος ἐστὶν ἐν τῇ Ἀραβίᾳ, συστοιχοὶ δὲ τῆ
Sinai mountain it is in the Arabia, it corresponds and the

νυν Ἱερουσαλὴμ, δουλεῖ γὰρ μετὰ τῶν τεκ-
present Jerusalem, she is in bondage for with the children

νων αὐτῆς· ²⁶ ἡ δὲ ἀνω Ἱερουσαλὴμ, ἐλευθερα
of herself; the but above Jerusalem, a free-woman

ἐστὶν, ἥτις ἐστὶ μητὴρ ἡμῶν· ²⁷ γεγραπται γαρ
is, who is a mother of us; it has been written for;

Εὐφρανθήτι στείρα ἢ οὐ τικτοῦσα, ῥῆξον καὶ
Be thou made glad O barren who not is bearing, burst thou forth and

ἔσθσον ἢ οὐκ ὠδινούσα· ὅτι πολλὰ τὰ τέκνα
shout thou who not is bringing to birth, because many the children

τῆς ἐρημου μᾶλλον ἢ τῆς ἐχούσης τὸν ἀνδρα.
of the deserted one more than of the one having the husband.

²⁸ Ἡμεῖς δὲ, ἀδελφοί, κατὰ Ἰσαὰκ, ἐπαγγελίας
We now, brethren, like Isaac, of a promise

τέκνα ἐσμεν. ²⁹ Ἀλλ' ὥσπερ τότε ὁ κατὰ σὰρκα
children are. But just as then he according to flesh

γεννηθεὶς ἐδίωκε τὸν κατὰ πνεῦμα. οὕτω καὶ
being born persecuted him according to spirit, so also

νυν. ³⁰ Ἀλλὰ τι λέγει ἡ γραφή; Ἐκβάλει τὴν
now. But what says the writing? Cast out the

παίδισκην καὶ τὸν υἱὸν αὐτῆς· οὐ γὰρ μὴ κλη-
bond-woman and the son of her; not for not should

ρονομήσῃ ὁ υἱὸς τῆς παίδισκῆς μετὰ τοῦ υἱοῦ
inherit the son of the bond-woman with the son

τῆς ἐλευθερας. ³¹ Ἀρα, ἀδελφοί, οὐκ ἐσμεν
of the free-woman. Then, brethren, not we are

παίδισκῆς τέκνα, ἀλλὰ τῆς ἐλευθερας. ΚΕΦ.
of bond-woman children, but of the free-woman.

ε'. 5. ¹ Τῇ ἐλευθερίᾳ ἣ ἡμᾶς Χριστὸς
In the freedom with which us Anointed

ἠλευθέρωσε, στήκετε, καὶ μὴ παλιν ζυγὸν δου-
made free, stand you firm, and not again in a yoke of

λείας ἐνεχέσθε. ² Ἰδε, ἐγὼ, Παῦλος λεγὼ ὑμῖν,
bondage be you held fast. Lo, I, Paul say to you,

breeding children for Ser-
vitude;—that is Hagar.

²⁵ Now † HAGAR signi-
fies Sinai—(a Mountain in
ARABIA.)—and it corres-
ponds to the PRESENT Je-
rusalem, for she is in bon-
dage with her CHILDREN.

²⁶ But the EXALTED
Jerusalem represents the
Free-woman, who is our
Mother.

²⁷ For it has been writ-
ten, † "Rejoice, O Barren
woman, who dost not
"BRING FORTH! Burst
"forth and shout, THOU
"who art not in LABOR,
"For many more are the
"CHILDREN of the DESER-
"TED one, than of HER
"having the HUSBAND."

²⁸ Now † you, Brethren,
like Isaac, are † Children
of a Promise.

²⁹ But just as then,
† the one BORN according
to Flesh, persecuted HIM
born according to Spirit;
so also now.

³⁰ But what says † the
SCRIPTURE? † "Cast out
"the BOND-WOMAN and
"her SON; for † the SON
"of the BOND-WOMAN
"should not be an heir
"with the SON of the FREE-
"WOMAN."

³¹ * Wherefore, Breth-
ren, we are not Children of
a Bond-woman, † but of
the FREE-WOMAN.

CHAPTER V.

¹ † In the FREEDOM
with which Christ made
Us free, therefore, stand
you firm, and do not again
be held fast in † a Yoke of
Servitude.

² Behold! † Paul say to

* VATICAN MANUSCRIPT.—28. Now YOU Brethren.
are not.

31. Wherefore, Brethren, we

† 23. Grotius says, Sinai is call'd Hagar or Agar synecdochically, because in that moun-
tain there was a city which bare Hagar's name. By Pliny, it is called Agar; and by Dio,
Agara; and its inhabitants were called Hagarenes. Psal. lxxiii. 6. The later Greek writ-
ers likewise call them Agareni. Whitby thinks the allusion is taken from the meaning of
Hagar, which in the Hebrew language signifies a rock; for so Sinai is sometimes call'd,
Exod. xxxiii. 22.—Macknight. In Arabic it means a rock, or rocky mountain, and as Sinai
is remarkably such, it might be call'd to agar, the rock.—Bloomfield.

† 27. Isa. liv. 1. † 29. Acts iii. 25; Rom. ix. 8; Gal. iii. 29. † 29. Gen. xxi. 9.
† 30. Gal. iii. 8, 23. † 30. Gen. xxi. 10, 12. † 30. John viii. 35. † 31. John
viii. 36; Gal. v. 1, 13. † 1. John viii. 33; Rom. vi. 18; 1 Pet. ii. 16. † 1. Acts xv.
16; Gal. iii. 4; iv. 9.

ὅτι εἰαν περιτεμνησθε, Χριστὸς ὑμᾶς οὐδὲν ὠφε-
that if circumcised you should be, Anointed you nothing will
λήσει· ὁ μαρτυροῦμαι δὲ πάλιν παντὶ ἀνθρώπῳ
fruit; testify but again to every man

περιτεμνομένῳ, ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν
being circumcised, that a debtor he is whole the
νόμον ποιῆσαι. ὁ Κατηργήθητε ἀπὸ * [τοῦ]
law to have done. You are ~~was~~ free from [the]

Χηττου οἵτινες ἐν νόμῳ δικαιοῦσθε· τῆς
Anointed whoever by law are justifying yourselves, of the

καριτος ἐξεπέσατε. ὁ ἤμεῖς γὰρ πνεύματι ἐκ
favor you fell off. We for in spirit from

πιστεως ἐλπίδι· δικαιοσύνης ἀπεκδεχομεθα.
faith a hope of righteousness we wait for.

ὁ Ἐν γὰρ Χριστῷ * [Ἰησοῦ] οὔτε περιτομὴ τι
in for Anointed [Jesus] neither circumcision anything

ἰσχύει, οὐτὰ ἀκροβυστία· ἀλλὰ πίστις δι' ἀγα-
avails, our uncircumcision; but faith through love

πῆς ἐνεργουμένη. ὁ Ἐτρέχετε καλῶς· τίς ὑμᾶς
strongly working. You were running well; who you

ἐνεκοψέ * [τῇ] ἀληθείᾳ μὴ πειθεσθαι. ὁ Ἡ
hindered [in the] truth not to confide. The

πεισμονὴ οὐκ ἐκ τοῦ καλούντος ὑμᾶς. ὁ Μικρά
persuasion not from the one calling you. A little

ζύμη ὅλον τὸ φύραμα ζυμοί. ὁ Ἐγὼ πεποιθα
leaven whole the mass it leavens. I have confidence

εἰς ὑμᾶς * [ἐν κυρίῳ,] ὅτι οὐδὲν ἄλλο φρο-
respecting you [in Lord,] that no one other thing you

νῆτε· ὁ δὲ ταρασσὺν ὑμᾶς βαστασεὶ το κρι-
mind, the but one troubling you shall bear the judg-

μι, ὅστις αὖ ν. ὁ Ἐγὼ δὲ, ἀδελφοί, εἰ περι-
ment, whoever he may be. I but, brethren, if circum-

τοῦν ἐτι κηρύσσω, τί ἐτι διώκω· ἀρα
cious still I publish, why still am I persecuted? then

κατηργήται τὸ σκάνδαλον τοῦ σταυροῦ.
has been abolished the stumbling-block of the cross.

ὁ Ὅφελον καὶ ἀποκοψόνται οἱ ἀναστατούντες
I wish even they shall be cut off those overturning

ἡμᾶς. ὁ Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε,
you. You for to freedom were invited,

ἀδελφοί· μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν
brethren, only not the freedom for an occasion

you, † That if you should be circumcised, Christ will be of no benefit to you.

3 And I testify again to Every circumcised Man, † That he is bound to perform the Whole LAW.

4 † Whoever of you are justifying yourselves by LAW, are separated from Christ; † you are fallen off from the FAVOR.

5 ~~But~~, however, are waiting, in Spirit, for † Hope of Righteousness from Faith.

6 For, in Christ Jesus neither Circumcision nor Uncircumcision avails anything, but † Faith operating in us by Love.

7 You were running well; who hindered You from confiding in the Truth?

8 This PERSUASION is not from † HIM INVITING you.

9 † A Little Leaven ferments the Whole MASS.

10 † I have confidence respecting you, That you will not regard any other thing; but † he who troubles you, whoever he be, † shall bear the JUDGMENT.

11 † And I, Brethren, if I still proclaim Circumcision, why am I still persecuted? Has, indeed, † the SCANDAL of the CROSS been removed?

12 † I wish it was;— but THOSE who are SUBVERTING you shall be cut off.

13 Now, Brethren, you were invited to Freedom; only † take care lest this FREEDOM become an Oc-

* VATICAN MSS.—4. the—omit. 6. Jesus—omit. 7. In the—omit. 10. in Lord—omit.

† 12. Parkhurst says "after all, it may be doubted whether the Greek language will admit of *aphelos* being construed with a future verb; . . . nor do I know that any one instance of such a construction has been yet produced from any approved Greek writer. And the untruthfulness of the phraseology in Gal. v. 12, is further increased by the insertion of the particle *kai* before *apokopontai*." Bengelius in Gnomon, reads as follows: "Is then the scandal of the cross taken away? I wish it was. And they shall be cut off that trouble you." This rendering has been adopted.

† 2. Acts xv. 1. † 3. Gal. iii. 10. † 4. Rom. ix. 31, 32; Gal. ii. 21. † 5. Heb. xii. 15. † 6. Rom. viii. 24, 25; 2 Tim. iv. 8. † 6. 1 Cor. vii. 10; Gal. iii. 2; † 7. 1 Cor. vii. 10; Gal. iii. 2; 1 Thess. i. 3; James ii. 18, 20, 22. † 8. Gal. i. 6. † 9. 1 Cor. v. 6; xv. 33. † 10. 2 Cor. ii. 3; viii. 22. † 10. Gal. i. 7. † 10. 2 Cor. x. 6. † 11. Gal. vi. 12. † 11. 1 Cor. i. 22. † 12. 1 Cor. viii. 9; 1 Pet. ii. 10; Jude 6.

τη σαρκι, αλλα δια της αγαπης δουλευετε αλληλοις. 14 Ο γαρ πας νομος εν ενι λογω πλη-
the flesh, but through the love be you subservient to each other. The for whole law in one word is fully

ρουται, εν τω· Αγαπησεις τον πλησιον σου ως σεαυτον. 15 Ει δε αλληλους δακνετε και
set forth, in this; Thou shalt love the neighbor of thee as thyself. If but each other you bite and

κατεσθιετε, βλεπετε, μη υπο αλληλων αναλω-
you devour, take you care, lest by each other you may be consumed.

16 Λεγω δε· πνευματι περιπατειτε, και επιθυ-
I say but, by spirit walk you, and a desire
μιαν σαρκος ου μη τελεσητε. 17 Η γαρ γαρξ
of flesh not not you should fulfil. The for flesh

επιθυμει κατα του πνευματος, το δε πνευμα
desires against the spirit, on the and spirit
κατα της σαρκος· ταυτα δε αλληλοις αντικει-
against the flesh; these and to each other are opposed,

ται, ινα μη, α αν θελητε, ταυτα ποιητε.
so that not, the things you would wish, these you should do.

18 Ει δε πνευματι αγεσθε, ουκ εστε υπο νομου,
If but by spirit you be led, not you are under law,
19 Φανερα δε εστι τα εργα της σαρκος· ατινα
Manifest but it is the works of the flesh; which things

εστι πορνεια, ακαθαρσια, ασελγια, 20 ιδωλολα-
it is fornication, impurity, debauchery, idolatry,
τρεια, φαρμακεια, εχθραι, ερεις, ζηλοι, θυμοι,
sorcery, enmities, quarrel, jealousies, tracemments,

εριθειαι, διχοστασιαι, αιρεσεις, 21 φθονοι, * [φο-
brawlings, factions, sects, envyings, [mur-
νοι,] μεθαι, κωμοι, και τα ομοια τουτοις·
drunkennesses, revellings, and the things like to them;

α προλεγω υμιν, καθως * [και] προειπον,
which things I tell before to you, even as [also] I said before,
οτι οι τα τοιαυτα πρασσοντες βασιλειαν θεου
that they the these things practising a kingdom of God

ου κληρονομησουσιν. 22 Ο δε καρπος του πνευ-
not shall inherit. The but fruit of the spirit
ματος εστιν αγαπη, χαρα, ειρηνη, μακροθυμια,
is love, joy, peace, forbearance,

γρηγορητης, αγαθωσυνη, πιστις, πραοτης, εγ-
kindness, goodness, fidelity, meekness, self-
κρατεια· 23 κατα των τοιουτων ουκ εστι νομος.
control; against the such like not is a law.

24 Οι δε του Χριστου, την σαρκα εσταυρωσαν
Those but of the Anointed, the flesh crucified

casion for the FLESH; but through LOVE be you subservient to each other.

14 For the WHOLE Law is fully set forth in this Single Precept:—“Thou shalt love th neighbor as thyself.”

15 But if you bite and devour each other, beware lest you be consumed by each other.

16 Now I say, Walk by the Spirit, and fulfil not the Desire of the Flesh.

17 For the FLESH desires the contrary of the SPIRIT, and the SPIRIT the contrary of the FLESH; for these are opposed to each other; so that you do not perform the THINGS which you wish.

18 But if you be led by Spirit, you are not under Law.

19 Now the WORKS of the FLESH are manifestly these;—Fornication, Impurity, Debauchery,

20 Idolatry, Sorcery, Enmities, Quarrels, Jealousies, Resentments, Altercations, Factions, Sects,

21 Envyings, Inebrieties, Revellings, and THINGS similar to these; respecting which I tell you before, even as I previously told you, That those who PRACTISE SUCH THINGS shall not inherit God's Kingdom.

22 But the FRUIT of the SPIRIT is Love, Joy, Peace, Forbearance, Kindness, Goodness, Fidelity, Meekness, Self-control;

23 Against such LIKE THINGS there is no Law.

24 And THOSE who belong to Christ Jesus, have crucified the FLESH,

* VATICAN MANUSCRIPT.—17. for those, 21. also—omit. 24. Christ Jesus.

20. Jealousy.

21. murder—omit

† 13. 1 Cor. ix. 10; Gal. vi. 2. † 14. Matt. vii. 12, xiii. 40; James ii. 8. † 14. Lev. xix. 10; Matt. xxii. 39; Rom. xiii. 8, 9. † 16. Rom. vi. 12; viii. 1, 4, 12; xiii. 13; verse 25; 1 Pet. ii. 11. † 17. Rom. vii. 23; viii. 0, 7. † 17. Rom. vii. 15, 16; 1 Pet. ii. 11. † 18. Rom. vi. 14; viii. 2. † 19. 1 Cor. iii. 3; Eph. v. 3; Col. iii. 5; James iii. 14, 15. † 21. 1 Cor. vi. 0; Eph. v. 5; Col. iii. 0; Rev. xxii. 15. † 22. John xv. 2; Eph. v. 0. † 23. 1 Tim. i. 6. † 24. Christ Jesus.

συν τοις παθημασι και ταῖς ἐπιθυμίαις· ²⁵ εἰ
with the passions and the desires; if
ζῶμεν πνεύματι, πνεύματι και στοιχωμεν.
we live by spirit, by spirit also we should walk.
⁶ Μὴ γινωμεθα κενοδοξοι, ἀλλήλους προκα-
Not we should become vain-glorious, each other pro- voking,
λουμενοι, ἀλλήλους φθονουντες. ΚΕΦ. 6. 6.
with each other envying.
Ἀδελφοι, εἰ καὶ προλήφθῃ ἄνθρωπος ἐν
Brethren, if, even should be surprised a man in
ᾧ παραπτώματι, ὑμεῖς οἱ πνευματικοὶ καταρ-
-y fault, you the spiritual ones do you
γίνετε τὸν τοιοῦτον ἐν πνεύματι πραότητος·
rejoice the suchlike with a spirit of meekness;
σκοπῶν σεαυτὸν, μὴ καὶ συ πειρασθῇς. ² Ἀλλή-
watching thyself, lest also thou shouldst be tempted. Of each
λων τὰ βάρη βαστάζετε, καὶ οὕτως ἀνακληρω-
other the burdens bear you, and thus fulfil you
σιν ἐτὸν νόμον τοῦ Χριστοῦ. ³ Εἰ γὰρ δοκεῖ
the law of the Anointed. If for thinks
τις εἶναι τι, μὴδὲν ὦν, ἑαυτὸν φρεναπατᾷ
any one to be something, nothing being, himself he deceives
⁴ τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω * [ἐκάστος,]
the but work of himself let him try [each one,]
καὶ τότε εἰς ἑαυτὸν μόνον τὸ καυχῆμα ἔξει, καὶ
and then in himself alone the boasting he will have, and
οὐκ εἰς τὸν ἕτερον· ⁵ ἕκαστος γὰρ τὸ ἰδίον φθο-
not in the other; each one for the his own cor-
ρῆτιον βαστάσει. ⁶ Κοινωνεῖτω δὲ ὁ κατηχου-
-den will bear. Let him communicate but the one being
μενος τὸν λόγον, τῷ κατηχούντι, ἐν παντί
taught the word, to the one teaching, in all
ἀγαθοῖς. ⁷ Μὴ πλανᾷθε· θεὸς οὐ μυκτηρίζεται.
good things. Not do you mistake; God not is to be mocked at.
⁸ Ὅ γὰρ εἰς σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει·
That for if any sow a man, this also he will reap;
⁹ ὅτι ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ, ἐκ τῆς
because the one sowing for the flesh of himself, from the
σαρκὸς θερίσει φθορὰν· ὁ δὲ σπείρων εἰς τὸ
flesh he will reap corruption; the but one sowing for the
πνεῦμα, ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον.
spirit, from of the spirit he will reap life age-lasting.
¹⁰ Τὸ δὲ καλὸν πλύνοντες μὴ ἐκκλινόμεν· καιρὸς
The but good doing not we should lag, in season
γὰρ ἰδίῳ θεοῖς, μὴ ἐκλυόμενοι. ¹⁰ Ἀρα
for its own we shall reap, not fainting. So
οὖν, ὥς καιρὸν ἔχομεν, εργαζόμεθα τὸ ἀγαθόν
then, as opportunity we have, we should work the good

with the PASSIONS and
DESIRES.
²⁵ † If we live by Spirit,
we should also walk by
Spirit.
²⁶ † We should not be-
come Vain-glorious, pro-
voking each other, envy-
ing each other.
CHAPTER VI.
¹ Brethren, † if a Man
should be surprised by
some Fault, do YOU, the
SPIRITUAL, re-ascate such
person with a Spirit of
Meekness; † watching thy-
self, lest thou also shouldst
be tempted.
² † Hear you each other's
BURDENS, and thus fulfil
the LAW of the ANOINTED
ONE.
³ For † if any one think
he is something, being no-
thing, he deceives himself;
⁴ but † let him try his
own work, and then he
will have BOASTING in
himself alone, and not in
ANOTHER;
⁵ for † each one shall
bear his own Burden.
⁶ † Let the person BE-
ING TAUGHT the word,
communicate to the IN-
STRUCTOR in ALL Good
things.
⁷ Do not mistake; † God
is not to be derided. † For
whatever a Man may sow,
this also he will reap;
⁸ † because the one sow-
ING for his FLESH, will
from the FLESH reap Cor-
ruption; but the one sow-
ING for the SPIRIT, will
from the SPIRIT reap a-
nial life.
⁹ Therefore, † we should
not lag in Doing WELL;
for we shall reap, at the
proper season, † if we do
not relax.
¹⁰ So then, as we have
Opportunity, † we should

* VATICAN MANUSCRIPT.—4. each one—omit.

1. 25. Rom. viii. 4, 5; verse 16. † 20. Phil. ii. 3. † 1. Heb. xii. 13; James v. 19.
1. 1 Cor. x. 12. † 2. Rom. xv. 1. † 3. John xiii. 14, 15, 34; 1 John iv. 21.
1. 3. Rom. xii. 3. † 4. 2 Cor. xiii. 5. † 5. 1 Cor. iii. 3. † 6. Rom. ix. 27;
1 Cor. ix. 11, 12. † 7. Job xiii. 6. † 8. Luke xvi. 25; Rom. i. 6; 2 Cor. ix. 6.
1. 8. Job. iv. 8; Prov. xi. 18; xlvii. 8; Hosea viii. 7; x. 12; Rom. viii. 13; James iii. 18.
1. 9. 2 Thess. iii. 13; 1 Cor. xv. 33. † 9. Heb. x. 30; Rev. ii. 10. † 10. 1 Thess. v. 15

προς παντας, ¹¹μαλιστα δε προς τους οικειους
to all, especially but to the family-members
της πιστεως. ¹²Ιδετε, ¹³πληκοις υμιν γραμματις
fine faith You see, how many things to you in letters
εγραψα τη επι χειρι. ¹⁴Οσοι θελουσιν εν-
write with the my hand As many as wish to
εφωσπησαι εν σαρκι, αυτοι αναγκοζουσιν
appear fair in these these constrain
υμς περιτεμεσθαι μονον, ινα μη τω σταυρω
you to be circumcised; only, that not for the cross
του Χριστου διωκωνται. ¹⁵Ουδε γαρ οι περι-
of the Anointed they should be persecuted. Not even for those being
τεμνομενοι αυτοι νομον φυλαττουσιν· αλλα
circumcised themselves a law do they keep, but
θελουσιν υμς περιτεμεσθαι, ινα εν τη υμε-
they wish you to be circumcised, so that in the your
τερη σαρκι καυχησωνται. ¹⁶Εμοι δε μη γινω-
dash they might boast For me but not, it may be
τω καυχασθαι, ει μη εν τω σταυρω του κυριου
to boast, it not in the cross of the Lord
ημων Ιησου Χριστου· δι' ου εμοι κοσμος
this Jesus Anointed; through which to me a world
εσταυρωται, καγω * [τω] κοσμω. ¹⁷* [Εν]
has been crucified, and I [to the] world. [in]
γαρ * [Χριστου] Ιησου ουτε περιτομη τι εστιν,
for [Anointed Jesus] neither circumcision anything is,
ουτε ακροβυστια, αλλα καινη κτισις. ¹⁸Και
neither uncircumcision, but a new creation And
οσοι τω κανονι τουτ' στοιχητουσιν, ειρηνη
as many as by the rule this will walk, peace
επ' αυτους και ελεος, και επι τον Ισραηλ του
on them and mercy, and on the Israel of the
θεου. ¹⁹Του λοιπου, κοπους μοι μηδεις παρε-
God. Of the remaining, troubles to me no one let
χειτω· εγω γαρ τα στιγματα του * [κυριου] Ιη-
I for the brand-marks of the [Lord] Je-
σου εν τω σωματι μου βασταζω. ²⁰Η· χαρις
me in the body of me bear. The favor
του κυριου ημων Ιησου Χριστου μετα του πνευ-
of the Lord of Jesus Anointed with the spirit
ματος υμων, αδελφοι Αμην.
of you, brethren. So be it.

do good to all, but espe-
cially to the ¹¹members of
the family of the faith.

¹² You see how many
things in a letter, I have
written to you with my
own hand.

¹³ As many as wish to
appear fair in the flesh,
these constrain you to be
circumcised; only that they
may not be ¹⁴persecuted
for the cross of * the
Anointed Jesus.

¹⁵ For not even the cir-
cumcised themselves keep
the Law, but they wish
you to be circumcised, so
that they may boast in
your flesh.

¹⁶ But it is not for me
to boast, except in the
cross of our Lord Jesus
Christ, through which the
World has been ¹⁷crucified,
to me, and ¹⁸to the World.

¹⁹ For neither is Cir-
cumcision anything, nor
Uncircumcision, ²⁰but a
New Creation.

²¹ And as many as will
walk ²²by this rule, Peace
and Mercy be on them,
and on the Israel of God.

²³ Finally, let no one
cause me Trouble; ²⁴for I
bear in my body the
brand-marks of Jesus.

²⁵ The favor of our
Lord Jesus Christ be with
you ²⁶ΑΓΙΩΤ, Brethren,
ΑΜΕΝ.

* TO THE GALATIANS. WRITTEN FROM ROME.

* VATICAN MANUSCRIPT.—12. the Anointed Jesus. 14. to the—omit. 15. in—omit. 16. Anointed Jesus—omit. 17. Lord—omit. Subscriptio—To the GALATIANS. WRITTEN FROM ROME.

+ 17. The apostle calls the *marks* he received from stripes, chains, etc., in the service of Christ, (compare 2 Cor. xi. 23, etc.,) *the marks of the Lord Jesus*, by a beautiful allusion to the *stigmata* with which servants and soldiers were sometimes marked to show to whom they belonged. See *Raphelias*, *Volmus*, and *Wefetrin*, on the place, *Dawberg* and *Vistraga* on Rev. vii. 3; xiii. 16, 17, and *Lothol* on Isa. xlii. 5.—*Parkhurst*.

1 10. Eph. ii. 12. 1 12. chap. v. 11. 2 14. Phil. iii. 3, 7, 8. 1 14. Rom. vi. 8. Gal. ii. 20. 1 15. Gal. v. 6; Col. iii. 11. 1 15. 2 Cor. v. 17. 1 16. Phil. iii. 10. 1 16. Rom. ii. 29; iv. 12; ix. 8—9; Gal. iii. 7, 8, 29; Phil. iii. 3. 1 17. 1 Cor. x. 3; iv. 10; xi. 23; Col. i. 24. 1 19. 2 Tim. iv. 22; Philemon 25.

* TO THE EPHESIANS.

ΚΕΦ. α'. 1.

¹ Παυλος, αποστολος Ιησου Χριστου δια
Paul, an apostle of Jesus Anointed through
θεληματος θεου, τοις ἁγίοις τοις οὖσιν ἐν Ἐφε-
will of God, to the saints to those being in Ephesus
σιν καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ· ² χάρις ὑμῖν
us even to believers in Anointed Jesus; favor to you
καὶ εἰρήνη ἀπο θεοῦ πατρὸς ἡμῶν, καὶ κυρίου
and peace from God a father of us, and Lord
Ἰησου Χριστοῦ. ³ Εὐλογητος ὁ θεὸς * [καὶ
Jesus Anointed. Worthy of praise the God [and
πατὴρ] τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ
father] of the Lord of us Jesus Anointed, be
εὐλογησας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ
having blessed us with every blessing spiritual
ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ· ⁴ καθὼς ἐξελέξ-
in the heavenlies in Anointed, even as he chose
αὐτὸς ἡμᾶς ἐν αὐτῷ προ καταβολῆς κόσμου, εἶναι
as in him before a casting down of a world, to have
ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ·
us holy ones and blameless ones in sight of him;
⁵ ἐν ἀγαπῇ προορίσας ἡμᾶς εἰς υἱοθεσίαν δια
in love having previously marked out us for sonship through
Ἰησοῦ Χριστοῦ εἰς αὐτὸν, κατὰ τὴν εὐδοκίαν
Jesus Anointed for himself, according to the good pleasure
τοῦ θεληματος αὐτοῦ, ⁶ εἰς ἐπαινον δόξης τῆς
of the will of himself, for a praise of glory of the
χάριτος αὐτοῦ, ἐν ᾗ ἐχαρίτωσεν ἡμᾶς ἐν τῷ
favor of himself, with which he favored us in the
ἡγαπημένῳ, ⁷ ἐν ᾧ ἔχομεν τὴν ἀπολυτῶσιν
us having been beloved, by whom we have the redemption
δια τοῦ αἵματος αὐτοῦ, τὴν ἀφεσιν τῶν παραπ-
through the blood of him, the forgiveness of the faults,
τωμάτων, κατὰ τὸν πλοῦτον τῆς χάριτος αὐτοῦ,
according to the wealth of the favor of him,
⁸ ᾗς ἐπερίσσευσεν εἰς ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ
which he caused to abound towards us in all wisdom and
φρονήσει, ⁹ γνῶρισας ἡμῖν τὸ μυστήριον τοῦ
intelligence, having made known to us the secret of the
θεληματος αὐτοῦ κατὰ τὴν εὐδοκίαν αὐτοῦ, ἥν
will of himself according to the good pleasure of himself, which
προέθετο ἐν αὐτῷ, ¹⁰ εἰς οἰκονομίαν τοῦ πλη-
he before purposed in himself, for an administration of the ful-

CHAPTER I.

1 Paul, an Apostle of *Christ Jesus, † through God's Will, to THOSE SAINTS who are in Ephesus, even to Believers in Christ Jesus;

2 † Favor to you, and Peace from God our Father, and from the Lord Jesus Christ.

3 † Blessed be THAT God of our LORD Jesus Christ, who has BLESSED us with Every spiritual Blessing in the HEAVENLIES, by Christ;

4 even as † he chose us in him before the Founda- tion of the World, † that we might be holy and blameless in his presence;

5 having in Love previously marked us out † for Sonship through *Christ Jesus for himself, accord- ing to the GOOD PLEASURE of his will,

6 to the Praise of his Glorious Beneficence with which he graciously favored us in † the BELOVED one;

7 † by whom, through his blood, we possess the REDEMPTION—the FOR- GIVENESS of OFFENCES— according to the OPULENCE of his FAVOR,

8 which he caused to overflow towards us in All Wisdom and Intelli- gence,

9 † having made known to us the SECRET of his WILL, according to his own BENEVOLENT DE- SIGN, which he previously purposed in himself,

10 in regard to an Ad- ministration of the ful-

* VATICAN MANUSCRIPT.—TULÉ.—TO THE EPHESIANS.
father—omit. 5. Christ Jesus.

1. 2 Cor. i. 1. 2. Gal. i. 3; Titus i. 4. 3. 2 Cor. i. 3; 1 Pet. i. 3. 4. Rom. vii. 27; 2 Thess. ii. 13. 2 Tim. i. 9; James ii. 5; 1 Pet. i. 2; ii. 9. 14. Eph. ii. 10, v. 27; Col. i. 22; 1 Thess. iv. 7; Titus ii. 12. 15. John i. 12; Rom. viii. 15; 2 Cor. vi. 18; Gal. iv. 5; 1 John iii. 1. 16. Matt. iii. 17; xvii. 5. 17. Acts xx. 28; Rom. iii. 24; Col. i. 14; ii. b. ix. 12. 1 Pet. i. 18; Rev. v. 8. 9. Rom. xvi. 25; Eph. iii. 4, 9.

σωματος των καιρων, ανακεφαλαιωσασθαι τα
of the seasons, to reduce under one head the things
παντα εν τῷ Χριστῷ, τα εν τοις ουρανοις και
all in the Anointed, the things in the heavens and
τα επι της γης, εν αυτω, ¹¹ εν ᾧ και εκ-
the things on the earth, in him, by whom also we
ληρωθημεν, προορισθεντες κατα προ-
obtained a portion, having been previously marked out according to a
θεσιν του τα παντα ενεργουντος κατα την
design of the things all operating according to the
ουλην του θεληματος αυτου, ¹² εις το ειναι
counsel of the will of himself, in order that to be
ἡμας εις επαυον * [της] δοξης αυτου, τους προ-
for a praise [of the] glory of him, those having
ηλπικотας εν τῷ Χριστῷ. ¹³ εν ᾧ και ὑμεις
been before hoped in the Anointed, in whom also you
(ακουσαντες τοι λογον της αληθειας, το ευαγ-
(having heard the word of the truth, the glad
γγελιον της σωτηριας ὑμων,) εν ᾧ κα πιστευ-
tidings of the salvation of you,) in whom also having
σαντες εσφραγισθητε τῷ πνευματι της επαγγε-
believed you were sealed with the spirit of the promise
λιας τῷ ἁγιῳ, ¹⁴ ὅς ἐστιν ἀρραβων της κληρο-
with the holy, which is a pledge of the inheri-
νομιας ἡμων εις ἀπολυτρωσιν της περιποιησεως,
tance of us in a redemption of the possession,
εις επαυον της δοξης αυτου. ¹⁵ Δια τουτο
for a praise of the glory of him. On account of this
καγω ακουσας την καθ' ὑμας πιστιν εν τῷ κυ-
even I having heard the in you faith in the Lord
ριῳ Ἰησῳ, και την αγαπην την εις παντας τους
Jesus, and the love that for all the
ἁγιους, ¹⁶ ου πανομαι ευχαριστων ὑπερ ὑμων,
holy ones, not I cease giving thanks on behalf of you,
μνησιν * [ὑμων] ποιουμενος επι των προσευ-
a remembrance [of you] making in the prayers
χων μου. ¹⁷ ἵνα ὁ θεος του κυριου ἡμων Ἰησου
of me, that the God of the Lord of us Jesus
Χριστου, ὁ πατηρ της δοξης, δαῖη ὑμιν πνευμα
Anointed, the father of the glory, may give to you a spirit
σοφιας και ἀποκαλυψεως εν ἐπιγνωσει αυτου
of wisdom and of revelation in full knowledge of him,
* Πεφωτισμενους τους οφθαλμους της καρδιας
Having been enlightened the eyes of the heart
ὑμων, εις το εἶδεναι ὑμας, τις ἐστιν ἡ ἐλπις
of you, for the to know you, what is the hope
της κλησεως αυτου, * [και] τις ὁ πλουτος της
of the calling of you, [and] what the wealth of the

NESS of the APPOINTED
TIMES, ‡ to re-unite ALL
things under one head,
even under the ANOINTED
one;—the THINGS in the
HEAVENS, and the THINGS
on the EARTH,—under
him,

‡ by whom also we
obtained an inheritance,
having been previous-
ly marked out according to
a design of HIM who is
OPERATING ALL things
agreeably to the COUNSEL,
of his own WILL;

‡ in order that we
might BE for a Praise of
his GLORY, we who had a
prior hope in the ANOINT-
ED one;

‡ by whom also, you,
(having heard ‡ the WORD
of the TRUTH, the GLAD
TIDINGS of your SALVA-
TION,) by whom (I say,)
you also having believed
were sealed with the SPI-
RIT of the PROMISE,—the
HOLY Spirit.—

‡ which is a Pledge
of our INHERITANCE in
‡ a Redemption of the
PURCHASE, to the Praise
of his GLORY.

‡ On this account, &
indeed, ‡ having heard of
your Faith in the LORD
Jesus, and THAT LOVE
which you have for ALL the
SAINTS,

‡ do not omit giving
thanks on your behalf,
making a Remembrance of
you in my PRAYERS;

‡ That the God of our
LORD Jesus Christ, the
GLORIOUS FATHER, ‡ may
give you a Spirit of Wis-
dom and Revelation in
the full Knowledge of him,

‡ the EYES of your
HEART having been en-
lightened, that you may
KNOW what is ‡ the MORE
of his INVITATION, what
the GLORIOUS WEALTH of

* VATICAN MANUSCRIPT.—12. of the—omit.

15. of you—omit.

18. and—omit.

† 10. John xi. 52; Eph. ii. 14—17.

‡ 11. Acts xx. 32; xxvi. 18; Col. i. 12; iii. 24;

Titus iii. 7; James ii. 5; 1 Pet. i. 4.

‡ 12. verse 6, 14. ‡ 13. Acts xix. 4—7; 1 Th.

2 Cor. i. 23; v. 6. ‡ 14. 1 Thess. iv. 30.

‡ 15. Col. i. 4; Philomen 5. ‡ 16. 1 Th.

i. 6; Phil. i. 3, 4; Col. i. 3; 1 Thess. i. 2; 2 Thess. i. 3.

‡ 17. Col. i. 9. ‡ 18. 1 Thess. ii.

δοξης της κληρονομίας αὐτοῦ ὡς τοῖς ἁγίοις,
glory of the inheritance of him in the holy ones,
 19 **καὶ τί το ὑπερβαλλόν μεγαθος -ης δυναμεις**
and what the surpassing greatness of the power
αὐτοῦ εἰς ἡμᾶς, τοὺς πιστευόντας κατὰ τὴν
of him towards us, those believing according to the
ἐνέργειαν τοῦ κρατοῦς τῆς ἰσχύος αὐτοῦ, 20 **ἣν**
operation of the strength of the might of him, which
ἔκτελεσεν ἐν τῷ Χριστῷ, ἐγείρας αὐτὸν ἐκ
he exerted in the Anointed, having raised up him out of
νεκρῶν· καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς
dead ones, and seated at right of himself in the
ἐπουρανίοις, 21 **ὑπέραν πάσης ἀρχῆς καὶ ἐξου-**
heavenlies, far above every government and author-
σίας καὶ δυνάμεως καὶ κυριότητος, καὶ παντός
ity and power and lordship, and every
νόμιτος ὀνομαζομένου οὐ μόνον ἐν τῷ αἰωνί
nature being named not only in the ago
-ούτῳ, ἀλλὰ καὶ ἐν τῷ μελλόντι· 22 **καὶ πάντα**
re, but also in the one about coming, and all things
ἵπτασεν ὑπο τοὺς πόδας αὐτοῦ· καὶ αὐτὸν
placed under the feet of him, and him
ἰδὼκε κεφαλὴν ὑπὲρ πάντα τὴ ἐκκλησίαν,
he gave a head over all things for the congregation,
 23 **ἣτις ἐστὶ τὸ σῶμα αὐτοῦ, τὸ πληρὺμα τοῦ**
which is the body of him, the completeness of him
τα πάντα ἐν πασὶ πληροῦ ἐνοῦ· ΚΕΦ. β'.
the things all with all things is filling,

2. ¹ **καὶ ὅς ὤντας νεκροὺς τοῖς παραπτώμασι**
and you being dead once in the faults
καὶ ταῖς ἁμαρτίαις· 2 **(ἐν αἷς ποτε περιπατή-**
and the sins, (in which once you walked
σατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ
according to the age of the world this, according to
τοῦ ἀρχόντα τῆς ἐξουσίας τοῦ αἵρος, τοῦ πνευ-
the ruler of the authority of the air, of the spirit
ματος τοῦ νῦν ἐνεργούντος ἐν τοῖς υἱοῖς τῆς
of that now operating in the sons of the
ἀπειθείας· 3 **ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστρα-**
disobedience, among whom also we all lived
φημεν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν,
once in the desires of the flesh of us,
ποιούντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν
doing the wishes of the flesh and of the
διανοιῶν, καὶ ἦμεν τέκνα φύσει ὀργῆς, ὥς καὶ
thoughts, and we were children by nature of wrath, as also
οἱ λοιποὶ· 4 **ὁ δὲ θεός, πλουσίος ὢν ἐν ἐλεεί,**
the others; the but God, rich being in mercy,
διὰ τὴν πολλὴν ἀγάπην αὐτοῦ, ἣν ἠγάπησεν
through the much love of himself, with which he loved

his † INHERITANCE among the SAINTS,

19 and what the SURPASSING Greatness of his POWER towards us who BELIEVE, † according to the ENERGY of his MIGHTY STRENGTH,

20 which he exerted in the ANOINTED one, † having raised him from the Dead, and * having † seated him at his own Right hand in the HEAVENS.

21 † far above Every Authority, and Government, and Power, and Lordship, and Every Name being named, not only in this, but also in the FUTURE AGE;

22 and † subjected All things under his FEET; and constituted Him † a Head over all things for that CONGREGATION,

23 † which is his BODY, † the FULL DEVELOPMENT of HIM who is FILLING ALL things with all.

CHAPTER II

1 And you, † being dead in OFFENCES and * SINS,

2 (in which you † once walked according to the AGE of this WORLD, according to the † RULE of the AUTHORITY of the AIR, of THAT SPIRIT now operating in the SONS of DISOBEDIENCE,

3 † among whom, also, we all once lived in † the DESIRES of our FLESH, performing the WISHES of the FLESH and of the THOUGHTS; and were by Nature Children of Wrath, even as the OTHERS;

4 but God, † being rich in Mercy, on account of his GREAT Love with which he loved us.)

* VATICAN MANUSCRIPT.—20. having seated him at his own Right hand in the HEAVENS, far above Every Authority, and Government. 1. your Lusts, in which.

† 18. verse 11. † 10. Eph. iii. 7; Col. i. 20; 11. 12. † 20. Acts ii. 24, 33. † 20. Rom. ex. 1; Acts vii. 55, 56; Col. iii. 1; Heb. i. 3; x. 12. † 21. Phil. ii. 0, 10; Col. ii. 10; Heb. i. 4. † 22. Ps. viii. 0; Matt. xxviii. 18; 1 Cor. xv. 27; Heb. ii. 8. † 22. Eph. iv. 16, 10; Col. i. 18; Heb. ii. 7. † 23. Rom. xii. 5; 1 Cor. xii. 13, 27; Ep. iv. 12; v. 21, 30; Col. i. 18, 24. † 23. Col. ii. 10. † 1. verse 5. † 2. Eph. iv. 22; Col. iii. 7. † 2. Eph. vi. 12. † 3. Titus iii. 3; 1 Pet. iv. 3. † 3. Gal. v. 19 † 4. Rom. x. 12; Gal. i. 7.

ήμας,) ⁵ και οντας ήμας νεκρους τοις παραπτω-
us,) and being us dead ones in the faults

μασι, συνεζωοποίησε τω Χριστῳ (χαριτι)
he quickened together with the Anointed; (by favor

εστε σεσωσμενοι.) ⁶ και συνηγειρε, και συνε-
you are having been saved;) and raised up together, and seated

καθισε εν τοις επουρανιοις εν Χριστῳ Ἰησοῦ.
together in the heavens by Anointed Jesus;

ἵνα ενδειξηται εν τοις αιωσι τοις επερχομενοις
that he may point out in the ages those coming

την υπερβαλλοντα πλουτον της χαριτος αὐτου,
the surpassing wealth of the favor of himself,

ω χρηστοτητι εφ' ήμας εν Χριστῳ Ἰησοῦ.
by kindness towards us in Anointed Jesus.

⁸ ἢ γαρ χαριτι εστε σεσωσμενοι δια * [της]
By the far favor you are having been saved through [the]

πιστῶς· και τουτο ουκ εξ ήμων· θεου το
faith; and this not from you; of God the

δωρον, ουκ εξ εργαων· ἵνα μη τις καυχησθται.
gift, not from works; so that not any one should boast.

¹⁰ Αυτον γαρ εσμεν ποιημα κτισθεντες εν Χρισ-
Of him for we are a work having been formed in Anointed

τῳ Ἰησοῦ ἐν· εργαοις αγαθοις, οἷς προητοιμασεν
Jesus for works good, in which before prepared

ἡ θεος ἵνα εν αυτοις περιπατησωμεν. ¹¹ Διὸ
the God that in them we should walk. Therefore

μνημονευετε, ὅτι υμεις ποτε τα εθνη εν σαρκι,
remember, that you once the gentiles in flesh,

(οἱ λεγομενοι ακυροβυστια ὑπο της λεγομενης
(those being called un'circumcision by that being called

περιτομης εν σαρκι χειροποιητου,) ¹² ὅτι ητε
circumcision in flesh done by hand,) that you were

* [εν] τῳ καιρῳ ἐκεινῳ, χωρις Χριστου, ἀπηλ-
[in] the season that, without Anointed, having

λοτριωμενοι της πολιτειας του Ἰσραηλ, και
been aliens from the commonweal of the Israel, and

ξενοι των διαθηκων της επαγγελιας, ἐλπιδα
strangers from the covenants of the promise. a hope

μη εχοντες, και αθεοι, εν τῳ κοσμῳ· ¹³ νυνι δε,
not having, and godless ones, in the world; now but,

εν Χριστῳ Ἰησοῦ, υμεις οἱ ποτε οντες μακραν,
in Anointed Jesus, you those once being far off,

εγγυς εγεννηθητε εν τῳ αἵματι του Χριστου.
near were made by the blood of the Anointed.

¹⁴ Αυτος γαρ εστιν ἡ εἰρηνη ήμιν, ὃ ποιησας
He for is the peace of us, the one having made

⁵ † we also being dead
* in OFFENCES, † he made
alive together by the
ANPOINTED ONE—(by fa-
vor you have been saved)—

⁶ and raised us up to-
gether, and seated us to-
gether in the HEAVENLIES,
by Christ Jesus,

⁷ in order that he might
exhibit, in THOSE AGES
which are APPROACHING,
the SURPASSING Wealth
of his FAVOR, by † Kind-
ness towards us in Christ
Jesus.

⁸ † By that FAVOR, in-
deed, you have been saved,
through the FAITH; and
this is not from you; † it
is God's GIFT;

⁹ † not from Works, so
that no one may boast;

¹⁰ for we are † His
Work, having been formed
in Christ Jesus for good
Works, for which God
before prepared us, that
we might walk in them.

¹¹ Therefore, † remem-
ber, that you, once GEN-
TILES in Flesh, (BEING
CALLED the Uncircumci-
sion by THAT which is
TERMED † the Circumci-
sion done by the hand in
the Flesh;)

¹² † That you were, at
that TIME, without an
Anointed one, Aliens from
the POLITY of ISRAEL, and
Strangers from † the COV-
ENANTS of the PROMISE;
not possessing a Hope,
and † Goddess in two
WORLD.

¹³ But now, in Christ
Jesus, you, who formerly
WERE † far off, are made
near by the BLOOD of the
ANPOINTED one.

¹⁴ For † he is our PEACE.
† he HAVING MADE BOTH

* VATICAN MANUSCRIPT.—5. in OFFENCES and LUSTS, he made alive together in the ANPOINTED ONE. 8. the—omit. 13. in—omit.

† 5. Rom. v. 6, 8, 10; verse 1. † 5. Rom. vi. 4, 5; Col. ii. 12, 13; iii. 1, 3. † 7. Titus iii. 4. † 8. verse 3; Rom. iii. 24; 2 Tim. i. 9. † 8. John iii. 15, 16; Rom. x. 14, 15, 17. † 9. Rom. iii. 26, 27, 28; iv. 2; ix. 11; 1 Cor. i. 20—31. † 10. 2 Cor. v. 15, 17; Eph. iv. 24. † 11. Eph. v. 8; Col. i. 21; ii. 13. † 11. Col. ii. 11. † 12. Eph. v. 13. † 12. Rom. ix. 4, 8. † 12. Gal. iv. 8; 1 Thess. iv. 5. † 13. Acts. ii. 39. † 14. Micah v. 5; John xvi. 33; Acts x. 36; Rom. v. 1; Col. i. 20. † 14. John x. 14.

ἡ αμφοτέρα ἐν, καὶ τὸ μεσοτοιχοῦν του
the things both one, and the middle wall of the
φραγμοῦ λυσας, ὅτην ἐχθραν ἐν τῇ σαρκί
fence having broken up, the enmity by the flesh

αυτου τον νομον των εντολην εν δογμασι
of himself the law of the commandments in ordinances

καταργησας· ἵνα τοὺς δυο κτιση ἐν ἑαυτῷ
having made powerless; so that the two he might form in himself

εἰς ἓνα καὶ οὐκ ἀνθρώπων ποίωεν εἰρήνην·¹⁶ καὶ
into one new man, making peace; and

ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἑνὶ σωματι
he might reconcile the both in one body

τῷ θεῷ διὰ τοῦ σταυροῦ, ἀποκτείνας τὴν
to the God through the cross, having killed the

ἐχθραν ἐν αὐτῷ.¹⁷ Καὶ ἐλθὼν εὐηγγελί-
enmity by it. And having come he announced as glad

πᾶσι εἰρήνην ὑμῖν τοῖς μακρὰν καὶ τοῖς ἐγγύς,
to all peace to you to those far off and to those near,

ὅτι δι' αὐτοῦ ἐχομεν τὴν προπαγωγήν οἱ
because through him we have the access the

ἀμφοτέροι ἐν ἑνὶ πνεύματι πρὸς τὸν πατέρα,
both with one spirit to the father.

¹⁹ Ἀρα οὐν οὐκετι ἐστέ ξένοι καὶ παροικοί, ἀλλὰ
So then no longer you are strangers and sojourners, but

συμπολῖται τῶν ἁγίων καὶ οἰκείων τοῦ θεοῦ,
fellow-citizens of the holy ones and family-members of the God.

²⁰ ὅποιοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀπο-
having been built on the foundation of the apos-

τῶν καὶ προφητῶν, οὗτος ἀκρογωνιαίον αὐτοῦ
les and prophets, being a corner-foundation of it

Ἰησοῦ Χριστοῦ·²¹ ἐν ᾧ πᾶσα * [ἡ] οἰκοδόμη
Jesus Anointed; on which all [the] building

ἡ ἀναρμολογούμενη αὐξεῖ εἰς ναὸν ἅγιον ἐν
being fitly compacted together grows up into a temple holy in

κυρίῳ·²² ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε, εἰς
Lord; on which also you are built up together, for

κατοικητήριον τοῦ θεοῦ ἐν πνεύματι. ΚΕΦ.
a habitation of the God in spirit.

3. ¹ Τούτου χάριν ἐγὼ Παῦλος, ὁ δεσμιός
For this cause I Paul, the prisoner

τοῦ Χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν
of the Anointed Jesus because of you of the Gentiles;

ἵνα ἡκούσατε τὴν οἰκονομίαν τῆς χάριτος
in order that you heard the administration of the favor

things one; and having removed the ENMITY, the MIDDLE WALL of the PARTITION;

¹⁵ Having by his FLESH annulled the LAW of the COMMANDMENTS concerning Ordinances, that he might form the two in himself into One New Man,—making Peace;

¹⁶ and might reconcile BOTH in One Body to God, through the CROSS, having destroyed the ENMITY by it.

¹⁷ And having come, he announced as glad tidings Peace to you the FAR-OFF, and * Peace to us, the NEAR;

¹⁸ Because, through him, we BOTH have the INTRODUCTION to the FATHER, with One Spirit.

¹⁹ So then you are no longer Strangers and Sojourners, but * you are Fellow-citizens with the SAINTS, and of the † Family of God;

²⁰ having been built on the FOUNDATION of the APOSTLES and Prophets, * Christ Jesus being † a Foundation corner-stone of it;

²¹ on which All the BUILDING being fitly compacted together, increases into † a holy Temple for the Lord;

²² † on whom you are also built up together, for a Spiritual Habitation of * God.

CHAPTER III.

¹ For This Cause I, Paul, am † the PRISONER of the ANOINTED Jesus on account of † you of the GENTILES;

² (since indeed, you heard † the ADMINISTRA-

* VATICAN MANUSCRIPT.—17. Peace to the NEAR.
20. Christ Jesus.

10. you are Fellow-citizens.

† 15. Col. ii. 14, 20. † 15. 2 Cor. v. 17; Gal. vi. 15; Eph. iv. 24. † 15. Col. i. 20—23
† 16. Rom. vi. 6; viii. 8; Col. ii. 14. † 18. Eph. iii. 20; Heb.
xii. 22, 23. † 19. Gal. vi. 10. † 20. Matt. xvi. 18. † 20. Isa. xlviii. 16
† 21. 1 Cor. iii. 17; vi. 19; 2 Cor. vi. 16. † 22. 1 Pet. ii. 5. † 1. Acts xviii. 17
20; Eph. iv. 1; vi. 20. † 1. Col. ii. 24; 2 Tim. ii. 20. † 2. Rom. i. 6; Col. i. 25.

του θεου της δοθείσης μοι εις υμας, ^{3*} [ὅτι]
 of the God of that having been given to me for you, [because]
 κατα αποκαλυψιν ἐγνωρίσθη μοι το μυστή-
 according to a revelation he made known to me the secret;
 ριον· (καὶ ὡς προεγράψα ἐν ὀλίγῳ, ⁴ πρὸς ὃ δυν-
 (as I wrote before in brief, by which you
 νασθε ἀναγινώσκοντες νοῆσαι τὴν συνέσειν μου
 are able reading to perceive the intelligence of me
 ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ) ⁵ ὃ ἑτέροις γε-
 in the secret of the Anointed;) which in other gen-
 νεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων,
 erations not was made known to the sons of the men,
 ὥς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ^{*} [ἀποστόλοις]
 as now it was revealed to the holy ones [apostles]
 αὐτοῦ καὶ προφῆταις ἐν πνεύματι· ⁶ εἶναι τα-
 of him and prophets by spirit; to be the
 εὐνὴν συγκληρονομία καὶ σὺσσωμα καὶ σέμμετο-
 joint-heirs and joint-body and joint-partakers
 χα τῆς ἐπαγγελίας ^{*} [αὐτοῦ] ἐν ^{*} [τῷ] Χριστῷ,
 of the promise [of him] in [the] Anointed,
 διὰ τοῦ εὐαγγελίου· ⁷ ἐγένοντο δὲ διακονοῖς
 through the glad tidings; of which I became a servant
 κατὰ τὴν δωρεάν τῆς χάριτος τοῦ θεοῦ, τῆς
 according to the gift of the favor of the God, of that
 δοθείσης μοι κατὰ τὴν ἐνεργεῖαν τῆς δυνά-
 having been given to me according to the operation of the power
 μεως αὐτοῦ· ⁸ ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων
 of him; to me the far inferior of all
 ἁγίων· ἐδόθη ἡ χάρις αὕτη, ἐν τοῖς ἐθνεσιν
 holy ones was given the favor this, among the nations
 εὐαγγελισασθαι τοὺς ἀνεξίχνιαστον πλοῦτον
 to announce glad tidings the unsearchable wealth
 τοῦ Χριστοῦ, ⁹ καὶ φωτίσαι πάντας, τὶς ἡ οἰκο-
 of the Anointed, and to enlighten all, what the adminis-
 τρια τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ
 tration of the secret of that having been hidden from
 τῶν αἰώνων ἐν τῷ θεῷ, τῷ τα πάντα κτίσαν-
 the ages in the God, in that the all things having
 τι· ¹⁰ ἵνα γνῶρισθῇ νῦν ταῖς ἀρχαῖς καὶ
 created, so that might be made known now to the governments and
 ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις, διὰ τῆς
 to the authorities in the heavens, through the
 ἐκκλησίας, ἡ πολυποικίλος σοφία τοῦ Θεοῦ
 congregation, the manifold wisdom of the God,
¹¹ κατὰ προθεσιν τῶν αἰώνων, ἣ ἐκοιτίσεν ἐν
 according to a plan of the ages, which he formed in

tion of that favor of
 God having been given
 me for you;

3 That by Revelation
 he made known to me
 the secret,—as I wrote
 briefly before,

4 by reading which, you
 can perceive my intel-
 ligence in the secret of
 the Anointed one.—

5 which in Other Gen-
 erations was not made
 known to the sons of men,
 as it has now been re-
 vealed to his holy Apos-
 tles and Prophets by the
 Spirit;

6 that the GENTILES
 are Fellow-heirs, and a
 Joint-body, and Co-part-
 ners of the PROMISE in
 Christ Jesus, through the
 GLAD TIDINGS;

7 of which I became
 Servant, according to
 that GRACIOUS GIFT of
 GOD, which was IMPARTED
 to me by the ENERGY of
 his POWER;

8 to me, the VERY
 LOWEST of All Saints, was
 this FAVOR given, to an-
 nounce among the NA-
 TIONS the glad tidings,
 the boundless WEALTH
 of the ANOINTED one;

9 even to enlighten ALL
 as to what is the ADMINIS-
 TRATION of THAT SE-
 CRET, which has been CON-
 CEALED from the AGES, by
 THAT God who CREATED
 ALL things;

10 in order that now
 it may be made known to
 the GOVERNMENTS and the
 AUTHORITIES in the HEAV-
 ENLIES, through the CON-
 GREGATION, the MUCH
 DIVERSIFIED Wisdom of
 God,

11 according to a Plan
 of the AGES, which he

* VATICAN MANUSCRIPT.—3. because—omit. 5. apostles—omit. 6. of him—omit. 6. the—omit. 6. the promise in Christ Jesus through the glad tidings.

† 3. Gal. i. 12. † 3. Rom. xvi. 25; Col. i. 26, 27. † 4. 1 Cor. iv. 1; Eph. vi. 10.
 † 5. Acts x. 28; verse 9. † 6. Eph. ii. 20. † 6. Gal. iii. 28, 29; Eph. ii. 14.
 † 6. Eph. ii. 15, 16. † 6. Gal. iii. 14. † 7. Rom. xv. 10; Col. i. 23, 25. † 7. Rom.
 i. 5. † 8. 1 Cor. xv. 7; 1 Tim. i. 13, 15. † 8. Gal. i. 10; ii. 8; 1 Tim. ii. 7; 2 Tim.
 i. 11. † 9. verse 3; Eph. i. 9. † 10. 1 Pet. i. 12. † 10. Rom. viii. 35; Eph.
 i. 21; Col. i. 10; 1 Pet. iii. 22

Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν· ¹² ἐν ᾧ ἐχομεν
Anointed Jesus the Lord of us; by whom we have
τὴν παρρησίαν καὶ τὴν προσαγωγὴν ἐν πεποι-
the freedom of speech and the access with confi-
θῆσει, διὰ τῆς πίστεως αὐτοῦ. ¹³ Διὸ αἰτούμαι
ence, through the faith of him. Therefore I ask
μὴ ἐκκακεῖν ἐν ταῖς θλίψεσι μου ὑπὲρ ὧμων,
not to faint in the afflictions of me on behalf of you,
ἥτις ἐστὶ δόξα ὧμων. ¹⁴ Τοῦτου χάριν καμπῶ
which is glory of you. For this cause I bend
τὰ γόνατα μου πρὸς τὸν πατέρα * [τοῦ κυρίου
the knees of me to the father [of the Lord
ἡμῶν Ἰησοῦ Χριστοῦ,] ¹⁵ ἐξ οὗ πᾶσα πατρία ἐν
of us Jesus Anointed,] from whom whole family in
οὐρανοῖς καὶ ἐπὶ γῆς ὀνομαζέται, ¹⁶ ἵνα δῶ
heavens and on earth is named, so that he may give
ὑμῖν κατὰ τὸν πλοῦτον τῆς δόξης αὐτοῦ, δύνα-
to you according to the wealth of the glory of himself, with
μει κραταιωθῆναι διὰ τοῦ πνεύματος αὐτοῦ,
power to be strengthened through the spirit of himself,
εἰς τὸν ἐσω ἀνθρώπον· ¹⁷ κατοικῆσαι τὸν Χρισ-
in the within man; to have dwelt the Anointed
τὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὧμων, ¹⁸ ἐν
through the faith in the hearts of you, in
ἀγάπῃ ἐρριζώμενοι καὶ τεθεμελιωμένοι ἵνα ἐξι-
love having been rooted and having been founded so that you
χυσῆτε καταλαβεσθαι σὺν πᾶσι τοῖς
may be fully able to understand with all the
ἁγίοις, τί το πλάτος καὶ μήκος καὶ βάθος καὶ
holy ones, what the breadth and length and depth and
ὕψος, ¹⁹ γινῶναι τε τὴν ὑπερβαλλούσαν τῆς
height, to have known even the surpassing of the
γνώσεως ἀγαπῆν τοῦ Χριστοῦ· ἵνα πληρωθῆτε
knowledge love of the Anointed; that you may be filled up
εἰς πᾶν τὸ πληρῶμα τοῦ θεοῦ. ²⁰ Τῷ δὲ δύνα-
to all the fulness of the God. To the now one be-
μενῶ ὑπὲρ πάντα ποιῆσαι ὑπερεκπερισσὺν
ing powerful above all to have done far exceeding
ὧν αἰτούμεθα ἢ νοοῦμεν, κατὰ τὴν δύνα-
what things we ask or we think, according to the power
μιν τὴν ἐνεργουμένην ἐν ἡμῖν, ²¹ αὐτῷ ἡ δόξα
that operating in us, to him the glory
ἐν τῇ ἐκκλησίᾳ ἐν Χριστῷ Ἰησοῦ, εἰς πᾶσας τὰς
in the congregation by Anointed Jesus, to all the
γενεὰς τοῦ αἰῶνος τῶν αἰώνων· Ἀμήν.
generations of the age of the ages; So be it.

formed for * the ANOINTED Jesus our LORD;

¹² by whom we have † this FREEDOM OF SPEECH and * ACCESS with CONFIDENCE, through the FAITH of him.

¹³ † Therefore, I ask that I may not faint in these my AFFLICTIONS on your behalf, † which are your GLORY.)

¹⁴ For THIS CAUSE, I bend my KNEES to the FATHER,

¹⁵ from whom † the Whole Family in the Heavens and on Earth is named,

¹⁶ that he may give you † according to his GLORIOUS WEALTH, † to be Powerfully strengthened through his SPIRIT in † the INNER Man;

¹⁷ † that the ANOINTED one, through the FAITH, may dwell in your HEARTS; that † being rooted in Lov. and well-established,

¹⁸ you † may be fully able to understand with All the SAINTS, what is the BREADTH and Length, and * Depth and Height,

¹⁹ to know even that which SURPASSES KNOWLEDGE,—the LOVE of the ANOINTED one; so that * you may be filled † with All the FULLNESS of God.

²⁰ † Now to HIM who is above all things, BEING MIGHTY to effect far beyond what we ask or think, † according to THAT POWER OPERATING in us,

²¹ † to him be the GLORY in the CONGREGATION, by Christ Jesus, to All the GENERATIONS OF the AGE of the AGES. Amen.

* VATICAN MANUSCRIPT.—†1. the ANOINTED Jesus our LORD.
11. of our LORD Jesus Christ—omit. 18. and Height and Depth.

12. ACCESS
19. All the FULLNESS

† 12. Eph. ii. 18; Heb. iv. 10.

† 13. Acts xiv. 23; Phil. i. 14.

† 13. 2 Cor. i. 6.

† 15. Eph. i. 10; Phil. ii. 9—11.

† 16. Rom. ix. 23; Eph. i. 7; Phil. iv. 10; Col. i. 27.

† 17. John xiv. 23;

† 18. Eph. vi. 10; Col. i. 11.

† 19. Rom. vii. 23; 2 Cor. iv. 16.

† 19. John i. 10;

† 20. Eph. i. 23; Col. i. 9, 10.

† 21. Rom. xvi. 25; Jude 24.

† 20. verse 7; Col. i. 20.

† 21. Rom. xi. 30; xvi. 27; Heb. xiii. 21.

ΚΕΦ. δ'. 4.

¹ Παρακαλῶ οὖν ὑμᾶς, ἐγὼ ὁ δεσμῖος ἐν
 I exhort therefore you, I the prisoner in
 κυρίῳ, ἀξίως περιπατῆσαι τῆς κλησεως ἧς
 Lord, worthily to walk of the calling with which
 ἐκληθῆτε, ² μετὰ πάσης ταπεινοφροσυνῆς καὶ
 you were called, with all humility and
 πραότητος, μετὰ μακροθυμίας· ἀνεχόμενοι
 gentleness, with patience; bearing with
 ἀλλήλων ἐν ἀγάπῃ, ³ σπουδαζόντες τηρεῖν τὴν
 each other in love, using diligence to keep the
 ἑνότητα τοῦ πνεύματος ἐν τῷ συνδεσμῷ τῆς
 oneness of the spirit by the uniting bond of the
 εἰρήνης. ⁴ Ἐν σῶμα καὶ ἐν πνεύμα, καθὼς καὶ
 peace. One body and one spirit, even as also
 ἐκληθῆτε ἐν μιᾷ ἐλπίδι τῆς κλησεως ὑμῶν·
 you were called in one hope of the calling of you;
⁵ εἰς κύριος, μία πίστις, ἐν βάπτισμα, ⁶ εἰς θεὸς
 one Lord, one th, one dipping, one God
 καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ παν-
 and father of all, he over all and through all
 των καὶ ἐν παπιν * [ἡμῖν.] ⁷ Ἐνὶ δὲ ἑκάστῳ
 and in all [to us.] To one but each one
 ἡμῶν ἐδόθη * [ἡ] χάρις κατὰ τὸ μέτρον τῆς
 of us was given [the] favor according to the measure of the
 δωρεᾶς τοῦ Χριστοῦ. ⁸ (Διὸ λέγει· Ἀναβας
 free gift of the Anointed. (Therefore it says; Having ascended
 εἰς ὕψος ἡχμαλωτεύσεν αἰχμαλωσίαν, καὶ
 on high he captivated captivity, and
 ἐδωκε δώματα τοῖς ἀνθρώποις. ⁹ Το δε, ἀνεβη,
 he gave gifts to the men. This but, he ascended,
 τί ἐστιν, εἰ μὴ ὅτι καὶ κατέβη εἰς τὰ κατω-
 what is it, if not that also he descended into the lower
 τέρα μέρη τῆς γῆς; ¹⁰ Ὁ καταβας, αὐτοὺς
 parts of the earth? The one having descended, he
 ἐστὶ καὶ ὁ ἀναβας ὑπερανὼ πάντων τῶν
 is also the one having ascended far above all of the
 οὐρανῶν, ἵνα πληρῶσθαι πάντα.) ¹¹ Καὶ αὐτοὺς
 heavens, so that he might fill the all things.) And he
 ἐδωκε τοὺς μὲν ἀποστόλους, τοὺς δὲ προφῆτας,
 gave the indeed apostles, the and prophets,
 τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ
 the and evangelists, the and shepherds and
 ἱδασκαλοὺς, ¹² πρὸς τὸν καταρτισμὸν τῶν
 teachers, for the complete qualification of the

CHAPTER IV.

¹ I exhort you, therefore,
 I, † the PRISONER for the
 Lord, † to walk worthily
 of the CALLING with which
 you were called,
² † with All Humility
 and Gentleness; with Pa-
 tience, sustaining each
 other in Love;
³ using diligence to
 preserve the UNITY of the
 SPIRIT † by the UNITING
 BOND of PEACE;
⁴ there being One
 † Body and One † Spirit
 as also you were called in
 One † Hope of your CALL-
 ING;
⁵ One † Lord, One
 † Faith, One † Immersion;
⁶ † One God and Father
 of all, HE who is over all,
 and † through all, and in
 all.
⁷ But to † each one of us
 was given Favor according
 to the MEASURE of the
 FREE GIFT of the ANOINT-
 ED one.
⁸ Therefore it is said,
 † "Having ascended on
 "high, he † led a multi-
 "tude of Captives, and
 "gave Gifts to MEN."
⁹ (But THIS, † "HE
 ASCENDED," what is it,
 unless That he also * de-
 scended first into the LOWER
 Parts of the EARTH?
¹⁰ The one HAVING
 DESCENDED, † he is the
 one HAVING ASCENDED
 far above All of the HEAV-
 ENS, † so that he may ful-
 fill ALL things.)
¹¹ † And he gave indeed
 the APOSTLES, and the
 PROPHETS, and the EVAN-
 GELISTS, and SHEPHERDS
 and Teachers,
¹² † for the COMPLETE
 QUALIFICATION of the

* VATICAN MANUSCRIPT.—δ. us—omit.

7. the—omit.

9. descended first.

† 1. Eph. iii. 1. † 1. Phil. i. 27; Col. i. 10; 1 Thess. ii. 12. † 2. Acts xx. 10;
 Gal. v. 22, 23; Col. iii. 12, 13. † 3. Col. iii. 14. † 4. Rom. xii. 6; 1 Cor. xii. 12, 13;
 Eph. ii. 10. † 5. 1 Cor. xii. 4, 11. † 6. 1 Cor. i. 13; viii. 6;
 xii. 5; 2 Cor. xi. 4. † 7. Jude 3. † 8. Mark xvi. 15, 16; Gal. iii. 27. † 9. 1
 Mal. ii. 10; 1 Cor. viii. 6; xii. 6. † 10. Rom. xi. 30. † 11. 1 Cor. xii. 3, 6; 1 Cor. xii. 11.
 † 12. Psa. lxxviii. 13. † 13. Judges v. 12; Col. ii. 15. † 14. John iii. 13; vi. 33, 34.
 † 15. Acts i. 9, 11. † 16. Acts ii. 33. † 17. 1 Cor. xii. 23. † 18. 1 Cor. xii. 24.

ἵγων εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ
only ones for a work of service, for a building up of the
 σώματος τοῦ Χριστοῦ. ¹³ μέχρι κατατησώμεν
body of the Anointed; till we may attain
 οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς
the all to the unity of the faith and of the
 ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ, εἰς ἀνδρα τε-
knowledge of the son of the God, to a man per-
 λειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ
fect, to a measure of stature of the fullness of the
 Χριστοῦ. ¹⁴ ἵνα μὴ κτεῖ ὡμὲν νηπιό, κλυδωνι-
Anointed; so that no longer we may be babes, being
 ζόμενοι καὶ περιφερομένοι παντὶ ἀνέμῳ τῆς
tossed and being whirled about with every wind of the
 διδασκαλίας, ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν
teaching, in the trickery of the men, by
 πανουργίᾳ πρὸς τὴν μεθοδεῖαν τῆς πλάνης.
cunning with the method of the deceit;
¹⁵ ἀληθεύοντες δὲ ἐν ἀγαπῇ, αὐξησώμεν εἰς
being truthful but in love, we may grow into
 αὐτὸν τὰ πάντα, ὃς ἐστὶν ἡ κεφαλὴ, * [ὁ]
him the all things, who is the head, [the]
 Χριστοῦ. ¹⁶ ἐξ οὗ πάν το σώμα, (ἑν-ἁρμόλο-
Anointed; from whom all the body, (being; duly joined
 γούμενον καὶ συμβιβιζόμενον δια πάσης ἄφης
together and being compacted by means of every joint
 τῆς ἐπιχορηγίας κατ' ἐνεργείαν,) ἐν μέτρῳ
of the supply according to inworking,) by a measure
 ἑνὸς ἑκάστου μέρους τὴν αὐξήσιν τοῦ σώματος
of one of each part the growth of the body
 ποιεῖται, εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγαπῇ.
makes, for a building up of itself in love.

¹⁷ Τοῦτο οὖν λέγω, καὶ μαρτυρομαι ἐν κυρίῳ,
This then I say, and testify in Lord,
 μὴ κτεῖ ὑμᾶς περιπατεῖν, καθὼς καὶ τὰ * [λοιπα]
no longer you to walk, as also the [others]
 ἐθνη περιπατεῖ ἐν ματαιότητι τοῦ νοῦς αὐτῶν,
Gentiles walk in vanity of the mind of them,
¹⁸ ἐσκοτισμένοι τῇ διανοίᾳ, ὄντες ἀπηλλοτριω-
having been darkened in the understanding, being alienated
 μένοι τῆς ζωῆς τοῦ θεοῦ, διὰ τὴν ἀγνοίαν τὴν
from the life of the God, through the ignorance that
 οὖσαν ἐν αὐτοῖς, διὰ τὴν πωρωσὴν τῆς καρδίας
being in them, through the stupidity of the heart
 αὐτῶν. ¹⁹ οἵτινες ἀπηλγηκότες, ἑαυτοὺς παρε-
of them; who having become callous, themselves gave
 δωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας
over to the lewdness for a work of impurity
 πάσης ἐν πλεονεξίᾳ. ²⁰ ὅτι οὐκ οὕτως
all with eagerness. You but not thus
 ἐμαθετε τὸν Χριστόν, ²¹ εἰγε αὐτὸν ἠκούσατε
learned the Anointed, if indeed him you heard

SAINTS for the Work of Service, in order to the Building up of the BODY of the ANOINTED one;

¹³ till we ALL attain to the UNITY of the FAITH, and of the KNOWLEDGE of the SON of GOD, to the full grown Man, to the Measure of the full Stature of the ANOINTED one;

¹⁴ so that we may be Infants no longer, tossed and whirled about with Every Wind of that TEACHING which is in the TRICKERY of MEN, by Cunning craftiness in SYSTEMATIC DECEPTION;

¹⁵ but being truthful in Love, we may grow up in ALL things into him, who is the HEAD,—the ANOINTED one;

¹⁶ from whom the Whole BODY, being duly joined and united, by means of Every ASSISTING Joint, according to the proportionate Energy of Each single Part, effects the GROWTH of the BODY for the Building up of itself in Love.

¹⁷ This, therefore, I say, and testify in the Lord, that you no longer walk, * even as the GENTILES walk, in the Vanity of their MIND,

¹⁸ having been darkened in the UNDERSTANDING, being alienated from the LIFE of GOD, through THAT IGNORANCE which is in them, because of the STUPIDITY of their HEART;

¹⁹ who, being without feeling, gave themselves up to LEWDNESS, for the Practise of all Impurity with Eagerness.

²⁰ But you have not thus learned the ANOINTED one;

²¹ if indeed you heard

* VATICAN MANUSCRIPT.—15. the—omit.

17. OTHERS—omit.

17. even as

† 12. 1 Cor. xiv. 20. † 13. Col. II. 2. † 13. 1 Cor. xiv. 20; Col. I. 23. † 14. Rom. xvi. 18. † 15. Eph. I. 22; II. 21. † 15. Col. I. 18. † 16. Col. II. 19. † 17. Rom. I. 21. † 18. Act. xxvi. 18. † 18. Gal. IV. 8; Eph. II. 12; 1 Thes. IV. 5. † 19. 1 Pet. II. 7. † 21. Eph. I. 13.

καὶ ἐν αὐτῷ ἐδιδάχθητε, καθὼς ἐστὶν ἀληθεῖα
and by him were taught, as is truth
ἐν τῷ Ἰησοῦ· ²² ἀποθεσθαι ὑμᾶς, κατὰ τὴν
in the Jesus: to put from you, according to the
πρὸτεραν ἀναστροφὴν, τὸν παλαιὸν ἄνθρωπον,
former course of life, the old man,
τὸν φθειρομένον κατὰ τὰς ἐπιθυμίας τῆς
that being corrupt according to the inordinate desires of the
ἀπατῆς· ²³ ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοῦς
deceit, to be renewed and in the spirit of the mind
ὑμῶν, ²⁴ καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον,
of you, and be you clothed with the new man,
τὸν κατὰ θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ
that according to God having been created in righteousness and
ὁσιότητι τῆς ἀληθείας. ²⁵ Διὸ ἀποθεμενοὶ τὸ
holiness of the truth. Therefore putting away the
ψεῦδος, λαλεῖτε ἀληθείαν, ἕκαστος μετὰ τοῦ
falsehood, speak you truth, each one with the
πλησίον αὐτοῦ· ὅτι ἐσμεν ἀλλήλων μελῆ.
neighbor of himself; because we are of each other members.
²⁶ Ὁργίζεσθε καὶ μὴ ἁμαρτανεῖτε· ὁ ἥλιος μὴ
Be you angry and not do you sin; the sun not
ἐπιδενεῖται ἐπὶ * [τῷ] παροργισμῷ ὑμῶν· ²⁷ μὴ τε
let it set on [the] wrath of you; not even
διδότε τοπὸν τῷ διαβολῷ. ²⁸ Ὁ κλεπτὼν μὴ
give you a place for the accuser. The one stealing no
κετὶ κλεπτέτω, μάλλον δὲ κοπιᾷ ἐργαζόμενος
more let him steal, rather but let him toil working
τὸ ἀγαθὸν ταῖς χερσίν, ἵνα ἐχῇ μεταδιδόναι
the good thing with the hands, so that he may have to give
τῷ χρειᾷ ἐχόντι. ²⁹ Πᾶς λόγος σαπρὸς ἐκ
to the one want having. Every word rotten out of
τοῦ στοματός ὑμῶν μὴ ἐκπορεύεσθω, ἀλλ', εἰ
the mouth of you not let go forth, but, if
τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρειᾶς, ἵνα
anything good for a building up of the use, that
ψ̄ χαρίν τοῖς ἀκουούσι· ³⁰ καὶ μὴ λυπεῖτε
it may give benefit to those hearing; and not grieve you
τὸ πνεῦμα τὸ ἕγιον τοῦ θεοῦ, ἐν ᾧ ἐσφραγίσ-
the spirit the holy of the God, by which you were
θῆτε εἰς ἡμέραν ἀπολυτρώσεως. ³¹ Πᾶσα πικ-
sealed for a day of redemption. All bit-
ρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ βλασ-
terness and anger and wrath and clamor and evil-
φημία ἀρθετω ἀφ' ὑμῶν, σὺν πάσῃ κακίᾳ·
speaking let be taken from you, with all malice;
³² γίνεσθε * [δὲ] εἰς ἀλλήλους χρηστοὶ, εὐσ-
become you [and] towards each other kind ones, tender
πλαγῆνοι, χαρίζομενοι ἑαυτοῖς, καθὼς καὶ ὁ
hearted ones, showing favor to others, even as also the
θεὸς ἐν Χριστῷ ἐχάρισται ὑμῖν. ΚΕΦ. ε'. 5.

him, and were taught by him, as the Truth is in JESUS;

²² to put off, according to the FORMER Course of life, † THAT OLD MAN, CORRUPTED BY DECEITFUL DESIRES;

²³ and to † be renewed in the SPIRIT of your MIND;

²⁴ and † be you clothed with THAT NEW MAN, who, according to God, has been FORMED in Righteousness and Holiness of the TRUTH.

²⁵ Therefore, leaving off FALSEHOOD, † speak you Truth each one with his NEIGHBOR, Because we are Members of each other.

²⁶ † When angry, do not sin; let not the SUN set on your Wrath;

²⁷ nor give an Opportunity for the ACCUSER.

²⁸ Let the THIEF steal no more; † but rather let him toil, working THY-† which is GOOD with his HANDS, so that he may have something to give to him who is in WANT.

²⁹ † Let No corrupt Word proceed from your MOUTH, but rather what is good for the USE of Building up, so that it may confer a Benefit on the HEARERS;

³⁰ and grieve not the HOLY SPIRIT of GOD, † by which you were sealed for † a Day of Redemption.

³¹ † Let All Bitterness, and Anger, and Wrath, and Clamor, and † Evil-speaking, be taken away from you, together with All Malice;

³² and † be kind towards each other, compassionate, † showing favor to others, even as God by Christ showed favor to * you.

* VATICAN MANUSCRIPT.—28. the—omit.

33. and—omit.

32. us.

† 22. Col. ii. 11. † 22. Eph. ii. 5, 8. † 22. Rom. vi. 6. † 23. Rom. xii. 2; Col. iii. 10. † 24. Rom. vi. 4; 2 Cor. v. 17; Gal. vi. 15; Col. iii. 10. † 25. Col. iii. 9. † 26. 1st Pet. xxxviii. 8. † 28. Acts xx. 33; 1 Thess. iv. 11; 2 Thess. iii. 8, 11, 12. † 29. Matt. xii. 30; Eph. v. 4; Col. iii. 8. † 30. Eph. i. 13. † 30. Luke xxi. 28; Rom. viii. 23. † 31. Col. iii. 8, 10. † 31. Titus iii. 2; James iv. 11; 1 Pet. ii. 1. † 32. 2 Cor. ii. 10; Col. iii. 12, 13. † 32. Matt. vi. 14; Mark xi. 25.

1 Γίνεσθε οὖν μιμηταὶ τοῦ θεοῦ, ὡς τέκνα αγαπητά· ² καὶ περιπατεῖτε ἐν ἀγαπῇ, καθὼς καὶ ὁ Χριστὸς ἡγαπήσεν ἡμᾶς, καὶ παρέδωκεν ἑαυτόν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν, τῷ θεῷ εἰς ὁσμῆς ευωδίας. ³ Πορνεία δὲ καὶ πᾶσα ἀκαθαρσία ἡ πλεονεξία μὴδὲ ὀνομαζέσθω ἐν ὑμῖν, (καθὼς πρέπει ἁγίοις,) ⁴ καὶ αἰσχροτητος, καὶ μωρολογία ἡ εὐταπελία, τὰ οὐκ ἀνηκοντά· ἀλλὰ μάλλον ευχαρίστια. ⁵ Τοῦτο γὰρ ἴστε γινώσκοντες, ὅτι πᾶς πόρνος ἡ ἀκαθάρτος ἡ πλεονεκτής, ὃς ἐστὶν εἰδωλολάτρης, οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ τοῦ θεοῦ. ⁶ Μὴδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις· διὰ ταῦτα γὰρ ἐρχεται ἡ ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας. ⁷ Μὴ οὖν γίνεσθε συμμέτοχοι αὐτῶν. ⁸ Ἦτε γὰρ ποτὲ σκοτός, νῦν δὲ φῶς ἐν κυρίῳ ὡς τέκνα φωτός περιπατεῖτε· ⁹ (ὃ γὰρ καρπὸς τοῦ φωτός ἐν πάσῃ ἀγαθῇ· ὅσων ἡ καὶ ἀληθεία·) ¹⁰ δοκιμαζόντες τι ἐστὶν εὐαρεστον τῷ κυρίῳ· ¹¹ καὶ μὴ συγκαινωνεῖτε τοῖς ἔργοις τοῖς ἀκαρποῖς τοῦ σκοτοῦς, μάλλον

CHAPTER V.

1 Become therefore [†]Imitators of God, as beloved Children; ² and [†]walk in Love, even as [†]the ANOINTED one loved us, and delivered himself up on *our behalf an Offering and a Sacrifice to God for an [†]Odor of a Sweet smell. ³ Now let not [†]Fornication, and All Impurity, or unbridled Lust, be even named among you, (as becomes Holy persons;) ⁴ also [†]Indecency, and Foolish talking or loose Jesting; THINGS not CONSISTENT; but what is more becoming, Thank-giving. ⁵ For This you know, [†]That no Fornicator, or Impure person, or man of unbridled Lust, who is an Idolater, has an Inheritance in the KINGDOM of the ANOINTED, and of God. ⁶ Let no one deceive you with empty Words; for on account of these things [†]the WRATH of GOD comes on the sons of DISOBEDIENCE. ⁷ Therefore, do not become their Associates. ⁸ You were, indeed, [†]formerly Darkness, but you are now [†]Light in the Lord; walk as [†]Children of Light; ⁹ (since the FRUIT of the LIGHT is in All Goodness, and Righteousness, and Truth;) ¹⁰ [†]searching out what is well-pleasing to the Lord. ¹¹ And do not be [†]co-partners with the UN-FRUITFUL WORKS of DARK-

* VATICAN MANUSCRIPT.—2. your behalf.

[†] 1. In the highly figurative language of the Hebrews, *smelling* is used to denote the perception of a moral quality in another; thus God is said to "smell a sweet odor" from sacrifice, to signify that he perceived with pleasure the good disposition which the offerer expressed by such an act of worship.—*Macknight*.

1. 1. Matt. v. 46, 48. Luke vi. 36. 2. John xiii. 34; xv. 12; 1 Thess. iv. 9; 1 John ii. 11, 23; iv. 21. 3. 1. Gal. i. 4; ii. 20. 4. 1 Cor. vi. 18; 2 Cor. xii. 21; Col. iii. 6; 1 Thess. iv. 8. 5. 4. Matt. xii. 33; Eph. iv. 29. 6. 1 Cor. vi. 9, 10; Gal. v. 19—21; Phile. xii. 18. 7. 6. Rom. i. 18. 8. Acts xxvi. 18. 9. John viii. 12. 10. Luke xvi. 8; John xii. 36. 11. Rom. xii. 2; Phil. i. 10; 1 Thess. v. 21. 1. 1 Cor. v. 9, 11; 2 Cor. vi. 14; 2 Thess. iii. 6, 14.

δε και ελεγχετε. ¹² Τα γαρ κρυφῇ γινόμενα
but even do you reprove. The things for in secret being done
ὑπ' αὐτῶν, αἰσχροὺν ἐστὶ καὶ λεγείν. ¹³ Τα δε
by them, indecent it is even to say. The but
παντα, ελεγχομενα ὑπο τοῦ φωτός, φανερῶνται·
all things, being exposed by the light, are manifested;
παν γαρ το φανερουμενον, φως ἐστὶ. ¹⁴ Διὸ
everything for that as being manifested, light is. Therefore
λεγει· Εγείρει ὁ καθευδων, καὶ ἀναστα ἐκ
it says; Awake thou the one sleeping, and arise thou out of
τῶν νεκρῶν, καὶ ἐπιφανῶσαι σοὶ ὁ Χριστός.
the dead ones, and will shew thee the Anointed.

¹⁵ Βλέπετε οὖν, πῶς ακριβῶς περπατεῖτε·
See you then, how accurately you walk;
μὴ ὡς ἀσοφοί, ἀλλ' ὡς σοφοί· ¹⁶ ἐξαγοραζόμενοι
not as wise ones, but as wise ones, buying for yourselves
τοὺν καιρὸν, ὅτι αἱ ἡμέραι πονηραὶ εἰσι. ¹⁷ Διὰ
the season, because the days evil are. Because of
τοῦτο μὴ γίνεσθε ἀφρονες, ἀλλὰ συνιέντες τι
this not become you simple ones, but understanding what
το θέλημα τοῦ κυρίου. ¹⁸ Καὶ μὴ μεθύσκεσθε
the will of the Lord. And not be you drunk
οἴνῳ, ἐν ᾧ ἐστὶν ἀσωτία, ἀλλὰ πληρουσθε
with wine, in which is prodigality, but be you filled
ἐν πνεύματι, ¹⁹ λαλοῦντες ἑαυτοῖς ψαλμοὺς καὶ
with spirit, speaking to others in psalms and
ὕμνοι καὶ ᾠδαὶς * [πνευματικαῖς,] ἀδόντες καὶ
hymns and songs [spiritual,] singing and
ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ· ²⁰ ἐν-
making music in the heart of you to the Lord; ge-

χαριστοῦντες πάντοτε ὑπὲρ πάντων, ἐν ὀνόματι
ing thanks at all times on behalf of all, in name
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τῷ θεῷ καὶ
the Lord of us Jesus Anointed, to the God and
πατρί· ²¹ ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ
father; submitting yourselves to each other in fear
Χριστοῦ· ²² αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν
of Anointed; the wives to the own husbands
* [ὑποτασσέσθε,] ὡς τῷ κυρίῳ· ²³ ὅτι ἀνὴρ ἐστὶ
[be you submissive,] as to the Lord; because a husband is
κεφαλὴ τῆς γυναῖκος, ὡς καὶ ὁ Χριστὸς κεφαλὴ
a head of the wife, as even the Anointed a head
τῆς ἐκκλησίας· αὐτὸς * [ἐστὶ] σωτὴρ τοῦ σώμα-
of the congregation; he [is] a preserver of the body.
τος. ²⁴ Ἀλλ' * [ὥσπερ] ἡ ἐκκλησία ὑποτάσσεται
But [even as] the congregation is subjected

ness, but rather even re-
prove them.

¹² † For the THINGS
BEING DONE by them in
secret, it is indecent ever-
to mention.

¹³ † But ALL things be-
ing reprov'd are manifest-
ed by the LIGHT; for it
is Light which makes
every thing manifest.

¹⁴ Therefore it says,
† "Awake, O SLEEPER!
and arise from the DEAD,
and the ANOINTED one
will shew upon thee."

¹⁵ † Therefore, take
heed diligently how you
walk, not like Ignorant
persons, but as Wise men;

¹⁶ securing the SEASON
for yourselves, Because the
DAY is evil.

¹⁷ † Therefore be not
inconsiderate, but * under-
stand what is the WILL
of the LORD.

¹⁸ And † be not drunk
with Wine, by which
comes Debauchery; but
be filled with Spirit;

¹⁹ speaking to one
another, * in Psalms and
Hymns and Spiritual
Songs, singing and making
music * in your HEART to
the LORD;

²⁰ Giving thanks at all
times on account of all
things, to the GOD and
Father † in the Name of
our LORD * Jesus Christ.

²¹ † Be submissive to
each other in the fear of
Christ.

²² † Wives, be submis-
sive to your own Hus-
bands, as to the LORD;

²³ for a † Husband is the
WIFE'S Head, even as † the
ANOINTED one is Head of
the CONGREGATION; he is
a Preserver of the BODY.

²⁴ But even as the
CONGREGATION is sub-

* VATICAN MANUSCRIPT.—17. understand you what the WILL of our LORD is. 19. spiritual—omit. 20. Christ Jesus. 22. be you submissive—omit. 23. is—omit. 24. even as—omit.

† 12 Rom. i. 24, 26. † 13 John iii. 20, 21. † 14 Isa. lx. 1; Rom. xiii. 11, 12; 1 Cor. xv. 34; 1 Thess. v. 6. † 15 Col. iv. 6. † 17 Rom. xii. 9; 1 Thess. iv. 5; v. 18. † 18 Prov. xx. 1; xliii. 20. † 19 Col. iii. 17; 1 Thess. v. 18. † 20 Heb. xiii. 15. † 21 Phil. ii. 3; 1 Pet. v. 5. † 22 Gen. iii. 16; 1 Cor. xiv. 34; Col. iii. 18. † 23 Eph. i. 22; iv. 15; Col. i. 18.

τῷ Χριστῷ, οὕτω καὶ αἱ γυναῖκες τοῖς * [ἰδίοις]
to the Anointed, thus also the wives to the [own]
ἀνδράσιν ἐν παντί. ²⁵ Οἱ ἄνδρες, ἀγαπάτε τὰς
husbands in everything. The husbands, love you the
γυναῖκας * [ἑαυτῶν,] καθὼς καὶ ὁ Χριστὸς ἡγα-
wives [of yourselves,] even as also the Anointed loved
πῆσε τὴν ἐκκλησίαν, καὶ ἑαυτὸν παρεδωκεν
the congregation, and himself delivered up
ὑπὲρ αὐτῆς, ²⁶ ἵνα αὐτὴν ἁγιάσῃ, καθάρισας
on behalf of her, so that her he might sanctify, having cleansed
τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι. ²⁷ ἵνα παρα-
in the bath of the water by a word, that might
τῇσιν αὐτοὺς ἑαυτῶ ἐνδοξὸν τῆς ἐκκλησίας,
place beside he himself glorious the congregation,
μὴ ἔχουσιν σπίλον ἢ ῥυτίδα ἢ τι τῶν τοιού-
not having a spot or blemish or any of the suchlike
των, ἀλλ' ἵνα ᾖ ἁγία καὶ ἀμώμος. ²⁸ Οὕτως
things, but that she might be holy and blameless. Thus
οφείλουσιν οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναῖ-
are obligated the husbands to love the of themselves wives,
κας, ὡς τὰ ἑαυτῶν σώματα. Ὁ ἀγαπῶν τὴν
as the of themselves bodies. He loving the
ἑαυτοῦ γυναῖκα, ἑαυτὸν ἀγαπᾷ. ²⁹ οὐδεὶς γάρ
of himself wife, himself loves; no one for
ποτε τὴν ἑαυτοῦ σάρκα ἐμισήσας, ἀλλ' ἐκτρέ-
ever the of himself flesh hated, but nourishes
φει καὶ θαλάπει αὐτήν· καθὼς καὶ ὁ Χριστὸς τὴν
and cherishes her; as even the Anointed the
ἐκκλησίαν· ³⁰ ὅτι μέλη ἐσμὲν τοῦ σώματος
congregation; because members we are of the body
αὐτοῦ, * [ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν
of him, [out of the flesh of him, and out of the
ὀστέων αὐτοῦ.] ³¹ Ἀντὶ τούτου καταλείψει
bones of him.] On account of this shall leave
ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα,
a man the father of himself and the mother,
καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ,
and shall be closely joined to the wife of himself,
καὶ ἑσονται οἱ δύο εἰς σάρκα μιαν. ³² Το μυστή-
and will be the two into flesh one. The secret,
ριον τοῦτο μέγα ἐστίν· ἐγὼ δὲ λέγω εἰς Χρισ-
this great is: I but speak about Anointed,
τον, καὶ εἰς τὴν ἐκκλησίαν. ³³ Πλὴν καὶ ὑμεῖς
and about the congregation. But also you
ἵε καθ' ἓνα, ἕκαστος τῆς ἑαυτοῦ γυναῖκα οὕτως
in every one, each one the of himself wife thus
ἀγαπάτω ὡς ἑαυτόν· ἡ δὲ γυνὴ ἵνα φοβῆται
let love as himself; the and wife so that she may reverence
τὸν ἄνδρα. ΚΕΦ. σ'. 6. ¹ Τα τέκνα, ὑπακούετε
the husband. ¹ The children, be you sub-
ετε τοῖς γονευσὶν ὑμῶν * [ἐν κυρίῳ.] τούτο
ect to the parents of you [in Lord,] this thing

jected to the ANOINTED one, so also the WIVES to their HUSBANDS in every-thing.

²⁵ † HUSBANDS, love your WIVES, even as the ANOINTED one loved the CONGREGATION, and † delivered Himself up on her behalf;

²⁶ so that, having purified her in † the BATH of WATER, he might sanctify Her † by the Word;

²⁷ † that he might place the CONGREGATION by his own side, glorious, having no Spot or Blemish, or Any SUCH THING, but that she might be holy and blameless.

²⁸ Thus * also ought the HUSBANDS to love THEIR OWN WIVES, as THEIR OWN Bodies. He who LOVES HIS OWN Wife loves Him- self;

²⁹ for no one ever hated HIS OWN Flesh, but nourishes and cherishes it, even as the ANOINTED one the CONGREGATION;

³⁰ because † we are Members of his BODY.

³¹ † "On this account "shall a Man leave * Father "and Mother, and shall be "united to his WIFE, and "† the two shall become "one Flesh."

³² This is a great SE- CRET; but † I am speaking concerning Christ and the CONGREGATION.

³³ But, indeed, let each each one of YOU, INDIVI- Dually, so love HIS OWN Wife as himself, that even the WIFE may † reverence her HUSBAND.

CHAPTER VI.

¹ CHILDREN, † obey your PARENTS; for this is a just precept,—

* VATICAN MANUSCRIPT.—24. own—omit. 25. of yourselves—omit. 28. also. 29. of his flesh, and of his bones—omit. 31. Father and Mother. 1. In the Lord—omit.

25. Col. iii. 10; 1 Pet. iii. 7. 26. John xv. 23; Gal. i. 4; 11. 20. 27. 2 Cor. xi. 2; Col. i. 22. 28. Gen. ii. 23; Rom. xii. 5; 1 Cor. vi. 15. xii. 27. 29. 1 Cor. vi. 16. 30. 1 Pet. iii. 6. 31. 1 Prov. xiii. 24; Col. iii. 30.

γὰρ ἐστὶ δίκαιον. ² Τιμὰ τὸν πατέρα σου καὶ
for is just. Honor the father of thee and
τὴν μητέρα· (ἥτις * [ἐστὶν] ἐντολὴ πρώτη,
the mother; (which [is] a commandment first,
ἐν ἐπαγγελίᾳ·) ³ ἵνα ἐν σοὶ γενήται, καὶ
with a promise;) that well with thee it may be, and
ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς· ⁴ καὶ οἱ
thou mayest be long-lived on the land; and the
πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλ'
fathers, not irritate you the children of you, but
ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νοουθεσίᾳ κυρίου.
bring you up them in discipline and instruction of Lord.
⁵ Οἱ δούλοι, ὑπακούετε τοῖς κυρίοις κατὰ σάρκα,
The slaves, be you submissive to the lords according to flesh,
μετὰ φόβου καὶ τρόμου, ἐν ἀπλοτητί τῆς καρ-
with fear and trembling, in simplicity of the heart
διας ὑμῶν, ὡς τῷ Χριστῷ· ⁶ μὴ κατ' ὀφθαλμο-
of you, as to the Anointed; not by eye-service
δουλείαν ὡς ἀνθρωπάρεσκοι, ἀλλ' ὡς δούλοι
as men-pleasers, but as slaves
*[τοῦ] Χριστοῦ, ποιοῦντες τὸ θέλημα τοῦ θεοῦ
[of the] Anointed, doing the will of the God
ἐκ ψυχῆς, ⁷ μετ' εὐνοίας δουλεύοντες, ὡς τῷ
from soul, with good-will serving, as to the
κυρίῳ καὶ οὐκ ἀνθρώποις· ⁸ εἰδότες, ὅτι ὁ ἐάν
Lord and not to men; knowing, that whatever
τι ἐκάστος ποιῇ ἀγαθόν, τούτῳ κομιεῖται
any each one may do good thing, this he will receive
παρα κυρίου, εἴτε δούλος, εἴτε ἐλεύθερος. ⁹ Καὶ
from Lord, whether a slave, or a freeman. And
οἱ κυριοί, τὸ αὐτὰ ποιεῖτε πρὸς αὐτοὺς, ἀνιέντες
the lords, the same things do you to them, omitting
τὴν σπειλὴν· εἰδότες, ὅτι καὶ ὑμῶν αὐτῶν ὁ
the threat, knowing, that also of you of them the
κύριος ἐστὶν ἐν οὐρανοῖς, καὶ προσώποληψία
lord is in heavens, and respect of persons
οὐκ ἐστὶ παρ' αὐτῶν.
not is with him.

¹⁰ Το λοιπόν, *[ἀδελφοί μου,] ἐνδυναμούσθε
The rest, [brethren of me,] strengthen yourselves,
ἐν κυρίῳ καὶ ἐν τῷ κρατεὶ τῆς ἰσχύος αὐτοῦ.
in Lord and in the power of the might of him.
¹¹ Ενδύσασθε τὴν πανοπλίαν τοῦ θεοῦ, πρὸς τὸ
Put you on the complete armor of the God, for that
δυνασθαι ὑμᾶς στήναι πρὸς τὰς μεθοδεῖας τοῦ
to enable you to stand against the crafty ways of the
διαβολοῦ· ¹² ὅτι οὐκ ἐστὶν ἡμῖν ἡ πάλη πρὸς
accuser; because not is to us the contest with
αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς
blood and flesh, but with the governments, with the
ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκο-
authorities, with the world-rulers of the dark-

² * Honor thy FATHER
"and MOTHER," (which is
the first Commandment
with a Promise.)

³ * "that it may be well
"with thee, and that thou
"mayest be long-lived in
"the LAND."

⁴ And, † FATHERS, d
not irritate your CHILD-
DREN, but † bring them
up in the Discipline and
Instruction of the Lord.

⁵ † BOND-SERVANTS,
be subject to your MAS-
TERS, according to the
Flesh, with Fear and Trem-
bling, in the Integrity of
your HEART, as to the
ANOINTED;

⁶ not with Eye-service
as Men-pleasers, but as
Bond-servants of Christ,
doing the WILL of God
from the Soul,

⁷ doing service with
Good-will, as if to the
LORD, and not to * Men;

⁸ † knowing That what-
ever good any one may do,
this he will receive from
the Lord,—whether a
Slave or a Freeman.

⁹ And, † MASTERS, do
the SAME things to them,
† forbearing to THREATEN;
knowing That * both Their
and † your MASTER is in
the Heavens; and † there
is no Partiality of persons
with him.

¹⁰ FINALLY, strengthen
yourselves in the Lord,
and † in his MIGHTY
POWER.

¹¹ † Put on the COM-
PLETE ARMOR of GOD,
that you may be ABLE to
stand against the CRAFTY
WAYS of the ENEMY;

¹² because our CON-
FLICT is not with † Blood
and Flesh, but with † the
GOVERNMENTS, with the
AUTHORITIES, with † the

* VATICAN MANUSCRIPT.—2. is—omit.
both Their and Your MASTER is in the Heavens.

6. of the—omit.

7. Man.

9.

† 2. Exod. xx. 12; Deut. v. 16.

† 4. Col. iii. 21.

† 4. Gen. xxi. 19; Deut. iv.

0; vi. 7, 20; x. 10; Prov. xix. 18; xxii. 20; xxix. 17.

† 5. Col. iii. 22; 1 Tim. vi. 1.

Tit. ii. 9; 1 Pet. ii. 18.

† 8. Rom. i. 6; 2 Cor. v. 10; Col. iii. 24.

† 9. Rom. ii. 11; Col. iii. 25.

† 9. Lev. xiv. 43.

† 10. John xiii. 13; 1 Cor. vii. 22.

† 10. Rom. ii. 11; Col. iii. 25.

† 10. Eph. i. 10; ii. 16; Col. i. 11.

† 11. Rom. xiii. 12; 2 Cor. vi. 7; 1 Thess. v. 8.

† 11. Rom. xiii. 12; 2 Cor. vi. 7; 1 Thess. v. 8.

† 12. Matt. xv. 17; 1 Cor. xv. 50.

† 12. Rom. viii. 38; Eph. i. 21; Col. ii. 15.

† 12. Rom. viii. 38; Eph. i. 21; Col. ii. 15.

† Luke xii. 53; John xii. 31; xiv. 30; Col. i. 13.

τους τουτου, προς τα πνευματικά της πονηρίας,
 of this, with the spiritual things of the evil one,
 εν τοις επουρανίοις. ¹³ Δια τουτο αναλαβετε
 in the heavenlies. Because of this take you up
 την πανοπλιαν του θεου, ινα δυναθητε ανιστη-
 the complete armor of the God, so that you may be able to stand
 ναι εν τη ημερα τη πονηρα, και απαντα κατερ-
 against the day the evil, and all things having
 γασαμενοι στηναι. ¹⁴ Στητε ουν περιωσαμενοι
 worked out to stand. Stand you therefore having girded
 την οσφυν υμων εν αληθεια, και ενδυσασαμενοι
 the loins of you with truth, and having put on
 τον θωρακα της δικαιοσυνης, ¹⁵ και υποδυσασαμε-
 the breastplate of the righteousness, and having shod
 νοι τους ποδας εν ετοιμασια του ευαγγελιου
 the feet with a preparation of the glad tidings
 της ειρηνης. ¹⁶ επι πασιν αναλαβοντες τον
 of the peace; besides all having taken up the
 θυρεον της πιστεως, εν ω δυνασεσθε παντα
 shield of the faith, by which you will be able all
 τα βελη του πονηρου * [τα] πεπυρωμενα σβεσαι;
 the darts of the evil one [the] having been kindled to quench;
¹⁷ και την περικεφαλαιαν του σωτηριου δεξασθε,
 also the helmet of the salvation take you,
 και την μαχαιραν του πνευματος, ο εστι ρημα
 and the sword with the spirit, which is a word
 θεου. ¹⁸ Γ. κασης προσευχης; και δεησεων
 of God; by means of every prayer and supplication
 προσευχομενοι εν παντι καιρω εν πνευματι; και
 praying in every season in spirit; and
 εις αυτο * [τουτο] αγρυπνουντες εν παση προσ-
 for it [this] watching with all per-
 καρτερησει και δεησει περι παντων των αγιων,
 severance and supplication for all of the holy ones,
¹⁹ και υπερ εμου, ινα μοι δοθη λογος εν ανοι-
 and on behalf of me, that to me may be given a word in open-
 ξει του στοματος μου, εν παρρησια γνωρισαι το
 ing of the mouth of mine, with boldness to make known the
 μυστηριον * [του ευαγγελιου,] ²⁰ υπερ ου
 secret [of the glad tidings,] on account of which
 πρεσβευω εν αλυσει, ινα * [εν] αυτω παρρη-
 I am on an embassy in a chain, that [in] it I may speak

POTENTATES of this DARK-
 NESS, with the SPIRITUAL
 THINGS of WICKEDNESS in
 the HEAVENLIES.

¹³ † On account of this,
 take up the † COMPLETE
 ARMOR of GOD, that you
 may be able to resist in
 the EVIL DAY, and having
 achieved Every thing, to
 stand.

¹⁴ Stand, then, † having
 your LOINS girded around
 with Truth, and † having
 put on the BREASTPLATE
 of RIGHTEOUSNESS;

¹⁵ and † having your
 FEET shod with the Pre-
 paration of the GLAD TID-
 INGS of PEACE;

¹⁶ besides all, having
 taken up † the SHIELD of
 the FAITH, by which you
 will be able to extinguish
 All the burning DARTS of
 the WICKED one;

¹⁷ † take also the HEL-
 MET of SALVATION, and
 † the SWORD of the SPIRIT,
 which is God's Word;

¹⁸ † praying at every
 Season, † with All Prayer
 and Supplication in Spirit,
 and † keeping watch for
 this with All Perseverance
 and † Entreaty for ALL
 SAINTS;

¹⁹ † and on my behalf,
 that Eloquence may be
 given to me, in opening my
 MOUTH with boldness, to
 make known the SECRET
 of the GLAD TIDINGS,

²⁰ (on account of which
 † I execute an Embassy in
 a Chain,) that † I may

* VATICAN MANUSCRIPT.—19. the—omit.
 TIDINGS—omit. 20. in—omit.

18. this—omit.

10. of the GLAD

† 13. The Grecian armor consisted of two sorts,—*Defensive* and *Offensive* armor. The apostle selects from these the following, which he calls the *panoply*, or complete armor of God:—1. The *Girdle*, or Military Belt, used to brace the armor tight to the body, and cover the two parts of the breastplate where they joined; and to support daggers, short swords, &c. 2. The *Breastplate* consisted of two parts,—one reaching from the neck to the navel, and the other hanging from thence to the knees. 3. The *Greaves*, made of gold, silver, brass, or iron, designed to defend the front of the legs and feet. 4. The *Helmet*, made of various metals, and used to protect the head. 5. The *Shield*, sometimes round and sometimes square, was made of strong thick leather or hides; sometimes of wood covered with brass or iron. 6. The *Sword*, as an offensive weapon. He who had these was completely armed for combat. † 18. As it was customary for the Grecians to offer prayers to their gods before engaging in battle, so the apostle exhorts Christian warriors to pray with all prayer, in every season, always depending on the Captain of their salvation.

† 13. 2 Cor. x. 4. † 14. Isa. xl. 5; Luke xii. 35; 1 Pet. i. 13.

† 14. Isa. lix. 17; 1 Thess. v. 8.

† 15. Isa. lxi. 7; Rom. x. 15.

† 16. 1 John v. 4.

† 17. Heb. iv. 12; Rev. i. 16; ii. 16; xix. 15.

† 18. Matt. xxvi. 41; Mark xiii. 33.

† 19. Eph. i. 10; Phil. i. 4; 1 Thess. v. 17.

† 20. 1 Cor. v. 20.

† 14. Isa. xl. 5; Luke xii. 35; 1 Pet. i. 13.

† 15. Isa. lxi. 7; Rom. x. 15.

† 16. 1 John v. 4.

† 17. Heb. iv. 12; Rev. i. 16; ii. 16; xix. 15.

† 18. Matt. xxvi. 41; Mark xiii. 33.

† 19. Eph. i. 10; Phil. i. 4; 1 Thess. v. 17.

† 20. 1 Cor. v. 20.

† 14. Isa. lix. 17;

† 15. 1 John v. 4.

† 16. i. 16; xix. 15.

† 17. Matt. xxvi. 41;

† 18. Mark xiii. 33.

† 19. Acts iv. 20; Col. iv. 3; 1 Thess. ii. 1.

† 20. Acts xviii. 31.

σιασωμαι, ὡς δει με λαλησαι. ²¹ ἵνα δε ειδη-
boldly, as it behooves me to speak. That but may

τε και υμεις τα κατ' εμε, τι πρασσω, παντα
know also you the things concerning me, what I am doing, all things
υμιν γνωρισει Τυχικος ο αγαπητος αδελφος και
to you will make known Tychicus the beloved brother and

πιστος διακονος εν κυριῳ· ²² ον επεμψα προς
faithful servant in Lord; whom I sent to

υμας εις αυτο τουτο, ινα γνωτε τα περι
you for same this thing, that you may know the things concerning

ημων, και παρακαλεση τας καρδιας υμων.
us, and he might comfort the hearts of you.

²³ Ειρηνη τοις αδελφοις και αγαπη μετα πισ-
Peace to the brethren and love with faith

τεως απο θεου πατρος και κυριου Ιησου Χριστου.
from God a father and Lord Jesus Anointed.

²⁴ Η χαρις μετα παντων των αγαπωντων τον
The favor with all of the ones loving the

κυριον ιηουν Ιησουν Χριστον εν αφθαρσια.
Lord of us Jesus Anointed with incorruptness.

speak boldly concerning it, as it becomes me.

²¹ But if that you also may know the THINGS concerning me, and what I am doing, Tychicus, the BE-LOVED Brother and Faithful Servant in the Lord, will make All things known to you;

²² I whom I have sent to you for this very purpose, that you may know the THINGS concerning us, and that he may comfort your HEARTS.

²³ Peace to the BROTHERS, and Love with Faith, from God the Father, and the LORD Jesus Christ.

²⁴ The FAVOR be with all who sincerely LOVE our LORD Jesus Christ.

TO THE EPHESIANS. WRITTEN FROM ROME.

[ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ.
[OF PAUL, AN KRISTLE] TO PHILIPPIANS.
* TO THE PHILIPPIANS.

ΚΕΦ. α'. 1.

¹ Παυλος και Τιμοθεος, δουλοι Ιησου Χριστου,
Paul and Timothy, bondmen of Jesus Anointed,
πασι τοις ἁγίοις εν Χριστῳ Ιησου, τοις ουσιν
to all the holy ones in Anointed Jesus, to those being
εν Φιλιπποις, συν επισκοποις και διακονοις·
in Philippi, with overseers and servants;
² χαρις ὑμιν και ειρηνη ἀπὸ θεου πατρος ἡμῶν,
favor to you and peace from God a father of us,
και κυριου Ιησου Χριστου. ³ Ευχαριστῶ τῷ
and Lord Jesus Anointed. I give thanks to the
θεῷ μου ἐπὶ πάσῃ τῇ μνησίᾳ ὑμῶν, ⁴ πάντοτε
God of me on every the remembrance of you, always
ἐν πάσῃ δεήσει μου ὑπὲρ πάντων ὑμῶν, μετὰ
in every prayer of me on behalf of all of you, with
χαρὰς τὴν δεήσιν πο-οιμενος ⁵ ἐπὶ τῇ κοινωνίᾳ
joy the prayer making in respect to the fellowship
ὑμῶν εἰς τὸ εὐαγγέλιον, ἀπὸ πρώτης ἡμέρας
of you for the glad tidings, from first day
ἀχρι τοῦ νυν· ⁶ πεπειθὼς αὐτοῦτο, ὅτι ὁ
till the now, having been persuaded same this thing, that the
ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθόν, ἐπιτελεσεῖ
one having begun in you a work good, will complete
ἀχρις ἡμέρας Ιησου Χριστου· ⁷ καθὼς ἐστὶ,
till a day of Jesus Anointed; as it is
δικαίον μοι τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν,
it is right for me this to think concerning all of you,
διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς, ἐν γὰρ
because the to have me in the hearts of you, in both
τοῖς δεσμοῖς μου και τῇ ἀπολογίᾳ και βεβαίω-
the bonds of me and in the defence and confirma-
σει τοῦ εὐαγγελίου, συγκοινωνοὺς μου τῆς
you of the glad tidings, joint-contributors of me of the
χαρίτος πάντας ὑμᾶς ὄντας· ⁸ μαρτυς γὰρ μου
free gift all of you being; a witness for of me
*[ἐστίν] ὁ θεός, ὥς ἐπιποθῶ πάντας ὑμᾶς ἐν
[is] the God, how I long after all of you in
σπλάγχνοις Χριστου Ιησου. ⁹ Καὶ τοῦτο προσ-
bowels of Anointed Jesus. And this I
εὐχομαι, ἵνα ἡ ἀγάπη ὑμῶν ἐτι μάλλον και
say, that the love of you yet more and
μάλλον περισσεύῃ ἐν ἐπιγνώσει και πάσῃ
more may abound in knowledge and in all
αἰσθησει· ¹⁰ εἰς τὸ δοκιμαζειν ὑμᾶς τὰ δια-
perception; for the to examine you the things dif-

CHAPTER I.

¹ Paul and Timothy
Bondmen of * Christ Jesus,
to all THOSE SAINTS in
Christ Jesus, who ARE at
Philippi, with the Over-
seers and Assistants;
² † Favor to you, and
Peace from God our
Father, and our Lord Jesus
Christ.
³ † I give thanks to my
God on EVERY REMEM-
BRANCE of you,
⁴ (always, in Every
Prayer of mine, making
SUPPLICATION on behalf
of you all with Joy.)
⁵ † on account of your
PARTICIPATION in the
GLAD TIDINGS, from *the
FIRST Day till now;
⁶ having this same con-
fidence, That HE who
COMMENCED † a good
Work among you, will
continue to complete it
till the Day of * Christ
Jesus;
⁷ as it is right for me to
think This respecting you
all, Because you HAVE me
in your HEART, both in
† my BONDS, and in the
DEFENCE and CONFIRMA-
TION of the GLAD TID-
INGS, you all being joint-
contributors to me of the
GIFT.
⁸ For † God is my Wit-
ness how I long after you
all with the tender Sympa-
thies of Christ Jesus.
⁹ And This I pray,
† that your LOVE may yet
abound more and more in
Knowledge, and in all Per-
ception,
¹⁰ in order that you
may EXAMINE the DIF-
FERENCES of THINGS;
and that you † may be

* VATICAN MANUSCRIPT.—Title—TO THE PHILIPPIANS.
the FIRST Day. 6. Christ Jesus. 8. is—omit.

1. 1. 1 Cor. I. 2. 1. 2. Rom. I. 7; 2 Cor. I. 2; 1 Pet. I. 2. 1. 3. Rom. I. 8, 9; 1 Cor.
I. 4; Eph. I. 15, 16; Col. I. 8. 1. 4. Rom. xii. 13; xv. 20; 2 Cor. vii. 2; Phil. iv. 14, 15
1. 5. 1 Thess. I. 8. 1. 6. Rom. Col. iv. 3, 16; 2 Tim. I. 8. 1. 7. Rom.
I. 10; ix. 1; Gal. I. 20; 1 Thess. ii. 6. 1. 8. 1 Thess. iii. 12. 1. 9. Acts xxiv. 16;
1 Thess. iii. 18; v. 23.

1. Christ Jesus. 5.

φεροντα, ἵνα ἡτε εὐκρινεῖς καὶ ἀπροσκοποι
being, so that you may be sincere ones and inoffensive ones

εἰς ἡμέραν Χριστοῦ, ¹¹ πεπληρωμένοι καρπὸν
for a day of Anointed, having been filled fruit

δικαιοσύνης * [τον] διὰ Ἰησοῦ Χριστοῦ, εἰς
of righteousness [that] through Jesus Anointed, to

δοξάν καὶ ἐπαινον θεοῦ. ¹² Γινώσκειν δε ὑμᾶς
glory and praise of God. To know but you

βούλομαι, ἀδελφοί, ὅτι τὰ κατ' ἐμὲ μάλ-
I wish, brethren, that the things relating to me rather

λόν εἰς προκοπὴν τὸν εὐαγγελίου ἐληλυθεν.
for advancement of the glad tidings happened.

¹³ ὥστε τοὺς δεσμούς μου πανέρους ἐν Χριστῷ
so that the bonds of me appear in Anointed

γενέσθαι ἐν ὅλῳ τῷ πραιτωρίῳ καὶ τοῖς λοιποῖς
to have become before all in the judgment hall and to the others

πασί, ¹⁴ καὶ τοὺς πλείονας τῶν ἀδελφῶν ἐν
to all, and the greater number of the brethren in

κυρίῳ, πεποιθὸς τοῖς δεσμοῖς μου, περισσο-
Lord, having been assured by the bonds of me, more abun-

τερως τολμᾷ ἀφοβῶς τὸν λόγον λαλεῖν.
dantly are bold fearlessly the word to speak.

¹⁵ Τίνας μὲν καὶ διὰ φθόνον καὶ ἐρίν, τίνας δὲ
Some indeed even through envy and strife, some and

καὶ δι' εὐδοκίαν τοῦ Χριστοῦ κηρύσσουσιν.
also through good-will the Anointed they openly proclaim.

¹⁶ Οἱ μὲν ἐξ ἀγάπης, εἰδοτες, ὅτι εἰς ἀπολογία
Those indeed from love, knowing, that for a defence

τοῦ εὐαγγελίου κεῖμαι. ¹⁷ οἱ δὲ ἐξ ἐριθείας,
of the glad tidings I am placed; those but from strife.

* [τον] Χριστὸν καταγγέλλουσιν οὐκ ἁγνῶς,
[the] Anointed are announcing not purely,

οἰόμενοι θλίψιν ἐπιφέρειν τοῖς δεσμοῖς μου.
thinking affliction to superadd to the bonds of me.

¹⁸ Τί γὰρ; πλὴν παντὶ τροπῇ, εἴτε προφατεῖ
What then? Still in every way, whether in pretence

εἴτε ἀληθείᾳ, Χριστὸς καταγγέλλεται· καὶ ἐν
or in truth, Anointed is announced; and in

ἐν τῷ χαίρω, ἀλλὰ καὶ χαρήσομαι. ¹⁹ Οἶδα
his I rejoice, but also I will rejoice. I know

γὰρ, ὅτι τοῦτο μοι ἀποβήσεται εἰς σωτηρίαν
for, that this to me will result for deliverance

διὰ τῆς ὑμῶν, δεήσεως, καὶ ἐπιχορηγίας τοῦ
through the of you, entreaty, and a supply of the

πνεύματος Ἰησοῦ Χριστοῦ, ²⁰ κατὰ τὴν ἀποκα-
spirit of Jesus Anointed, according to the eager

sincere and inoffensive in the Day of Christ;

¹¹ having been filled with ‡ the Fruit of Righteousness through Jesus Christ, † to the Glory and Praise of God.

¹² Now I wish you to know, Brethren, That the THINGS which have befallen me resulted rather for the Advancement of the GLAD TIDINGS;

¹³ so that my BONDS for Christ have become manifest in All the † PRETORIUM, and in all OTHER places;

¹⁴ and the GREATER NUMBER of the BRETHREN in the Lord, having been made confident by my BONDS, have much more abundant courage to speak the * WORD of God without fear.

¹⁵ Some, indeed, proclaim the ANOINTE one even through Envy and † Strife, and some also through Good-will.

¹⁶ THESE, indeed, out of Love, knowing That I am placed for ‡ the Defence of the GLAD TIDINGS;

¹⁷ but THOSE out of Contention are announcing Christ, not purely, thinking * to superadd Affliction to my BONDS.

¹⁸ What then? * Because, in Every Way, whether in Pretence or in Truth, Christ is announced, even in this I rejoice, yea, and will rejoice.

¹⁹ * And I know That this will result in My Deliverance, † through your Entreaty, and the Supply of the SPIRIT of Jesus Christ,

²⁰ according to my EARNEST EXPECTATION

* VATICAN MANUSCRIPT.—11. that—omit. 16. word of God. 17. to raise up Affliction. 18. Because in Every Way.

16. word of God. 18. And I know.

† 13. Or, in all the Pretorium Camp. It was either within or near to this fortress that the Apostle dwelt in his own hired house. It was large enough to have many such houses within it for shops and taverns used by the soldiers, beside the barracks used by the soldiers themselves. See Note on Acts xviii. 10.—Scribe.

† 11. John xv. 4, 5; Eph. ii. 10; Col. i. 6. † 11. John xv. 8; Eph. i. 12, 14. † 13. Phil. ii. 3. † 10. verse 7. — † 19. 2 Cor. i. 11.

ραδοκίαν και ἐλπίδα μου, ὅτι ἐν οὐδενί αἰσχυν-
 expectation and hope of me, that in nothing I shall be
 ὑστερομαι, ἀλλ' ἐν πάσῃ παρήσσια, ὡς πάντοτε,
 ashamed, but with all confidence, as always,
 και νυν μεγαλυνθήσεται Χριστός ἐν τῇ σωματί
 also now will be magnified Anointed in the body
 μου, εἴτε δια ζωῆς εἴτε δια θανάτου. 21 Ἐμοί
 of me, whether by means of life or by means of death. For me

γὰρ τὸ ζῆν, Χριστός, και τὸ ἀποθανεῖν, κερ-
 therefore to live, Anointed, and the to die, gain.

δος. 22 Εἰ δὲ τὸ ζῆν ἐν σαρκί, τούτο μοι καρπός
 If but the to live in flesh, this to me a fruit

ἐργου, και τι αἰρησσομαι, οὐ γινωρίζω 23 συνε-
 of work, and what I shall choose, not I know, I am hard

χομαι δὲ ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἐχὼν ἐκ-
 pressed but by the two, the earnest desire having for

τὸ ἀναλῦσαι, και συν Χριστῷ εἶναι πολλῶ
 to be dissolved again, and with Anointed to be, much

γὰρ μάλλον κρείσσον· 24 τὸ δὲ ἐπιμένειν ἐν τῇ
 for more better, the but to remain in the

σαρκί, ἀναγκαιοτέρον δι' ὑμᾶς. 25 Καὶ τούτο
 flesh, more necessary on account of you. And this

πεποιθὼς οἶδα, ὅτι μένω και συμπαρα-
 having been persuaded I know, because I shall remain and I shall con-
 μένω πᾶσιν ὑμῖν εἰς τὴν ὑμῶν προσκοπήν και
 tinue with all you for the of you progress and

χαρὰν τῆς πίστεως 26 ἵνα τὸ καυχῆμα ὑμῶν
 joy of the faith, that the boasting of you

περίσσει ἐν Χριστῷ Ἰησοῦ ἐν ἐμοί, δια τῆς
 may abound by Anointed Jesus in me, through the

ἐμῆς παρουσίας παλιν πρὸς ὑμᾶς. 27 Μόνον
 my presence again with you. Only

ἐξ ἑωὺς τοῦ ευαγγελίου τοῦ Χριστοῦ πολιτευέσθε,
 worthily of the glad tidings or the Anointed act you as citizens,

ἢ αὐτῶν, εἴτε ἐλθὼν και ἰδὼν ὑμᾶς, εἴτε ἀπὼν,
 or that, whether having come and having seen you, or being absent,

ἀκούσῃ τα περὶ ὑμῶν, ὅτι στήκετε ἐν ἑνί
 I may hear the things concerning you, that you stand firm in one

πνεύματι, μιᾷ ψυχῇ συναθρουντες τῇ πίστει
 spirit, with one soul co-operating vigorously for the faith

τοῦ ευαγγελίου, 28 και μὴ πτυρρημένοι ἐμ-
 of the glad tidings, and not being terrified in anything

ὑπὸ τῶν ἀντικειμένων· ἡ γὰρ ἐστὶν αὐτοῖς ἐνδεί-
 by those opposing; which is to them a token

and Hope, † That in nothing I shall be ashamed; but I with All Confidence, as at all times, also now Christ will be magnified in my body, whether by Life or by Death.

21 Therefore, for Me to LIVE is for Christ, and to DIE, Gain.

22 But if to LIVE in the Flesh, this is to me a Fruit of Labor; and what I should choose I do not exactly know.

23 I am indeed, hard pressed by the two things; —(I have an EARNEST DESIRE for †† the RETURN-ING, and † being with Christ, since it is very much to be preferred;—

24 but to REMAIN in the FLESH is more necessary on your account.

25 † And fully believing this, I know That I shall remain and continue with you all, for YOUR Progress and Joy in the FAITH;

26 That your BOASTING may abound, by Christ Jesus, in me, through my Presence with you again.

27 Only I behave yourselves worthily of the GLAD TIDINGS of the ANOINTED one, so that whether coming and seeing you, or being absent, I may hear concerning your AFFAIRS, that you † stand firm in One Spirit, with One Soul † vigorously co-operating for the FAITH of the GLAD TIDINGS;

28 and not being terrified in anything by the opposers; † which is to them a clear indication of

† 23. To *analuai*, the *loosing again* or the *returning*, being what Paul earnestly desired, could not be *death* or *dissolution*, as implied by the word *depart* in the common version, because it seemed a matter of indifference to him, which of the two—*life* or *death*—he should choose; but he longed for *the analuai*, which was a *third* thing, and very much to be preferred to either of the other two things alluded to. The word *analuai* occurs in Luke xii. 50, and is there rendered *return*;—"Be you like men waiting for their master, when he will *return*," &c. Jesus had taught his disciples that he would come again, or *return*, John xiv. 5, 18; thus, also, the angels said to them at his ascension, Acts i. 11. Paul believed this doctrine and taught it to others, and was looking for and waiting for the Savior from heaven, Phil. iii. 20; 1 Thess. i. 10; iv. 15, 17, when his mortal body would put on immortality, and so he would "ever be with the Lord."

20. Rom. v. 6. 21. Eph. vi. 10, 30. 22. Luke xii. 50. 23. 1 Thess. iv. 10, 17. 24. Phil. ii. 1. 25. Phil. iv. 1. 26. Col. i. 10; 1 Thess. ii. 12, iv. 8. 27. Phil. iv. 1. 28. Jude 8. 29. 1 Thess. ii. 10

ἵς ἀπώλειας, ὑμῖν δὲ σωτηρίας· καὶ τοῦτο ἀπὸ
of destruction, to you but of salvation; and this from
θεοῦ· ²⁹ ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ
God; because to you it was given that on behalf of Anointed, not
μόνον τὸ εἰς αὐτὸν πιστεῦναι, ἀλλὰ καὶ τὸ
only that into him to believe, but also that
ὑπὲρ αὐτοῦ πασχεῖν· ³⁰ τὸν αὐτὸν ἀγῶνα
on behalf of him to suffer; the same conflict
ἐχόντες, οἷον ἰδετέ ἐν ἐμοί, καὶ νῦν ἀκούετε ἐν
having, alike thing you saw in . and now you hear in
ἐμοί. ΚΕΦ. Β'. 2. ¹ Εἰ τις οὖν παρακλησις
me. If any therefore comfort
ἐν Χριστῷ, εἰ τι παραμυθιον ἀγάπης, εἰ τις
in Anointed, if any soothing of love, if any
κοινωνία πνεύματος, εἰ τις σπλαγχνία καὶ οἰκ-
fellowship of spirit, if any bowels and com-
τιρμοί· ² πληρώσατε μου τὴν χαρὰν, ἵνα το-
passions; fulfil you of me the joy, so that the
αὐτὸ φρονήτε, τὴν αὐτὴν ἀγάπην· ἐχόντες,
same thing you may think, the same love having.
συνῆχοι, τὸ ἐν φρονούντες· ³ μὴ δὲν κατα-
united ones in soul, the one thing minding; looking in
ἐριθείαν ἢ κενοδοξίαν, ἀλλὰ τὴ ταπεινοφροσύνην
strife or vain-glory, but in the lowliness of mind
ἀλληλοῦς ἡγουμένοι ὑπερεχόντας ἑαυτῶν· ⁴ μὴ
others esteeming exceeding yourselves; not
τὰ ἑαυτῶν ἕκαστος σκοποῦντες, ἀλλὰ καὶ
the things of yourselves each one regarding, but also
τὰ ἑτέρων ἕκαστοι. ⁵ Τοῦτο * [γὰρ] φρο-
the things of others every one. This [for] be
νεῖσθαι ἐν ὑμῖν ὁ καὶ ἐν Χριστῷ Ἰησοῦ, ⁶ ὃς ἐν
desired by you which also in Anointed Jesus, who in
μορφῇ θεοῦ ὑπαρχῶν, οὐχ ἄρπαγμον ἡγήσατο
a form of God being, not a usurpation meditated
τὸ εἶναι ἴσα θεῷ, ⁷ ἀλλ' ἑαυτὸν ἐκένωσεν· μορ-
to be like to God, but himself emptied, a
φην δούλου λαβὼν, ἐν ὁμοιωματι ἀνθρώπων
form of a slave having taken, in likeness of men
γενόμενος, ⁸ καὶ σχηματι εὑρέθεις ὡς ἀνθρώπος·
having been formed, and in condition being found as a man;
ἐταπεινώσεν ἑαυτὸν, γενόμενος ὑπήκοος μέχρι
humbled himself, having become obedient till
θανάτου, θανάτου δὲ σταυροῦ. ⁹ Διὸ καὶ ὁ
death, of a death even of a cross. Therefore also the

Destruction, but to you of Salvation, and this from God.

²⁹ Because to you it was graciously given on behalf of Christ, not only to BELIEVE into Him, but also to SUFFER on His account;

³⁰ † having the SAME Conflict which you saw in me, and now hear concerning me.

CHAPTER II.

1 If, therefore, there be Any Comfort in Christ, if Any Soothing of Love, if Any Participation of Spirit, if Any Sympathies and Compassions,

2 complete My Joy, † that you may think the SAME thing, having the SAME Love, united in soul, minding the ONE thing;

3 † doing nothing from Party-spirit, or Vain-glory; but in HUMILITY esteeming others as exceeding yourselves;

4 not each one regarding HIS OWN interests, but each one also those of OTHERS.

5 † Let this disposition be in * you, which was also in Christ Jesus,

6 who, though being in God's Form, yet did not meditate † a Usurpation to BE like God,

7 but divested Himself, † taking a Bondman's Form, † having been made in the Likeness of Men;

8 and being in condition as a Man, he humbled himself, † becoming obedient unto Death, even the Death of the Cross.

9 And therefore God

* VATICAN MANUSCRIPT.—5. for—omit.

5. us.

† 6. Harpagnon being a word of very rare occurrence, a great variety of translations have been given. The following may serve as examples:—"Who—did not think it a matter to be earnestly desired."—Clarke. "Did not earnestly affect."—Cyprian. "Did not think of eagerly retaining."—Wakefield. "Did not regard—as an object of solicitous desire."—Stuart. "Thought not—a thing to be seized."—Sharpe. "Did not eagerly grasp."—Kneeland. "Did not violently strive."—Dickinson. "Did not meditate a usurpation."—Turnbull.

† 28. Rom. viii. 17; 2 Tim. ii. 11.

† 30. Acts xvi. 10.

† 1. Col. iii. 12.

† 2.

Rom. xii. 10; xv. 5; Phil. iii. 10.

† 3. Gal. v. 20; James iii. 14.

† 3. Rom. xii. 10.

† 5. Matt. xi. 29; John xiii. 15; 1 Pet. ii. 21.

† 7. Matt. xx. 28.

† 7. Gal. iv. 4.

Heb. ii. 14, 17.

† 8. Matt. xxvi. 33, 42; John x. 19; Heb. v. 2; xii. 2.

θεος αὐτον ὑπερυψώσε, καὶ ἐχαρίσατο αὐτῷ
God him sup-er-ly exalted, and freely granted to him
ὄνομα τὸ ὑπὲρ πᾶν ὄνομα, ¹⁰ ἵνα ἐν τῷ ὀνόματι
name that above every name; so that in the name

Ἰησοῦ παν γόνυ σέμει, ἐπουρανίων καὶ ἐπιγείων
of Jesus every knee should bend, of heav'nites and of earthlies
καὶ καταχθονίων, ¹¹ καὶ τὰσα γλῶσσαι ἐξομολο-
and of underground ones, and every tongue should

γῆσται, ὅτι κύριος Ἰησοῦς Χριστός, εἰς δόξαν
confess, that a Lord Jesus Anointed, for glory
θεοῦ πατρὸς.
of God a father.

¹² Ὡστε, ἀγαπῆτοι μου, καθὼς πάντοτε ὑπη-
So that, beloved ones of me, as always you

κούσατε, μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον,
obeyed, but as in the presence of me only,
ἀλλὰ νυν πολλὰ μᾶλλον ἐν τῇ ἀπυσσίᾳ μου,
but now much more in the absence of me,

μετὰ φόβον καὶ τρόμου τὴν ἑαυτῶν σω-
with fear and trembling the of yourselves salva-
κατεργάζεσθε. ¹³ ὁ θεὸς γὰρ ἐστὶν ὁ ἐνεργῶν ἐν
work you out, the God for it is the one working in

ὑμῖν καὶ τὸ θελεῖν καὶ τὸ ἐνεργεῖν, ὑπὲρ τῆς ευ-
you both the to will and the to work, on account of the good
δοκίας. ¹⁴ Πάντα ποιεῖτε χωρὶς γογγυσμῶν καὶ
pleasure. All things do you without murmurings and

διαλογισμῶν. ¹⁵ ἵνα γένησθε ἀμεμπτοὶ καὶ ἀκε-
disputings; that you may be blameless ones and harmless

ραῖοι, τέκνα θεοῦ ἀμώμητα ἐν μέσῳ γενεᾶς σκο-
raioi, children of God irreproachable in midst of a generation per-
ταῖς καὶ διεστραμμένῃς· ἐν οἷς φαίνεσθε ὡς φω-
verses and having been misguided; to which you appear as lumi-
νῆρες ἐν κόσμῳ, ¹⁶ λόγον ζωῆς ἐπεχόντες· εἰς
naries in world, a word of life holding out; for

καυχῆμα ἐμοὶ εἰς ἡμέραν Χριστοῦ, ὅτι οὐκ εἰς
a boast to me in a day of Anointed, that not in
κενὸν ἐδραμον, οὐδὲ εἰς κενὸν ἐκοπίασα. ¹⁷ Ἀλλ'
vain I ran, nor in vain I toiled. But

εἰ καὶ σπενδομαὶ ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ
if even I am poured out on the sacrifice and public service
τῆς πίστεως ὑμῶν, χαίρω καὶ συγχαίρω πασὶν
of the faith of you, I am glad and I rejoice with all

ὑμῖν. ¹⁸ τὸ δ' αὐτο καὶ ὑμεῖς χαίρετε, καὶ συγχαί-
you; the and same also you be you glad, and rejoice
ρετε μοι. ¹⁹ Ἐλπίζω δὲ ἐν κυρίῳ Ἰησοῦ, Τιμοθεὸν
you with me. I hope but in Lord Jesus, Timothy

γὰρ ἐπεμύνη μοι ὁ κύριος ἵνα ὡς ἐν ἡμέρᾳ
for he has committed to me the Lord so that as in a day

supremely exalted Him, and I freely granted to him
THAT Name which is above
Every Name;

¹⁰ In order that in the
NAME of Jesus Every
Knee should bend, of those
in heaven, and of those on
earth, and of those be-
neath;

¹¹ and Every Tongue
confess That Jesus Christ
is Lord, for the Glory of
God the Father.

¹² So that, my Beloved,
as you always obeyed, not
only as in my PRESENCE,
but now much more in my
ABSENCE, work out your
own Salvation with Fear
and Trembling,

¹³ for God is HE who
is WORKING EFFECTUALLY
among you, both to WILL
and to PERFORM, on ac-
count of his BENEVO-
LENCE.

¹⁴ Do All things with-
out Murmurings and Dis-
putings;

¹⁵ that you may be
blameless and inoffensive,
irreproachable I Children
of God, in the Midst of a
crooked and misguided
Generation, among whom
you appear as I Lumina-
ries in the World;

¹⁶ exhibiting the Word
of Life; for my Exultation
in the Day of Christ. That
I did not run in vain, nor
labored in vain.

¹⁷ But even if I be
poured a libation on the
SACRIFICE and public Ser-
vice of your FAITH,
am glad, and rejoice with
you all;

¹⁸ and for THIS be you
also glad, and rejoice with
me.

¹⁹ But I hope in the
Lord Jesus to send Tim-

† 15. Phœbeæ is the name given to the sun and moon in the Septuagint. Gen. i. 16.
† 17. An allusion to the wine and oil poured on the meat-offerings to render them accepta-
ble to God, Exod. xxix. 40, 41. Paul was most willing to pour out the costly libation of his
own blood on the offering of the Faith of the Gentiles, (Rom. xv. 10,) to render it more firm,
and of consequence more pleasing to the Deity.

1 9. Acts ii. 33; Heb. ii. 9. 1 10. Eph. i. 20; Heb. i. 4. 1 10. Isa. xlv. 23; Rom.
xiv. 11; Rev. v. 13. 1 11. Acts ii. 30; Rom. xiv. 9; 1 Cor. viii. 6; 1 Cor. xii. 8. 1 13.
Heb. xiii. 21. 1 15. Matt. v. 45; Eph. v. 1. 1 15. Matt. v. 14, 16; Eph. v. 6.
1 17. 2 Tim. iv. 6; Rom. xv. 10.

ταχεως πεμψαι υμιν, ινα καγω ευψυχω,
shortly to send to you, that also I may be animated,
γινους τα περι υμων. ²⁰ Ουδενα γαρ
having ascertained the things concerning you. No one for

εχω ισοψυχον, οστις γνησιως τα περι υμων
I have like-souled, who really the things concerning you

μεριμνησει· ²¹ οι παντες γαρ τα εαυτων ζη-
will care; the all for the things of themselves are
τουσιν, ου τα Ιησου Χριστου. ²² Την δε
seeking, not the things of Jesus Anointed. The but

δοκιμην αυτου γινωσκετε, οτι, ως πατρι τεκνον,
proof of him you know, that, as with a father a child,
συν εμοι εδουλευσεν εις το ευαγγελιον. ²³ Του-
with me he served for the glad tidings. Him

τον μεν ουν επιζω πεμψαι, ως αν επιδω
indeed therefore I hope to send, as I would view attentively
τα περι εμε, εξαυτης· ²⁴ πεποιθα δε εν
the things concerning me, immediately; having confidence and in

κυριω, οτι και αυτος ταχεως ελευσομαι.
Lord, that even myself shortly will come.

²⁵ Αναγκαιον δε ηγησαμεν, Επαφροδιτον τον
Necessary but I esteemed, Epaphroditus the
αδελφον και συνεργον και συστρατιωτην μου.
brother and fellow-worker and fellow-soldier of me,

υμων δε αποστολον, και λειτουργον της χρειας
of you but an apostle, and public servant of the want
μου, πεμψαι προς υμας· ²⁶ επειδη επιποθων
of me, to have sent to you; since longing after

ην παντας υμας, και αδημονων, διοτι ηκουσατε
he was all you, and being depressed, because you heard

οτι ησθενησε. ²⁷ Και γαρ ησθενησε παραπλη-
that he was sick. Indeed for he was sick near

σιον θανατω· αλλ' ο θεος αυτον ηλεησεν· ουκ
to death; but the God him pitied; not

αυτον δε μονον, αλλα και εμε, ινα μη λυπην
him and only, but also me, so that not sorrow

επι λυπην σχω. ²⁸ Σπουδαιοτερωσ ουν επεμψα
on sorrow I should have. More speedily therefore I sent

αυτον, ινα ιδοντες αυτον παλιν, χαρητε, καγω
him that seeing him again, you may rejoice, and I

αλυποτερος ω. ²⁹ Προσδεχεσθε ουν αυτον εν
less sorrowful may be. Receive you therefore him in

κυριω μετα πασης χαρας, και τους τοιουτους
Lord with all joy, and the such like ones

εντιμους εχετε· ³⁰ οτι δια το εργον * [του]
in honour hold you; because on account of the work [of the]

Χριστου μεχρι θανατου ηγγισε, παραβολευσα-
Anointed even to death he was near, having risked

o thy to you shortly, that I also may be animated when I ascertain how THINGS are with you.

²⁰ For I have No one like disposed, who will really care about your AFFAIRS;

²¹ for ALL are seeking THEIR OWN things, not the THINGS of * Christ Jesus.

²² But of him you know the PROOF, that as a Child with a Father, he served with me for the GLAD TIDINGS.

²³ Him, therefore, I hope to send immediately, whenever I see distinctly through the THINGS concerning me;

²⁴ and having confidence in the Lord, That I also myself will come shortly.

²⁵ I esteemed it necessary, however, to send to you * Epaphroditus, the PROPHET, and my Fellow-workman and Fellow-soldier, but * Your Apostle, and * a Minister for my NEED;

²⁶ I since he was longing after you all, and was much depressed because you heard That he was sick.

²⁷ For indeed he was sick, near to Death; but God pitied him; and not him only, but me also, so that I might not have Sorrow upon Sorrow.

²⁸ I have sent him, therefore, the more speedily, that seeing him again you may rejoice, and that I may be the less sorrowful.

²⁹ Receive him, then, in the Lord, with ALL Joy, and * hold SUCH LIKE persons in honor.

³⁰ Because on account of the work of Christ he was near to Death, having

* VATICAN MANUSCRIPT.—21. Christ Jesus.

30. of the—omit.

1 21. 1 Cor. x. 24, 33; xiii. 5; 2 Tim. iv. 10, 16.
1 22. 1 23. Phil. i. 25; Philimon 22.
1 25. 2 Cor. xi. 9.

1 22. 1 Cor. iv. 17; 1 Tim. i. 2; 2 Tim. i. 25; Phil. iv. 18.
1 25. 2 Cor. viii. 23.
1 30. 1 Cor. xvi. 18; 1 Thessa. v. 12; 1 Tim. v. 17.

μενος τη ψυχῇ, ἵνα ἀναπληρωσῇ το ὑμῶν ὕστε-
the life, so that he might fill up the of you defi-
ρημα της προς με λειτουργίας. ΚΕΦ. γ'. 3.
ciency of the towards me public service.

1 Το λοιπον, ἀδελφοί μου χαίρετε ἐν κυρίῳ·
The thing remaining, brethren of me rejoice you in Lord;
τα αὐτα γραφεῖν ὑμῖν, ἐμοὶ μὲν οὐκ ὀκνηρον,
the thing same to write to you, to me indeed not tedious,
ὑμῖν δὲ ἀσφαλες. 2 Βλέπετε τοὺς κύνas, βλέ-
see you dogs, see

πετε τοὺς κακούς ἐργάτας, βλέπετε τὴν κατα-
you the evil workers, see you the exch-
τομην. 3 Ἡμεῖς γὰρ ἐσμεν ἡ περιτομή. οἱ
sion. We for we are the circumcision, who

πνεύματι θεῷ λατρεύοντες, καὶ καυχώμενοι ἐν
in spirit God are serving, and boasting in
Χριστῷ Ἰησοῦ, καὶ οὐκ ἐν σαρκὶ πεποιθότες·
Anointed Jesus, and not in flesh having been trusting;

4 καὶ περ ἐγὼ ἐχὼν πεποιθήσιν καὶ ἐν σαρκί. Εἰ
though I having confidence also in flesh. If
τις δοκεῖ ἄλλος πεποιθεῖναι ἐν σαρκί, ἐγὼ μάλ-
any thinks other to have confidence in flesh, I more;
λον· 5 περιτομῇ ὀκταήμερος, ἐκ γένους Ἰσραὴλ,

φυλῆς Βενιαμὴν Ἑβραῖος ἐξ Ἑβραίων, κατὰ
of tribe of Benjamin a Hebrew from Hebrews, according to
νόμον Φαρισαῖος, 6 κατὰ ζῆλον εἰσὼκων τὴν
law a Pharisee, according to zeal persecuting the

ἐκκλησίαν, κατὰ δικαιοσύνην τὴν ἐν νόμῳ
congregation, according to righteousness that y law
γενομένος ἀμεμπτος. 7 Ἀλλ' ἅτινα ἦν μοι
having come blameless. But what things was to me

κερδῆ, ταῦτα ἡγήμαι διὰ τὸν Χριστὸν
gain, these things I have esteemed on account of the Anointed

ζημίαν. 8 Ἀλλὰ μὲν οὖν καὶ ἡγούμαι πάντα
loss, But indeed thou even esteem all things

ζημίαν εἶναι διὰ τὸ ὑπερῆχον τῆς γνώσεως
a loss to be on account of the excellency of the knowledge

Χριστοῦ Ἰησοῦ τοῦ κυρίου μου, (δι' οὗ τα
of Anointed Jesus the Lord of me, (on account of whom the

πάντα ἐζημιώθη, καὶ ἡγούμαι σκυβάλα εἶναι,
all things I suffered loss, and I esteem worthless things to be,

ἵνα Χριστὸν κερδήσω, 9 καὶ εὑρεθῶ ἐν αὐτῷ, μὴ
so that Anointed I may gain, and may be found in him, not

hazarded his LIFE, that
he might fill up the re-
mainder of YOUR MINIS-
TRATION to Me.

CHAPTER III.

1 FINALLY, my Breth-
ren, rejoice in the Lord.
To write the same things
to you is not irksome to
Me, but for you it is safe.

2 I Beware of the dogs!
Beware of the FENIL
Workers! Beware of the
EXCISION!

3 For we are the CIRCUMCISION, we who are
serving God in Spirit,
and boasting in Christ
Jesus, but who have no
confidence in flesh.

4 Though indeed I
have had Confidence also
in flesh; if some other
person think to have con-
fidence in flesh, I had
more.

5 With a Circumcision
the eighth-day; from the
Race of Israel; from the
Tribe of Benjamin; a He-
brew from Hebrews; ac-
cording to Law, a Phari-
see;

6 with respect to zeal,
a persecutor of the CON-
GREGATION; as to THAT
Righteousness which came
by Law, I was irreproach-
able.

7 But whatever things
were Gain to me, These I
have, on account of the
ANNOINED one, esteemed
as a Loss.

8 But then, indeed, I
even esteem all things to
be a Loss, on account of
the EXCELLENCY of the
KNOWLEDGE of the
ANNOINED Jesus my
LORD; (on whose account
I suffered the loss of ALL
things, and consider them
to be vile refuse, so that I
may gain Christ,

9 and may be found in

* VATICAN MANUSCRIPT.—8. the ANNOINED.

1 30. 1 Cor. xvi. 17; Phil. iv. 10. 1 1. 2 Cor. xiii. 11; Phil. iv. 4; 1 Thess. v. 10
1 2. 1sa. lvi. 10; Gal. v. 15. 1 2. 2 Cor. xi. 13. 1 2. Rom. ii. 28; Gal. v. 2.
1 3. Rom. ii. 20; Col. ii. 11. 1 3. John iv. 23, 24; Rom. vii. 6. 1 3. Gal. vi. 14.
1 4. 2 Cor. xi. 18, 21. 1 6. Acts viii. 3; ix. 1. 1 8. John xvii. 3; 1 Cor. ii. 3;

εχων εμην δικαιοσυνην την εκ νομου, αλλα την
holding my righteousness that from of law, but that
δια πιστεως Χριστου, την εκ θεου δικαιοσυνην
through faith of Anointed, that from God a righteousness
επι τη πιστει.) ¹⁰ του γνωναι αυτον, και την
on account of the faith, of the to know him, and the
δυναμιν της αναστασεως αυτου, και την κοινω-
power of the resurrection of him, and the fellow-
νιαν των παθηματων αυτου, συμμορφουμενος
share of the sufferings of him, being conformed
τω θανατω αυτου. ¹¹ επως καταντησω εις την
to the death of himself, if possibly I may attain to the
εξαναστασιν των νεκρων. ¹² Ουχ οτι ηδη ελα-
resurrection of the dead ones. Not that already I re-
βον, η ηδη τετελειωμαι· διωκω δε, ει και κατα-
ceived, or already have been perfected; I pursue but, if indeed I may
λαβω, εφ' ω και κατεληφθην υπο Χριστου.
lay hold, in respect to which also I was laid hold of by Anointed.
¹³ Αδελφοι, εγω εμαυτον ου λογιζομαι κατειλη-
Brethren, I myself not reckon to have laid
φεναι· ¹⁴ εν δε, τα μεν οπισω επιλανθανομε-
hold; one but, the things even behind forgetting,
νος, τοις δε εμπροσθεν επεκτεινομενος, κατα
the things but before stretching out to, according to
σκοπην διωκω επι το βραζειον της ανω κλη-
mark I pursue towards the prize of the above crow-
ματος του θεου εν Χριστω Ιησου. ¹⁵ Οσοι ουν
log of the God in Anointed Jesus. As many as them
—λοι, τουτο φρονωμεν· και ει τι ετερως
—ones, this should mind; and if in anything differently
φρονειτε, και τουτο ο θεος υμιν αποκαλυψει·
you think, even this thing the God to you will reveal;
¹⁶ πλην εις ο εφθασαμεν, τω αυτω στοιχειν.
but to what we attained, by the same to walk in line.
¹⁷ Συμμιμηται μου γινεσθε, αδελφοι, και σκο-
Joint-imitators of me become you, brethren, and watch
πειτε τους ουτω περιπατοντας, καθως εχετε
you those thus walking, as you have
τυπον ημας. ¹⁸ Πολλοι γαρ περιπατουσιν, ους
a pattern us. Many for walk, whom
πολλακις ελεγον υμιν, νυν δε και κλαιων λεγω,
often I said to you, now and even weeping I say,
τους εχθρους του σταυρου του Χριστου· ¹⁹ ον
the enemies of the cross of the Anointed; of whom
το τελος απωλεια, ον ο θεος η κολια, και η
the end destruction, of whom the God the belly, and the

him, not clinging to THAT Righteousness of † Mine own, which is from Law, † but to THAT which is through the Faith of Christ,—the RIGHTEOUSNESS from God on account of the FAITH;)

¹⁰ TO KNOW him, and the POWER of his RESURRECTION, and the † FELLOWSHIP of his SUFFERINGS, being conformed to his DEATH;

¹¹ if possibly I may attain to the RESURRECTION from among the DEAD.

¹² Not that I have already † received it, or have been already perfected; but I pursue, if indeed I may lay hold on that for which also I was laid hold on by Christ.

¹³ Brethren, I do not reckon Myself to have attained it; but one thing I do;—even forgetting the THINGS BEHIND, † and stretching forth towards the THINGS BEFORE,

¹⁴ † I press along the Line, towards the PRIZE of the HIGH Calling of God by Christ Jesus.

¹⁵ As many, therefore, as are I perfect, should be of this mind; and if in any thing you think differently, God will also reveal This to you.

¹⁶ But to what we have attained, † let us walk by the SAME line.

¹⁷ Brethren, † become Joint-Imitators of me, and watch THOSE who are thus WALKING, as you have us for a Pattern.

¹⁸ (For often I told you, and now even weeping I say, many walk as † the ENEMIES of the CROSS of ANOINTED one;

¹⁹ † whose END will be DESTRUCTION, † whose God is the STOMACH, and

† 9. Rom. x. 3, 5. † 9. Rom. i. 17; iii. 21, 22; ix. 30; x. 3, 6; Gal. ii. 16. † 10. Rom. vi. 3-5; viii. 17; 2 Cor. iv. 10, 11; 2 Tim. ii. 11, 12; 1 Pet. iv. 13. † 11. 1 Tim. vi. 12. † 12. Heb. xii. 23. † 13. Luke ix. 62. † 14. 1 Cor. ix. 24, 25; Heb. vi. 12. † 15. 2 Tim. iv. 7, 8; Heb. xii. 1. † 16. 1 Cor. ii. 9; xiv. 20. † 17. Rom. xii. 10; xv. 6. † 18. Phil. iv. 9; 1 Thess. i. 6. † 19. Gal. i. 7; ii. 21; cf. 12; Phil. i. 13, 16. † 10. 2 Cor. xi. 15; 2 Pet. ii. 1. † 10. Rom. xvi. 18; 1 Tim. vi. 3.

δοξα ἐν τῇ αἰσχυρῇ αὐτῶν, οἱ τὰ ἐπιγεία φρο-
gory in the shame of them, who the things on earth are
γουντες. 20 Ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρα-
minding. Of us for the commonwealth in heav-

νοῖς ὑπάρχει, ἐξ οὗ καὶ σωτῆρα ἀπεκδεχομεθα
eas begins, out of which also a savior we look for
κυριον Ἰησουν Χριστον, 21 ὃς μετασχηματίζει
Lord Jesus Anointed, who will transform

τὸ σῶμα τῆς ταπεινώσεως ἡμῶν συμμορφον τῷ
the body of the humiliation of us oflike form with the
σώματι τῆς δόξης αὐτοῦ, κατὰ τὴν ἐνεργειαν
body of the glory of him, according to the operation

τοῦ δυνασθαι αὐτον καὶ ὑποταξαι ἑαυτῷ τα-
of the to be able him even to place under himself the thinge

παντα. ΚΕΦ. δ'. 4. 1 Ὡστε, ἀδελφοί μου
all. Therefore, brethren of me

ἀγαπητοὶ καὶ ἐπιποθητοὶ, χαρὰ καὶ στεφανὸς
beloved ones and once longed for, joy and crown

μου, οὕτω στηκετε ἐν κυρίῳ, ἀγαπητοί. 2 Εὐ-
of me, thus stand you firm in Lord, O beloved ones. Eu-

οδιαν παρακαλῶ, καὶ Σύντυχην παρακαλῶ, το-
dia I exhort, and Syntyche I exhort, the

αὐτο φρονεῖν ἐν κυρίῳ. 3 γαί ἐρωτῶ καὶ σὺ,
same thing to mind in Lord; yes I ask also thee,

συζυγε γυναιε, συλλαμβανου αὐταῖς, αἵτινες ἐν
yoke-fellow O true, help thou these women, who in

τῷ εὐαγγελίῳ συνήλθον μοι, μετὰ καὶ Κλη-
the glad tidings co-operated earnestly with me, with and Cle-

μεντος καὶ τῶν λοιπῶν συνεργῶν μου, ὧν τα-
ment and the remaining fellow-workers of me, of whom the

ονοματὰ ἐν βιβλῳ ζωῆς.
names in book of life.

4 Χαίρετε ἐν κυρίῳ παντοτε· παλιν ἐρῶ, χαίρετε.
Rejoice you in Lord always; again I say, rejoice you.

6 Το ἐπικεικὸς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις.
The gentleness of you let be known to all men.

Ὁ κυριὸς ἐγγύς· 6 μὴδὲν μεριμνᾶτε, ἀλλ' ἐν παν-
The Lord near; nothing be you over-careful, but in every-

τι τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας
thingly the prayer and by the supplication with thanksgiving

τὰ αἰτήματα ὑμῶν γνωρίζεσθω πρὸς τὸν θεόν·
the requests of you let be made known to the God;

7 καὶ ἡ εἰρήνη τοῦ θεοῦ ἣ ὑπερεχούσα πάντα νοῦν,
and the peace of the God that surpassing all conception,

φρουρήσῃ τὰς καρδίας ὑμῶν καὶ τὰ νοήματα
will guard the hearts of you and the minds

ὑμῶν ἐν Χριστῷ Ἰησοῦ. 8 Το λοιπὸν, ἀδελφοί,
of you in Anointed Jesus The remaining, brethren,

† their GLORY in their
SHAME; THEY who are ex-
crossed with EARTHLY
things.)

20 For † Our POLITY be-
gins in the Heavens, † from
whence also † we are ex-
pecting a Savior, the Lord
Jesus Christ;

21 † who will transform
the BODY of our HUMILIA-
TION into a conformity
with his GLORIOUS BODY,
according to the ENERGY
by which he is ABLE † even
to subject ALL things to
himself.

CHAPTER IV.

1 So then, Brethren, my
beloved and much desired,
† my Joy and Crown, stand
you thus firm in the Lord,
O my beloved!

2 I exhort Euodia, and
I exhort Syntyche, to be of
the SAME mind in the
Lord.

3 And I entreat thee
also, * True Yoke-fellow,
assist those women, † who
earnestly co-operated with
me in the GLAD TIDINGS,
and with Clement, and my
OTHER Co-laborers, Whose
NAMES are in † the Book
of Life.

4 † Be joyful in the Lord
at all times; I say again,
Be joyful!

5 Let your GENTLENESS
be known to All Men.
† The LORD is near.

6 † Be not anxious about
Anything; but in every-
thing let your PETITIONS
be made known to God, by
PRAYER and SUPPLICA-
TION with Thanksgiving;

7 and † that PEACE of
God which surpasses All
Conception, shall guard
your HEARTS and your
MINDS by Christ Jesus.

8 FINALLY, Brethren

* VATICAN MANUSCRIPT.—3. True Yoke-fellow.

† 10. 2 Cor. xii. 12; Gal. vi. 13.

† 20. 1 Cor. i. 7; 1 Thess. i. 10; Titus ii. 13.

† 21. 1 Cor. xv. 20, 27.

† 3. Exod. xxxii. 32; Psa. lxi. 22; Dan. xii. 1; Luke x. 20; Rev. iii. 5; xiii. 8; x. 12; xxi. 27.

† 4. Rom. xii. 12.

† 5. Heb. x. 25; James v. 8, 9; 1 Pet. iv. 7.

† 6. Matt. vi. 25; Luke xii. 22.

† 7. John

† 20. Eph. ii. 6, 10; Col. iii. 1, 3.

† 21. 1 Cor. xv. 43, 48, 49; Col. iii. 4; 1 John

1. 2. 1 Cor. i. 14; 1 Thess. ii. 10, 20.

† 3. Rom

† 4. Rom. xii. 12.

† 5. Heb. x. 25; James v. 8, 9; 1 Pet. iv. 7.

† 6. Matt. vi. 25; Luke xii. 22.

† 7. John

† 20. Acts i. 11

† 3. Rom

† 4. Rom. xii. 12.

† 5. Heb. x. 25; James v. 8, 9; 1 Pet. iv. 7.

† 6. Matt. vi. 25; Luke xii. 22.

† 7. John

ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνα, ὅσα δίκαια.
what things is true, what things honorable. what things just,

ὅσα ἀγνα, ὅσα προσφιλή, ὅσα εὐφύμα, εἰ
what things pure, what things amiable, what things of good report, if

τις ἀρετὴ καὶ εἰ τις ἐπαινος, ταῦτα λογίζεσθε·
any virtue and if any praise, these things attentively consider;

ἡ δὲ καὶ ἐμαθετέ καὶ παρελαβετε, καὶ ἡκου-
what things also you learned and you received, and you

σατέ καὶ εἶδετέ ἐν ἐμοί, ταῦτα πράσσετε·
heard and you saw in me, these things perform you;

καὶ ὁ θεὸς τῆς εἰρήνης ἐστὶ μεθ' ὑμῶν.
and the God of the peace shall be with you.

1 Ἐχάρην δὲ ἐν κυρίῳ· μεγάλως, ὅτι ἤδη ποτε
I rejoiced and in Lord greatly, because now at length

ἀνεβαλέτε τὸ ὑπὲρ ἐμοῦ φρονεῖν· ἐφ' ᾧ καὶ
you revived the on behalf of me to think; on which also

ἐφρονεῖτε, ἡκαιρεῖσθε δέ. 11 Οὐχ ὅτι
you were thinking, were without opportunity but. Not because

καθ' ὑστερησὶν λέγω· ἐγὼ γὰρ ἐμαθὼν, ἐν
respecting want I speak; I for learned, in

οἷς εἰμι, αὐταρκὴς εἶναι. 12 Οἶδα καὶ ταπει-
what things I am, contented to be. I know both to be

νοῦσθαι, οἶδα καὶ περισσεύειν· ἐν παντί καὶ
brought low, I know and to abound, in everything and

ἐν πασὶ μεμνημαί, καὶ χορταίεσθαι καὶ πει-
in every place I have been initiated, both to be well-fed and to be

νῆν, καὶ περισσεύειν καὶ ὑστερεῖσθαι· 13 Πάντα
hungry, both to abound and to be in need, all things

ἰσχύω ἐν τῷ ἐνδυναμούντι με. 14 Πάνην καλῶς
I am strong in the one strengthening me. But well

ἐποιήσατε, συγκαίνωνήσαντες μου τῇ θλίψει.
you did, having jointly sympathized with me in the affliction.

15 Οἶδατε δὲ καὶ ὑμεῖς, Φιλιππησῖοι, ὅτι ἐν ἀρ-
You know and also you, O Philippians, that in a begin-

ῃ του εὐαγγελίου, ὅτε ἐξῆλθον ἀπὸ Μακεδο-
ning of the glad tidings, when I went out from Macedo-

νίας, οὐδεμία μοι ἐκκλησία ἐκοινωνήσεν εἰς
nia, no one with me congregation communicated in

λογον δόσεως καὶ λήψεως, εἰ μὴ ὑμεῖς μόνοι·
an account of giving and receiving, if not you only;

16 ὅτι καὶ ἐν Θεσσαλονικῇ καὶ ἅπαξ καὶ δις εἰς
that and in Thessalonica even once and again for

τὴν χρεῖαν μοι ἐπεμψάτε. 17 Οὐχ ὅτι ἐπιζη-
the need to me you sent. Not because I earnestly

τῶ το δομα, ἀλλ' ἐπιζητῶ τὸν καρπὸν τὸν
seek the gift, but I earnestly seek the fruit that

whatever things are true-
whatever things are hon-
orable, whatever things
are just, whatever things
are pure, whatever things
are amiable, & whatever
things are reputable, if
there be any virtue, and if
any Praise, attentively
consider these things;

9 and & what you learned
and received, and heard
and saw in me, these
things practise; and & the
God of peace will be with
you.

19 But I rejoiced in the
Lord greatly, Because now
at length your REGARD
has revived on My behalf;
for whom indeed you did
have regard, but had no
opportunity.

11 Not That I speak
concerning Want; for I
have learned in whatever
condition & I am to be con-
tented.

12 & I know both what
it is to be abased, and I
know what it is to abound:
in every place and in all
conditions, I have been
disciplined, both to be well-
fed and to suffer hunger,
both to abound and to be
destitute.

13 I am strong to en-
dure All things with them
who STRENGTHEN me.

14 You did well, how-
ever, & in sympathizing
with My AFFLICTION.

15 And you know also,
O Philippians, That in the
Beginning of the GLAD
TIDINGS, when I departed
from Macedonia, & No Con-
gregation communicated
with Me in the Matter of
Giving and Receiving, ex-
cept you alone;

16 and that to Thessa-
lonica, you sent once, and
a second time also, for my
NEED;

17 not Because I ear-
nestly seek the GIFT, but
I earnestly seek & THAT

† 8. 1 Thess. v. 22. † 9. Phil. iii. 17. † 10. Rom. xv. 33; xvi. 50; 1 Cor. xiv. 33;
2 Cor. xiii. 11; 1 Thess. v. 23; Heb. xiii. 20. † 11. 1 Tim. vi. 6, 8. † 12. 1 Cor. iv.
11; 2 Cor. vi. 10; xl. 27. † 13. John xv. 5; 2 Cor. xii. 9. † 14. Phil. i. 7
† 15. 2 Cor. xi. 8, 9. † 17. Rom. xv. 28, Titus iii. 14.

πλεονάζοντα εἰς λόγον ὑμῶν. ¹⁸ Ἀπεχω δὲ
 increasing 's an account of you. I have in full but
 πάντα, καὶ περισσεύω· πεπληρωμαι, δεξαμενος
 all things, and abound; I am filled, having received
 παρα Ἐπαφροδίτου· τὰ παρ' ὑμῶν, ὁσμὴν εὐω-
 from Epaphroditus the things from you, a smell of good
 διος, θυσιαν δεκτὴν, ευαρεστον τῷ θεῷ. ¹⁹ Ὁ
 odor, a sacrifice acceptable, well-pleasing to the God. The
 δὲ θεὸς μου πληρῶσει πᾶσαν χρείαν ὑμῶν κατὰ
 and God of me will fill up every want of you according to
 τὸν πλοῦτον αὐτοῦ ἐν δόξῃ, ἐν Χριστῷ Ἰησοῦ
 the wealth of himself in glory, in Anointed Jesus
 ὃ τῷ θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς
 To the now God and father of us the glory for the
 αἰῶνας τῶν αἰώνων. Ἀμην. ²¹ Ἀσπασασθε
 ages of the ages. So be it. Salute you
 πάντα ἅγιον ἐν Χριστῷ Ἰησοῦ. Ἀσπάζονται
 every holy one in Anointed Jesus. Salute
 ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί· ²² ἀσπάζονται ὑμᾶς
 you those with me brethren; Salute you
 πάντες οἱ ἅγιοι, μάλιστα δὲ οἱ ἐκ τῆς Καίσα-
 all the holy ones, especially but those from of the Caesar's
 ρος οἰκίας. ²³ Ἡ χάρις τοῦ κυρίου * [ἡμῶν]
 Household. The favor of the Lord [of us]
 Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. * [Ἀμην.]
 Jesus Anointed with all of you. [So be it.]

FRUIT which ABOUND to your Account.

¹⁸ But I have in full all things, and abound. I am fully satisfied, having received † from Epaphroditus your PRESENTS,—† a fragrant Odor, † an acceptable Sacrifice, well-pleasing to God.

¹⁹ And my God † will fully supply All your Need, † according to his Glorious WEALTH by Christ Jesus.

²⁰ † Now to our God and Father be the GLORY for the AGES of the AGES. Amen!

²¹ Salute Every Saint in Christ Jesus. The BRETH- REN † who are with Me salute you.

²² All the SAINTS salute you, but especially those from CESAR'S Household.

²³ † The FAVOR of the Lord Jesus Christ be with you all.

• TO THE PHILIPPIANS. WRITTEN FROM ROME.

* VATICAN MANUSCRIPT.—23. of us—omit.
 TO THE PHILIPPIANS. WRITTEN FROM ROME.

† 18. Phil. ii. 25. † 18. Heb. xiii. 10.
 † 19. 2 Cor. ix. 8. † 19. Eph. i. 7; ii. 10.
 † 23. Rom. xvi. 24

23. So be it—omit.

† 18. 2 Cor. ix. 12.
 † 20. Rom. xvi. 27

Subscription—

† 19. Pra. xxii.
 † 21. Gal. i. 2

* TO THE COLOSSIANS

ΚΕΦ. α'. 1.

¹ Παῦλος, ἀποστολὸς Ἰησοῦ Χριστοῦ δια-
Paul, an apostle of Jesus Anointed through
θελήματος Θεοῦ, καὶ Τιμοθέος ὁ ἀδελφός, ² τοῖς
will of God, and Timothy the brother, to those
ἐν Κολοσσαῖς ἁγίοις καὶ πιστοῖς ἀδελφοῖς ἐν
in Colosse as to faithful ones brethren in
Χριστῷ· χάρις ὑμῖν καὶ εἰρήνη ἀπο Θεοῦ πατρὸς
Anointed, favor to you and peace from God a father
ἡμῶν. ³ Εὐχαριστοῦμεν τῷ Θεῷ * [καὶ] πατρί
of us. We give thanks to the God [and] father
τοῦ κυρίου ἡμῶν Ἰησοῦ * [Χριστοῦ] πάντοτε
of the Lord of us Jesus [Anointed] always,
περὶ ὑμῶν προσευχομένοι, ⁴ ἀκουσάντες τῇ
concerning you praying, having heard the
πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ, καὶ τὴν ἀγάπην
faith of you in Anointed Jesus, and the love
τῇ ἐν παντὶ τοῖς ἁγίοις, ⁵ διὰ τὴν ἐλπίδα
that for all the holy ones, through the hope
τῇ ἀποκειμένῃ ὑμῖν ἐν τοῖς οὐρανοῖς, ἣ
that being laid up for you in the heavens, which
προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ
you before heard in the word of the truth of the
εὐαγγελίου, ⁶ τοῦ παρόντος εἰς ὑμᾶς, καθὼς καὶ
glad tidings, of that being present among you, as also
ἐν παντὶ τῷ κόσμῳ, καὶ ἐστὶ καρποφοροῦμενον
in all the world, and is bringing forth fruit
καὶ αὐξανόμενον, καθὼς καὶ ἐν ὑμῖν, ἀφ' ἧς
and growing, as also in you, from which
ἡμέρας ἤκουσατε καὶ ἐπέγνωτε τὴν χάριν τοῦ
day you heard and acknowledged the favor of the
Θεοῦ ἐν ἀληθείᾳ· ⁷ καὶ * [καὶ] ἐμαθετε ἀπὸ
θεοῦ ἐν ἀληθείᾳ, as [even] you learned from
Ἐπιφρά τοῦ ἀγαπητοῦ συνδουλοῦ ἡμῶν, ὃς ἐσ-
Epaphras the beloved fellow-servant of us, who is
τι πιστὸς ὑπὲρ ὑμῶν διακονοῦς τοῦ Χριστοῦ·
faithful on behalf of you a servant of the Anointed;
⁸ ὁ καὶ δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν πνεύ-
who also having related to us the of you love in spirit,
ματι· ⁹ Διὰ τούτου καὶ ἡμεῖς, ἀφ' ἧς ἡμέρας
Because of this also we, from which day
ἤκουσαμεν, οὐ παύομεθα ὑπὲρ ὑμῶν προσευχο-
we heard, not we cease on behalf of you praying,
μενοι, * [καὶ αἰτοῦμενοι,] ἵνα πληρωθῇτε τὴν
[and asking,] that you may be filled the
ἐπιγνώσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ
exact knowledge of the will of him in all wisdom
καὶ συνεσεὶ πνευματικῇ· ¹⁰ περιπατῆσαι ἀξίως
and understanding spiritual; to walk worthily

CHAPTER I.

¹ Paul, † an Apostle of
* Christ Jesus, by the Will
of God, and Timothy, the
BROTHER.
² To the † HOLY and
Faithful Brethren in Christ
at Colosse, † Favor and
Peace to you from God our
Father.
³ † Having heard of your
FAITH in Christ Jesus, and
† THAT LOVE which
you have for all the SAINTS,
⁴ † we give thanks to
God, the Father of our
Lord Jesus Christ, at all
times when we pray for
you;
⁵ on account of THAT
HOPE which is † BEING
PRESERVED for you in the
HEAVENS; & which you
previously heard in the
WORD of the TRUTH of
those GLAD TIDINGS,
⁶ which are PRESENT
among you, † as also in All
the WORLD; and are bring-
ing forth fruit and increas-
ing; even as among you,
from the Day you heard
and acknowledged the
FAVOR of God in Truth;
⁷ as you learned from
† Epaphras our BELOVED
Fellow-servant, who is on
your behalf, a faithful Ser-
vant of the ANOINTED
one;
⁸ who also RELATED to
us YOUR † Love in Spirit.
⁹ Because of this also,
for, from the Day we
heard it, do not cease pray-
ing on your behalf, † that
you may be filled, † as to
the EXACT KNOWLEDGE of
his WILL, with All Spirit-
ual Wisdom and Under-
standing;
¹⁰ † to walk worthily of

* VATICAN MANUSCRIPT.—Title.—TO THE COLOSSIANS.
and—omit. 3. Anointed—omit. 7. even—omit.

1. Christ Jesus. 3.
9. and asking—omit.

† 1. Eph. i. 1. † 2. 1 Cor. iv. 17; Eph. vi. 21. † 2. Gal. i. 3. † 3. Eph.
i. 15; Philomen 5. † 3. Heb. vi. 10. † 4. 1 Cor. i. 4; Eph. i. 10; Phil. i. 3; iv. 6.
5. 2 Tim. iv. 8; 1 Pet. i. 4. † 6. Matt. xxiv. 14; Mark xvi. 15; Rom. x. 18; vs. 1.
† 7. Col. iv. 12; Philomen 23. † 8. Rom. xv. 29. † 9. Rom. xii. 2; Eph. v. 10, 11.
† 9. Eph. i. 8. † 10. Eph. iv. 1; Phil. i. 27; 1 Thess. ii. 12.

του κυριου εις πασαν αρεσκειαν, εν παντι εργω
of the Lord to all pleasing, in every work
αγαθω καρποφορουντες και αυξανομενοι τη
good bringing forth fruit and growing in the
επιγνωσει του θεου. ¹¹ εν παση δυναμει δυνα-
exact knowledge of the God, with all strength being
μουμενοι κατα το κρατος της δοξης αυτου,
strengthened according to the power of the glory of him,
εις πασαν υπομονην και μακροθυμiam με-
for all patience and endurance with
χαρας*

¹² ευχαριστουντες τη πατρι τη ικενωσαντι
giving thanks to the father to that having fitted
ημας εις την μεριδα του κληρου των αγιων εν
us for the portion of the inheritance of the holy ones in
τη φωτι. ¹³ ος ερυσατο ημας εκ της εξουσιας
the light; who delivered us from the authority
του σκοτους, και μετεστησεν εις την βασι-
of the darkness, and caused a change of sides for the king-
λειαν του υιου της αγαπης αυτου. ¹⁴ εν ω εχο-
om of the son of the lord of himself, in whom we
μεν την απολυτρωσιν, την αφεσιν των αμαρ-
have the redemption, the forgiveness of the sins,
τιων. ¹⁵ ος εστιν εικων του θεου του αορατου,
who is a likeness of the God of that unseen,
πρωτοτοκος πασης κτισεως. ¹⁶ οτι εν αυτω εκ-
first-born of every creature; because in him were
τισθη τα παντα, τα εν τοις ουρανοις και
created the things all, the things in the heavens and
τα επι της γης, τα ορατα και τα α-
the things on the earth, the things seen and the things un-
ρατα, ειτε θronoi, ειτε κυριότητες, ειτε αρχαι,
seen, whether thronos, or lordships, or governments,
ειτε εξουσιας τα παντα δι' αυτου και εις
or authorities, the things all on account of him and for
αυτον εκτισται. ¹⁷ και αυτος εστι προ παντων,
him have been created; and he is in advance of all,
και τα παντα εν αυτω συνεστηκε. ¹⁸ και
and the things all in him have been placed together; and
αυτος εστι η κεφαλη του σωματος, της εκκλη-
he is the head of the body, of the congre-
γιας. ος εστιν αρχη, πρωτοτοκος εκ των νεκ-
gation, who is a beginning, first-born out of the dead
ρων, ινα γενηται εν πασιν αυτος πρωτευων,
ones, so that he might become among all himself pre-eminent;
¹⁹ οτι εν αυτω ευδοκησε παν το πληρωμα κατοικ-
Because in him it was thought good all the fulness to in-

the Lord, Pleasing him
in All things; † bringing
forth fruit by Every good
Work, and increasing in
the EXACT KNOWLEDGE
of God;

¹¹ † being strengthened
with All Strength accord-
ing to his GLORIOUS POW-
ER, for all Patience and
Endurance with Joy;

¹² † giving thanks * at
the same time to THAT
FATHER who CALLED and
QUALIFIED us for the
PORTION of the SAINTS' †
INHERITANCE in the
LIGHT;

¹³ who delivered us
from † the DOMINION of
DARKNESS, and † changed
us for the KINGDOM of the
SON of his LOVE;

¹⁴ † by whom we have
the REDEMPTION, the FOR-
GIVENESS of SINS.

¹⁵ He is † a Likeness of
the INVISIBLE God,—
† First-born of All Creation;

¹⁶ † Because in him
were created ALL things,
—those in the HEAVENS,
and those on the EARTH;
the VISIBLE and the IN-
VISIBLE, whether Thrones,
or Lordships, or Govern-
ments, or Authorities; ALL
things have been created
through Him and for Him;

¹⁷ and he precedes all
things, and in him all
things have been perman-
ently placed.

¹⁸ † He is also the HEAD
of the BODY of the CON-
GREGATION; who is the
Beginning, † the First-
born from the Dead, that
he might become Pre-emi-
nent among all.

¹⁹ Because † in him it
was thought good that the
Whole FULLNESS should
dwell;

* VATICAN MANUSCRIPT.—12. at the same time to that FATHER who CALLED, and QUALIFIED us.

† 10. John xv. 10; 2 Cor. ix. 8; Phil. i. 11; Heb. xiii. 21. † 11. Eph. iii. 10; vi. 10.
† 12. Eph. v. 20; Col. iii. 15. † 13. Acts xxi. 19; Eph. i. 11. † 14. Eph. vi. 12;
† 15. 1 Thess. ii. 12; 2 Pet. i. 11. † 16. Rev. iii. 14. † 17. 2 Cor.
iv. 4; Heb. i. 2. † 18. Eph. i. 10, 22; iv. 15; v. 23; 1 Cor. xii. 3. † 19. Acts xxi. 23;
1 Cor. xv. 20, 23; Rev. i. 6. † 20. John i. 10; iii. 34; Col. ii. 9.

κησαι, ²⁰ και δι' αυτου αποκαταλλαξει τα
 και, and by means of him to reconcile the things
 παντα εις αυτον, ειρηνοποιησας δια του αιμα-
 all to him, having made peace by means of the blood
 του του σταυρου αυτου, * [δι' αυτου,] ειτε
 of the cross of him, [by means of him,] whether
 τα επι της γης, ειτε τα εν τοις ουρανοις.
 the things on the earth, or the things in the heavens.

²¹ Και υμας, ποτε οντας απηλλοτριωμενους και
 Even you, once being aliens and
 εχθρους τη διανοια εν τοις εργοις τοις πονηροις,
 enemies in the mind by the works those wicked,

νυν δε αποκατηλ'αξεν ²² εν τω σωματι της
 now indeed he reconciled in the body of the
 σαρκος αυτου δια του θανατου, παραστησαι
 flesh of himself by means of the death, to present

υμας αγιους και αμωμους και ανεγκλητους κατε-
 you holy ones and blameless ones and irreproachable ones in pre-
 νωπιον αυτου. ²³ ειγε επιμενετε τη πιστει τεθε-
 ence of him; if indeed you continue in the faith having

μελιωμενοι και εδραιoi, και μη μετακινουμενοι
 been grounded and settled once, and not being moved away
 απο της ελπιδος του ευαγγελιου ου ηκουσατε,
 from the hope of the glad tidings of which you heard,

του κηρυχθεντος εν παση * [τη] κτισει τη
 of that having been published in all [the] creation that
 υπο τον ουρανουν ου εγενομη ενω Παυλος
 under the heaven; of which became I Paul

διακονος. ²⁴ Νυν χαιρω εν τοις παθημασιν
 a servant. Now I rejoice in the sufferings

υπερ υμων, και αντανεπαληρω τα υστερηματα
 on behalf of you, and I fill up the wants

των θλιψεων του Χριστου εν τη σαρκι μου
 of the afflictions of the Anointed one in the flesh of me

υπερ του σωματος αυτου, ο εστιν η εκκλη-
 on behalf of the body of him, which is the congre-
 σια. ²⁵ ης εγενομη ενω διακονος κατα την
 nation; of which became I a servant according to the

οικονομιαν του θεου την δοθεισαν μοι εις υμας,
 stewardship of the God that having been given to me for you,

αληρωσαι τον λογον του θεου, ²⁶ το μυστηριον
 to fully set forth the word of the God, the secret

το αποκεκρυμμενον απο των αιωνων και απο των
 that having been hid from the ages and from the

γενεων, νυν δε εφανερωθη τοις αγιοις αυτου
 generations, now but was manifested to the holy ones of him;

²⁷ οiς ηελησεν ο θεος γνωριται, τις ο πλουτος
 to whom wished the God to make known, what the wealth

της δοξης του μυστηριου τουτου εν τοις εθνε-
 of the glory of the secret of this among the na-

σιον, ος εστι Χριστος εν υμιν, η ελπις της δοξης
 sion, who is Anointed in you, the hope of the glory;

του, ος εστι Χριστος εν υμιν, η ελπις της δοξης
 of him, who is Anointed in you, the hope of the glory;

20 and through Him to reconcile † ALL things for him, I having made peace by means of the BLOOD of his cross, whether the THINGS on the EARTH, or the THINGS in the HEAVENS.

21 And You, † formerly being Aliens and Enemies in MIND by WICKED WORKS, * he has even now reconciled

22 † in the BODY of his FLESH, through DEATH, † to present you holy, and blameless, and irreproachable before him;

23 if indeed you continue in the FAITH, founded and established, and not removed from the HOPE of THOSE GLAD TIDINGS, which you heard, which were PROCLAIMED † to EVERY Creature under HEAVEN, and of which † I Paul became a Servant—

24 † I am now rejoicing in the SUFFERINGS on your account, and I am filling up the REMAINDER of the AFFLICTIONS of the ANOINTED one, in my FLESH, on behalf of his BODY, which is the CONGREGATION;

25 of which I became a Servant according to † THAT STEWARDSHIP of God which was given to me for you, fully to declare the word of God.—

26 † the SECRET which was CONCEALED from AGES and from GENERATIONS, † but now is manifested to his SAINTS;

27 to whom God wished to make known, what is † the GLOBIOUS WEALTH of this SECRET among the NATIONS, which is Christ in you, the HOPE of GLORY;

* VATICAN MANUSCRIPT.—20, by means of him—omit. 21, but now are you reconciled, in the BODY of his FLESH through a death, that you should be presented holy. 23, the—omit.

† 20. Eph. i. 10. † 20. Eph. ii. 14—16. † 21. Eph. ii. 1, 2, 12, 19; iv. 13. † 22. Eph. ii. 15, 16. † 23. Luke i. 75; Eph. i. 4; v. 27; 1 Thess. iv. 7; Titus ii. 14; Jude 24. † 23. Rom. x. 18. † 23. 1 Tim. ii. 7. † 24. Rom. v. 3; 2 Cor. vii. 4. † 25. 1 Cor. ix. 17; Gal. ii. 7; Eph. iii. 2. † 26. Rom. xvi. 25; 1 Cor. ii. 7; Eph. iii. 9. † 26. Matt. xiii. 11; 2 Tim. i. 10. † 27. Rom. ix. 23; Eph. i. 7; iii. 8.

28 ὃν ἡμεῖς καταγγέλλομεν, νουθετοῦντες πάντα
whom we announce, admonishing every
ἄνθρωπον, καὶ διδάσκοντες πάντα ἄνθρωπον ἐν
man, and teaching every man with
πᾶσι σοφία, ἵνα παραστήσωμεν πάντα ἄνθρω-
all wisdom, so that we may present every man
πον τέλειον ἐν Χριστῷ. 29 εἰς δὲ καὶ κόπιω,
perfect in Anointed; for which also I labor,
ἀγωνιζόμενος κατὰ τὴν ἐνεργείαν αὐτοῦ τὴν
ardently contending according to the strong working of him that
ἐνεργουμένην ἐν ἐμοὶ ἐν δυνάμει. ΚΕΦ. Β'. 2.
working strongly in me in power.

1 Θέλω γὰρ ὑμᾶς εἰδέναι, ἥλικον ἀγῶνα ἐχω
I wish for you to know, how great a conflict I have
περὶ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ, καὶ ὅσοι
concerning you and those in Laodicea, and as many as
οὐχ ἑώρακασιν τὸ πρόσωπόν μου ἐν σαρκί. 2 ἵνα
not have seen the face of me in flesh; so that
παράκληθῶσιν αἱ καρδίαι αὐτῶν, συμβιβασθέν-
may be comforted the hearts of them, being knit together
τες ἐν ἀγάπῃ καὶ εἰς πάντα πλοῦτον τῆς πλη-
in love and for all wealth of the full
ροφηρίας τῆς συνέσεως, εἰς ἐπιγνώσιν τοῦ
bounty of the understanding, in order to an exact knowledge of the
μυστηρίου τοῦ θεοῦ. 3 ἐν ᾧ εἰσὶ πάντες οἱ θη-
secret of the Gods, in which are all the treas-
σαυροὶ τῆς σοφίας καὶ * [τῆς] γνῶσεως ἀποκε-
asures of the wisdom and [of the] knowledge stored
ρυφο.. 4 Ταῦτο * [δὲ] λέγω, ἵνα μὴ τις ὑμᾶς
up. This [but] I say, that not any one you
παραλογίζεται ἐν πιθανολογίᾳ. 5 Εἰ γὰρ καὶ
may deceive with plausible speech. If for even
τῇ σαρκὶ ἀπείμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν
in the flesh I am absent, still in the spirit with you
εἰμι, χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν, καὶ
am, rejoicing and beholding of you the order, and
τὸ στέρεμα τῆς εἰς Χριστὸν πίστεως ὑμῶν.
the stability of the in Anointed faith of you.

6 Ὡς οὖν παρέλαβετε τὸν Χριστὸν Ἰησοῦν
As therefore you received the Anointed Jesus
τὸν κυρίον, ἐν αὐτῷ περιπατεῖτε, 7 ἐρριζωμένοι
the Lord, in him walk you, being rooted
καὶ ἐποικοδομούμενοι ἐν αὐτῷ, καὶ βεβαίοι ὡς
and being built up in him, and being steadfast
* [ἐν] τῇ πίστει, καθὼς ἐδιδάχθητε, περισσεύ-
[in] the faith, as you were taught, abounding
οντες ἐν αὐτῇ ἐν εὐχαριστίᾳ. 8 Βλέπετε, μὴ
in it with thanksgiving. See you, not
τις ὑμᾶς εἶπαι ὁ συλαγωγῶν διὰ τῆς φιλο-
any one you shall be the making a prey by means of the philo-
σοφίας καὶ κενῆς ἀπατῆς, κατὰ τὴν παραδόσιν
sophy and empty deceit, according to the tradition
τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου,
of the men, according to the elements of the world,

28 whom we announce, admonishing Every Man, and teaching Every Man with All Wisdom, that we may present Every Man perfect in Christ;

29 for which I also labor, ardently contending, according to THAT ENERGY of his which OPERATES in me with Power.

CHAPTER II.

1 For I wish you know how Great a Struggle I have about you and those in Laodicea, and as many as have not seen my FACE in the FLESH;

2 so that their HEARTS may be comforted, being closely united in Love, and in All the WEALTH of the FULL ASSURANCE of the UNDERSTANDING in order to an exact Knowledge of * the SECRET of GOD;

3 in which are stored All the TREASURES of wisdom and Knowledge.

4 And this I say, that no one may deceive You with Persuasive speech:

5 for though I am absent in the FLESH, yet I am with you in the SPIRIT, rejoicing and beholding YOUR ORDER, and the STABILITY of your FAITH in Christ.

6 As therefore you received the ANOINTED JESUS the LORD, walk you in Him;

rooted and built up in Him, and established by the FAITH, even as you were taught, abounding in it with Thanksgiving.

6 Take care that no one make a prey of You through PHILOSOPHY and Empty Deceit, according to the TRADITION of MEN, according to the ELEMENTS

* VATICAN MANUSCRIPT.—2 the secret of the God Christ; in whom are hid. 3. o the—omit. 4. but—omit. 7. in—omit.

1 28. 2 Cor. xi. 2; Eph. v. 27; verse 22. 1 29. Eph. i. 10; iii. 7, 20. 1 1. Phil. i. 20; 1 Thess. ii. 2. 2 3. Phil. iii. 8; Col. i. 9. 1 2. 2 Cor. ii. 6, 7. 1 4. Rom. xvi. 18; 2 Cor. xii. 13; Eph. iv. 13; v. 6. 1 5. 1 Thess. ii. 17. 1 5. 1 Cor. xii. 40; 6. 1 Thess. ii. 1. 1 7. Eph. ii. 21, 22; iii. 17; Col. i. 23. 1 8. Mark. x. 2; Gal. i. 14

καὶ οὐ κατὰ Χριστόν. ⁹ Ὅτι ἐν αὐτῷ κατοικεῖ
and not according to Anointed, Because in him dwells
πάν το πληρῶμα τῆς θεότητος σωματικῶς,
all the fulness of the Deity bodily,
¹⁰ καὶ ἐστε ἐν αὐτῷ πεπληρωμένοι ; ἐστὶν ἡ
and you are by him having been filled; who is the
κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας· ¹¹ ἐν ᾧ καὶ
head of all government and authority; in whom also
περιετμήθητε περιτομῇ ἀχειροποιήτῳ, ἐν
you were circumcised with a circumcision not done by hand, in
τῇ ἀπεκδύσει τοῦ σώματος τῆς σαρκος, ἐν τῇ
the putting off of the body of the flesh, in the
περιτομῇ τοῦ Χριστοῦ, ¹² συνταφέντες αὐτῷ ἐν
circumcision of the Anointed, having been buried with him by
τῷ βαπτισματὶ ἐν ᾧ καὶ συνηργήθητε δια
the dipping; in which also you were raised by means of
τῆς πίστεως τῆς ἐνεργείας τοῦ θεοῦ τοῦ ἐγεί-
the faith of the strong working of the God of that one
ραντος αὐτοὺς ἐκ νεκρῶν· ¹³ καὶ ὑμᾶς, νεκροὺς
having raised him out of dead ones; and you, dead
ὄντας * [ἐν] τοῖς παραπτώμασι καὶ τῇ ἀκροβυσ-
being [in] the faults and by the circumcision
τια τῆς σαρκὸς ὑμῶν, συνεζωοποίησε σὺν αὐτῷ,
tion of the flesh of you, he made alive together with him,
χαρισάμενος ἡμῖν πάντα τὰ παραπτώματα·
having freely forgiven us all the faults;
¹⁴ ἔξαλειψας το κατ' ἡμῶν χειρογράφον τοῖς
having blotted out that against us written by hand in the
δογμασιν, ὃ ἦν ὑπεναντίον ἡμῖν, καὶ αὐτὸ προ-
ordinances, which was contrary to us, and it behav-
κεν ἐκ τοῦ μέσου, προσήλωσας αὐτὸ τῷ
moved out of the midst, having nailed it to the
σταυρῷ· ¹⁵ ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς
cross; having stripped off the governments and e-
ξουσίας, ἐδείγματις ἐν παρήφεια, θριαμβευ-
authorities, he made a show by publicly, having triumphed
τὰς αὐτοὺς ἐν αὐτῷ. ¹⁶ Μὴ οὖν τις ὑμᾶς
over them in it. Not therefore any one you
κρίνεται ἐν βρωσέει ἢ ἐν πόσει, ἢ ἐν μερεὶ ἐορ-
let judge in food or in drink, or in respect of a
τῆς, ἢ νομηνίας, ἢ σαββάτων· ¹⁷ ἃ ἐστὶ σκία
feast, or of a new moon, or of sabbaths; which are a shadow
τῶν μελλόντων, το δε σώμα Χριστοῦ. ¹⁸ Μὴ
of the things about coming, the but body of Anointed. No
δὲ τις ὑμᾶς καταβραβεύετω, θέλων ἐν ταπεινοφ-
one you let deprive of the prize, wishing by humility of
ροσύνης καὶ θρησκείας τῶν ἀγγέλων, ἃ * [μὴ]
mind and a religious worship of the messengers, what things [not]

of the world, and not according to Christ.

⁹ Because † in him dwells All the FULLNESS of the DEITY bodily;

¹⁰ † and you are replenished by Him, † who is the HEAD of All Government and Authority;

¹¹ by whom also you were † circumcised with a Circumcision not done by hand, in the PUTTING OFF of the BODY of the FLESH, by the CIRCUMCISION of the ANOINTED;

¹² † having been buried with him by IMMERSION; in which also you were raised with him, through † the BELIEF of the ENERGY of THAT GOD who RAISED him from the DEAD.

¹³ † And You, being dead by the TRESPASSES, even by the UNCIRCUMCISION of your FLESH, he made alive together with him, having freely pardoned All our OFFENCES;

¹⁴ † having blotted out what was WRITTEN BY HAND in ORDINANCES which was AGAINST us, and has removed it from the MIDST, having nailed it to the CROSS;

¹⁵ Having stripped the GOVERNMENTS and AUTHORITIES, he made a public exhibition of them, triumphing over them by it.

¹⁶ Let no one, therefore, † rule You in Food, or in Drink, or in respect of a Festival, or of a New-moon, or of Sabbaths,

¹⁷ * which are Shadows of the FUTURE things; but the BODY is Christ's.

¹⁸ † Let no one wishing it deprive You of the prize, by Humility and a Worship of the ANGELS, prying into things which he has

* VATICAN MANUSCRIPT.—13. in—omit.

17. which is a Shadow.

18. not—omit.

† 9. John i. 14; Col. i. 10.

† 10. John i. 16.

† 10. Eph. i. 20, 21; 1 Pet. iii. 22.

† 11. Deut. x. 16; xxx. 6; Jer. iv. 4; Rom. ix. 20; Phil. iii. 2.

† 12. Rom. vi. 4.

† 13. Eph. i. 19; i. 7.

† 13. Eph. i. 1, 5, 6, 11.

† 14. Eph. ii. 15, 16.

† 15. 1sa.

† 16. Heb. viii. 5; ix. 9, x. 1.

† 13. verse 4.

ἐώρακεν ἐμβατεῦν, εἰκὴ φυσιοῦμενος ὑπο
he was seen prying into, without cause being puffed up by
 του νοῦς τῆς σαρκὸς αὐτοῦ, ¹⁹ καὶ οὐ κρατῶν
the mind of the flesh of himself, and not holding firmly
 τὴν κεφαλὴν, ἐξ οὗ παντὸ σῶμα, δια τῶν
the head, from whom all the body, by means of the
 ἀφῶν καὶ συνδέσμων ἐπιχορηγούμενον καὶ συμ-
 joints and ligaments being served and being
 β-βαζόμενον, αὐξεῖ τὴν αὐξήσιν τοῦ θεοῦ. ²⁰ Εἰ
 compacted, grows the growth of the God. If
 ἀπεθάνετε σὺν Χριστῷ ἀπὸ τῶν στοιχείων τοῦ
 you died with Anointed from the elements of the
 κόσμου, τί ὥς ζῶντες ἐν κόσμῳ δογματι-
 world, why as living in world do you impose on your-
 ζεσθε· ²¹ μὴ ἄψῃ, μὴδε γε-
 selves ordinances; not thou shouldst have touched, nor thou shouldst
 σῇ, μὴδε θιγῆς· ²² ἅ ἐστι
 have tasted, nor thou shouldst have handled? which things is
 πάντα εἰς φθορὰν τῇ ἀποχρησεῖ, κατὰ τὰ
 all for corruption in the using,) according to the
 ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων·
 commands and teachings of the men;
²³ ἅτινα ἐστὶ λόγον μὲν ἐχόντα σοφίας ἐν
 which things is a wordy show indeed having of wisdom in
 εὐελοθρησκείᾳ καὶ ταπεινοφροσύνῃ * [καὶ] ἀφει-
 self-devised worship and humility [and] non-indul-
 δις σώματος, οὐκ ἐν τιμῇ τινί, πρὸς πλῆτισμόν ἡν
 gence of body, not in honour any, for a filling up
 τῆς σαρκος.
 of the flesh.

ΚΕΦ. γ. 3.

¹ Εἰ οὖν συνήρθητε τῷ Χριστῷ, τὰ ἀνω
 If then you were raised with the Anointed, the things above
 ζητεῖτε, οὗ ὁ Χριστὸς ἐστὶν ἐν δεξιά τοῦ θεοῦ
 seek you, where the Anointed is at right of the God
 καθήμενος· ² τὰ ἀνω φρονεῖτε, μὴ τὰ ἐπὶ
 sitting; the things above mind you, not the things on
 τῆς γῆς. ³ Ἀπεθάνετε γὰρ, καὶ ἡ ζωὴ ὑμῶν
 the earth. You died for, and the life of you
 κεκρυπται σὺν τῷ Χριστῷ ἐν τῷ θεῷ· ⁴ ὅταν
 has been hidden with the Anointed by the God; when
 ὁ Χριστὸς φανερωθῇ, ἡ ζωὴ ἡμῶν, τότε καὶ
 the Anointed may appear, the life of us, then also
 ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ. ⁵ Νεκ-
 you with him shall appear in glory. Put you
 ρώσατε οὖν τὰ μέλη * [ὑμῶν,] τὰ ἐπὶ τῆς γῆς,
 to death therefore the members [of you,] those on the earth,
 πόρνεϊαν, ἀκαθαρσίαν, παθῶς, ἐπιθυμίαν κακὴν,
 fornication, impurity, passion, desire evil,

not seen, being without cause puffed up by the MIND of his FLESH;

¹⁹ and not holding firmly the HEAD, from whom the WHOLE BODY, being supplied and compacted together by means of the JOINTS and LIGAMENTS, grows with the INCREASE of GOD.

²⁰ If you died with Christ from the ELEMENTS of the WORLD, why, as living in the World, do you subject yourselves to ordinances;—

²¹ "Eat not," "taste not," "handle not;"—

²² all which things are consumed in the USING; according to the COMMANDMENTS and Teachings of men?

²³ which ordinances, having a Wordy show of Wisdom in Self-devised worship and Humility, by a Non-indulgence of the Body, not in any Honor, are only for a Gratification of the FLESH.

CHAPTER III.

¹ If, then, you were raised with the ANOINTED one, seek the THINGS above, where the ANOINTED one is sitting at the Right hand of God.

² Mind the THINGS above, not the THINGS on the EARTH.

³ For you died, and your LIFE has been hidden with the ANOINTED one by GOD.

⁴ When the ANOINTED one, your LIFE, shall be manifested, then you also will be manifested with Him in Glory.

⁵ Put to death, therefore, THOSE MEMBERS on the EARTH; Fornication, Impurity, Passion, evil De-

* VATICAN MANUSCRIPT.—23. and—omit. 5. of you—omit.
 † 19. Eph. iv. 15, 16. † 20. Rom. vi. 3, 5; vii. 4, 6; Gal. ii. 19; Eph. ii. 15. † 20.
 Gal. iv. 3, 6. † 21. 1 Tim. iv. 3. † 22. Isa. xix. 13; Matt. xv. 9; Titus. 1. 14.
 † 23. 1 Tim. iv. 8. † 1. Rom. vi. 5; Eph. ii. 6; Col. ii. 12. † 1. Rom. viii. 24;
 1 ph. i. 20. † 3. Rom. vi. 2. † 3. 2 Cor. v. 7. † 4. 1 John iii. 3. † 4. John xi. 25;
 xiv. 6. † 4. 1 Cor. xv. 43; Phil. iii. 21. † 5. Rom. viii. 13; Gal. v. 24.

και την πλεονεξίαν, ἥτις ἐστὶν εἰδωλολατρεία·
and the covetousness, which is idol-worship;
6 δι' ἃ ἐρχεται ἡ ὀργὴ τοῦ θεοῦ * [ἐπὶ
because of which things comes the wrath of the God
τοὺς υἱοὺς τῆς ἀπειθείας·] 7 ἐν οἷς καὶ ὑμεῖς
the sons of the disobedience· in which things also you
περιπατήσατε ποτε, ὅτε ἐζήτε ἐν αὐτοῖς·
walked once, when you were living among them;
8 νυνὶ δὲ ἀποθεσθε καὶ ὑμεῖς τὰ πάντα, ὀργὴν,
now but put off also you the things all, anger,
θυμὸν, κακίαν, βλασφημίαν, αἰσχρολογία· ἐκ
wrath, malice, evil-speaking, filthy words out of
τοῦ στόματος ὑμῶν· 9 μὴ ψευδεσθε εἰς
the mouth of you; not speak you falsely to
ἀλλήλους· ἀπεκδυσάμενοι τὸν παλαιὸν ἀνθρώ-
each other; having stripped off the old man
πον σὺν ταῖς πράξεσιν αὐτοῦ, 10 καὶ ἐνδυσάμενοι
with the practices of him, and having put on
τὸν νέον, τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν
the new, that being renewed by exact knowledge
κατ' εἰκόνα τοῦ κτίσαντος αὐτὸν· 11 ὅπου
according to an image of the one having created him; where
οὐκ ἐνὶ Ἑλλήν καὶ Ἰουδαίος· περιτομὴ καὶ ἀκρο-
not exists Greek and Jew, circumcision and uncer-
βυστία· Βαρβάρος, Σκυθῆς· δούλος, ἐλευθερός·
excision; barbarian, Scythian; slave, freeman;
ἀλλὰ τὰ πάντα καὶ ἐν πασὶ Χριστός. 12 Ἐν-
but the things all and in all Anointed. Be
δυσάθε οὖν, ὡς ἐκλεκτοὶ τοῦ θεοῦ ἅγιοι
you clothed therefore, as chosen ones of the God holy ones
* [καὶ] ἠγαπημένοι, σπλαγχνα οἰκτιρμοῦ,
[and] beloved ones, bowels of mercy,
χρηστοτητα, ταπεινοφροσύνην, πραότητα,
kindness, humility, meekness,
μακροθυμίαν· 13 (ἀνεχόμενοι· ἀλλήλων· καὶ
patient endurance; (bearing with each other, and
χαρίζομενοι ἑαυτοῖς, εἰς τὴν ἑκάστην ἑξή
freely forgiving each other, if any one for something should have
μωψήν·) καθὼς καὶ ὁ Χριστὸς ἐχαρίσατο
a cause of complaint; as even the Anointed freely forgave
ὑμῖν, οὕτως καὶ ὑμεῖς·) 14 ἐπὶ πασὶ δε τοῦτο
you, so also you,) besides all and these
τὴν ἀγάπην, ἥτις ἐστὶ συνδεδεσμός τῆς τελειο-
the love, which is a bond of the comple-
τητος· 15 καὶ ἡ εἰρήνη τοῦ Χριστοῦ βραβεύετω
ness; and the peace of the Anointed one let preside
ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκληθήτε ἐν
in the hearts of you, for which also you were called in
* [ἐν] σώματι καὶ εὐχαριστοὶ γίνεσθε,
(one) body; and thanksgivings become you;
15 Ὁ λόγος τοῦ Χριστοῦ ἐνοικεῖτω ἐν ὑμῖν
The word of the Anointed let dwell in you
πλουσιωτῶς· ἐν πάσῃ σοφίᾳ· διδασκόντες, καὶ
richly, in all wisdom teaching, and

sire, and INORDINATE
LEST, which is Idol-wor-
ship;

6 In account of which
things the WRATH of God
is coming.

7 In which also you
formally walked, when
you lived in these things.

8 But now do you put
off also ALL these; Ang-
er, Wrath, Malice, Evil
speaking. Vile words out
of your mouth.

9 Do not speak falsely
to each other, having put
off the OLD Man with his
PRACTICES;

10 And having put on
that NEW one, BEING RE-
NEWED by Knowledge, ac-
cording to a Likeness of
HIM who CREATED him.

11 In which state there
are not Greek and Jew,
Circumcision and Uncir-
cumcision; Barbarian,
Scythian, bondman, free-
man; but Christ is ALL
things, and in ALL.

12 Be clothed, therefore,
as Chosen ones of God, be-
loved Saints, with Bow-
els of Mercy, Kindness,
Humility, Meekness, Pa-
tient endurance;

13 Bearing with each
other, and freely forgiving
each other, if any one for
some things may have a
Cause of complaint; even
as the LORD forgave you,
so also do you forgive.

14 And besides all these
things, put on LOVE; it
is the BOND of the COM-
PLETENESS.

15 And let the PEACE
of the ANOINTED preside
in your HEARTS for which
you were called in One
Body; and be thankful.

16 Let the word of the
ANOINTED dwell in you
richly; teaching and ad-
monishing each other in

* VATICAN MANUSCRIPT.—6. on the sons of DISOBEDIENCE—omit.
13. LORD. 14. it is the bond. 15. one—omit.

12. and—omit.

16. Rom. i. 13; Eph. v. 6.

17. Rom. vi. 19, 20; Titus iii. 3.

18. Eph. iv.

22. 1 Pet. ii. 1.

19. Eph. iv. 25.

10. Rom. xii. 2

11. Gal. iii. 28; v. 6.

12. Gal. v. 22; Phil. ii. 1.

13. Eph. iv. 2, 32.

14. John xiii. 34; Rom. xiii.

8: 1 Cor. xiii; Eph. v. 2.

15. Rom. xiv. 17; Phil. iv. 7.

νουθετουντες ἑαυτους ψαλμοις * [και] ὑμνοις
 admonishing each other in psalms [and] in hymns
 * [κα:] ᾠδαις πνευματικαις, εν χαριτι ᾄδοντες
 [and] in songs spiritual, with favor singing
 εν ταις καρδιαις ὑμων τῷ θεῷ. 17 και παν ὃ,
 in the hearts of you to the God; and every thing,
 τι αν ποιητε, εν λογῳ η εν εργῳ, παντα εν
 whatever you may do, in word or in work, all in
 ονοματι κυριου Ιησου, ευχαριστουντες τῷ θεῷ
 name of Lord Jesus, giving thanks to the God
 * [και] πατρι δι' αυτου. 18 Αἱ γυναικες, ὑπο-
 [and] father through him. The wives, sub-
 τασσεσθε τοις ἀνδρασιν, ὡς ἀνῆκεν εν κυριῳ.
 mit yourselves to the husbands, as it has been proper in Lord.
 19 Οἱ ἀνδρες, ἀγαπατε τας γυναικας, και μη
 The husbands, love you the wives, and not
 πικραίνεσθε προς αυτας. 20 Τα τεκνα, ὑπακου-
 be you embittered against them. The children, be you
 ετε τοις γονευσι κατα παντα· τουτο γαρ εστιν
 subject to the parents in all things; this for is
 εὐαρεστον εν κυριῳ. 21 Οἱ πατερες, μη ερεθι-
 well-pleasing in Lord. The fathers, not do you
 ζετε τα τεκνα ὑμων, ινα μη ἀθυμωσιν. 22 Οἱ
 provoke the children of you, so that not they may be discouraged. The
 δουλοι, ὑπακουετε κατα παντα τοις κατα σαρκα
 slaves, be you subject in all things to the according to flesh
 κυριοις, μη εν οφθαλμοδουλειαις, ὡς ἀνθρωπα-
 lords, not with service of eyes, as men-pleas-
 ρεςκοι, ἀλλ' εν ἀπλοτητι καρδιας, φοβουμενοι
 ers, but in sincerity of heart, fearing
 τον κυριον· 23 * [και παν ὃ,] τι εαν ποιητε,
 the Lord; [and every thing,] whatever you may do,
 εκ ψυχης εργαζεσθε, ὡς τῷ κυριῳ * [και] ουκ
 from soul work you, as to the Lord [and] not
 ἀνθρωποις. 24 Εἰδοτες, ὅτι ἀπο κυριου ἀπολη-
 to men. Knowing, that from Lord you will
 ψεσθε την ἀναποδοσιν της κληρονομιας, τῷ
 receive the recompense of the inheritance, the
 * [γαρ] κυριῳ Χριστῷ δουλεετε. 25 Ὁ δε
 [for] Lord Associated you serve. He but
 ἀδικων κομικται ὁ ἡδίκησε· και ουκ εστι
 doing wrong will receive back what he did wrong; and not is
 προσωποληψια. ΚΕΦ. Δ'. 4. 1 Οἱ κυριοι, το
 respect of persons. The lords, the
 δικαιον και την ισοτητα τοις δουλοις παρε-
 just and the equal to the slaves render
 χεσθε, εἰδοτες, ὅτι και ὑμεις εχετε κυριον εν
 you, knowing, that also you have a Lord in
 οὐρανοις.
 heavens.

All Wisdom; † in Psalms, in Hymns, in spiritual Songs, singing with * GRATITUDE in your HEARTS to God.

17 † And everything, whatever you may do, in Word or in Work, do all in the Name of the Lord Jesus, † giving thanks to God the Father through him.

18 † WIVES, submit yourselves to your HUSBANDS, as is proper in the Lord.

19 † HUSBANDS, love your wives, and do not behave harshly to them.

20 † CHILDREN, obey your PARENTS in all things; for this is well-pleasing in the Lord.

21 † FATHERS, not provoke your CHILDREN, that they may not be discouraged.

22 † BOND-SERVANTS, obey in all things your MASTERS according to the Flesh; not with Eye-service as Men-pleasers, but in Sincerity of Heart, fearing the LORD.

23 † Whatever you may do, work it from the soul, as for the LORD, and not for Men;

24 † knowing that from the Lord you will receive the RECOMPENSE of the INHERITANCE: for † you serve Christ the LORD.

25 * For HE who ACTS UNJUSTLY, will receive back for the injustice he committed; † and without any Partiality.

CHAPTER IV.

I MASTERS, † render to your BOND-SERVANTS THAT which is JUST and THAT which is EQUAL; knowing that you also have a Master in the Heavens.

* VATICAN MANUSCRIPT.—16. and—omit twice. 22. and every thing—omit. 23. and—omit.

16. GRATITUDE. 24. for—omit.

17. and—omit. 25. For HE who,

† 10. Eph. v. 10. † 17. 1 Cor. x. 31. † 17. Rom. i. 8; Eph. v. 20; Col. i. 12; II. 7; 1 Thess. v. 18; Heb. xiii. 15. † 18. Eph. v. 22; Titus ii. 5; 1 Pet. iii. 1. † 19. Eph. v. 25, 28; 1 Pet. iii. 7. † 20. Eph. vi. 1. † 21. Eph. vi. 4. † 22. Eph. vi. 5; 1 Tim. vi. 1. Titus ii. 9; 1 Pet. ii. 18. † 23. Eph. vi. 8. † 24. Eph. vi. 8. † 24. 1 Cor. vii. 29
 † 25. Rom. ii. 11; Eph. vi. 9; 1 Pet. i. 17. † 1. Eph. vi. 9.

² Τη προσευχῇ προσκαρτερεῖτε, γρηγορούν-
To the prayer attend you constantly, watching
τες ἐν αὐτῇ, ἐν εὐχαριστίᾳ· ³ προσευχομένοι
in it, with thankfulness; praying

ἀμα καὶ περὶ ἡμῶν, ἵνα ὁ θεὸς ἀνοίξῃ
at the same time also for us, that the God may open
ἡμῖν θύραν τοῦ λόγου, λαλήσῃ τοι μυστηρίον
to us a door for the word, to speak the secret

τοῦ Χριστοῦ, δι' ὃ καὶ δεδεμαι· ⁴ ἵνα
of the Anointed, on account of which even I have been bound; so that
φανέρωσάω αὐτό, ὥς δεῖ με λαλήσαι. ⁵ Ἐν
I may make manifest it, as it behoves me to speak. In

σοφίᾳ περιπατεῖτε πρὸς τοὺς ἐξω, τὸν καιρὸν
wisdom walk you towards those outside, the season
ἐξαγοράζομενοι. ⁶ Ὁ λόγος ὑμῶν πάντοτε ἐν
buying for yourselves. The word of you always with

χαρίτι, ὡς ἔστιν ἡμετέριον, εἶδεναι πῶς δε-
favor, with salt having been seasoned, to have known how to be-
ὑμᾶς ἐν ἑκάστῳ ἀποκρίσθαι. ⁷ Τα κατ'
you one each to answer. The things concerning

ἐμε πάντα γνωρίσει ὑμῖν Τυχικὸς ὁ ἀγαπητός
me all will make known to you Tychicus the beloved
ἀδελφός καὶ πιστός διακόνος καὶ συνδούλος ἐν
brother and faithful servant and fellow-slave in

κυρίῳ· ⁸ ὃν ἐπέμψα πρὸς ὑμᾶς εἰς αὐτό τουτο,
Lord; whom I sent to you for it this thing
ἵνα γνῶ τα περὶ ὑμῶν, καὶ παρακα-
that he may know the things concerning you, and may com-
λέσῃ τὰς καρδίας ὑμῶν· ⁹ σὺν Οὐνησίμῳ τῷ
fort the hearts of you; with Onesimus the

πιστῷ καὶ ἀγαπητῷ ἀδελφῷ, ὃς ἐστὶν ἐξ ὑμῶν·
faithful and beloved brother, who is from you;
πάντα ὑμῖν γνωρίσουσι τὰ ὧδε. ¹⁰ Ἀσ-
all to you they will make known the things here. Sa-

άζεται ὑμᾶς Ἀρισταρχὸς ὁ συναϊχμαλωτός
salutes you Aristarchus the fellow-captive
μου, καὶ Μάρκος ὁ ἀνεψίος Βαρναβᾶ, περὶ οὗ
mine, and Mark the nephew of Barnabas, concerning whom

ἐλάβετε ἐντολὰς· (εἰάν ἐλθῇ πρὸς ὑμᾶς,
you received commands; (if he should come to you,
οἰσάσθε αὐτόν·) ¹¹ καὶ Ἰησοῦς ὁ λεγόμενος Ἰου-
receive him; and Jesus he being called Jus-

τος· οἱ οὗτοι ἐκ περιτομῆς· οὗτοι μόνον συνε-
tus; they being of circumcision, these alone fellow-
ργοῦν εἰς τὴν βασιλείαν τοῦ θεοῦ, οἵτινες ἐγενή-
workmen for the kingdom of the God, who were

θησαν μοι παρηγορία. ¹² Ἀσπάζεται ὑμᾶς Ἐπαφ-
to me a comfort. Salutes you Epaph-

² † Attend constantly to
PRAYER, watching in it
with Thankfulness;

³ † praying also at the
same time for us, that
God may open to us a
Door for the word, to
speak † the secret of the
ANOINTED ONE, on account
of * whom I have been
bound;

⁴ † that I may make it
manifest, as it behoves me
to speak.

⁵ † Walk in Wisdom to-
wards THOSE WITHOUT,
securing the SEASON for
yourselves.

⁶ † Let your words be
always with Affability,
having been seasoned with
Salt, † knowing how it be-
hoves you to answer every
one.

⁷ † Tychicus will make
known to you all THINGS
relating to me,—that BE-
LOVED Brother, and Faithful
Assistant, and Fellow-
servant in the Lord;

⁸ † whom I sent to you
for this purpose, that * you
might know our AFFAIRS,
and that he might comfort
your HEARTS;

⁹ † together with † the
FAITHFUL and Beloved
Brother Onesimus, who is
from you. They will tell
You of all THINGS here.

¹⁰ † Aristarchus, my
FELLOW-CAPTIVE, salutes
you; and † Mark, the
NEPHEW of Barnabas;
concerning whom you re-
ceived Orders: (if he
should come to you, receive
him;)

¹¹ and THAT Jesus who
is CALLED Justus. These
only are THEY who of the
Circumcision ARE my Fel-
low workmen for the KING-
DOM of GOD, who were a
Comfort to me.

¹² THAT † EPAPHRAS.

* VATICAN MANUSCRIPT.—3. whom.

8. you might know our AFFAIRS.

1. 2. Luke xviii. 1; Rom. xii. 12; Eph. vi. 18.
3. 1 Cor. xvi. 9; 2 Cor. ii. 12. 13. Matt. xiii. 11; 1 Cor. iv. 13; Eph. vi. 19; Col. i. 26;
11. 2. 15. Eph. v. 15; 1 Thess. iv. 12. 16. 1 Pet. iii. 15. 17. Eph. vi. 20;
18. Eph. vi. 22. 19. Philémon 7. 20. Acts xix. 29; xx. 4; xxvii. 2; Philémon 24;
12. Acts xv. 37; 2 Tim. iv. 11. 12. Col. i. 7; Philémon 23.

ρας, ὁ ἐξ ὑμῶν δούλος Χριστοῦ, πάντοτε
 εἶς, he from you a slave of Anointed, always
 αγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς,
 fervently striving on behalf of you in the prayers,
 ἵνα στήτε τέλειοι καὶ πεπληρωμένοι ἐν παντί
 that you may stand perfect even having been completed in all
 θελήματι τοῦ θεοῦ. ¹³ Μαρτυρῶ γὰρ αὐτῷ,
 will of the God. I testify for to him,
 ὅτι ἔχει πολλὸν πόνον ὑπὲρ ὑμῶν, καὶ τῶν ἐν
 that he has great concern on behalf of you, and for those in
 Λαοδικείᾳ, καὶ τῶν ἐν Ἱεραπολὶ. ¹⁴ Ἀσπαζε-
 Laodicea, and for those in Hierapolis. Salutes
 ται ὑμᾶς Λουκᾶς ὁ ἰατρός ὁ ἀγαπητός, καὶ
 you Luke the physician the beloved, and
 Δημᾶς. ¹⁶ Ἀσπασάσθε τοὺς ἐν Λαοδικείᾳ ἀδελ-
 Demas. Salute you those in Laodicea brethren.
 φους, καὶ Νυμφᾶν, καὶ τὴν κατ' οἶκον αὐτοῦ
 ren, and Nymphas, and the in house of him
 ἐκκλησίαν. ¹⁶ Καὶ ὅταν ἀναγνώσθῃ παρ' ὑμῖν
 congregation. And when may have been read among you
 [ἡ ἐπιστολὴ,] ποιῆσατε, ἵνα καὶ ἐν τῇ Λαοδι-
 [the letter,] make you, that also in the Laodi-
 κῶν ἐκκλησίᾳ ἀναγνώσθῃ, καὶ τὴν ἐκ Λαοδι-
 cean congregation it may be read, and that from Laodi-
 κείας ἵνα καὶ ὑμεῖς ἀναγνῶτε. ¹⁷ Καὶ εἰπάτε
 ceas that also you may read. And say you
 Ἀρχιππῷ· Βλέπε τὴν διακονίαν ἣν παρέλαβες
 to Archippus! See the service which thou didst receive
 ἐν κυρίῳ, ἵνα αὐτὴν πληροῖς. ¹⁸ Ὁ ἀσπασμός
 in Lord, that her thou mayest fulfil. The salutation
 τῇ ἐμῇ χειρὶ Παύλου. Μνημονεύετε μου τῶν
 in the my hand of Paul. Remember you of me the
 δεσμῶν. Ἡ χάρις μετ' ὑμῶν.
 chains. The favor with you.

who is from you, a servant
 of * Christ Jesus, salutes
 you; at all times I fervently
 striving on your behalf
 in his prayers, that you
 may * stand perfect and
 complete in the Whole
 Will of God.

13 For I testify for him,
 that he has a great Con-
 cern for you, and for those
 in Laodicea, and for those
 in Hieropolis.

14 I Luke, the beloved
 physician, salutes you,
 and I Demas.

15 Salute the brethren
 in Laodicea, and
 Nymphas, and the con-
 gregation in * his House.

16 And when this LET-
 TER may have been read
 among you, cause that it
 may also be read in the
 CONGREGATION of the
 LAODICEANS; and do you
 also read THAT from Laodicea.

17 And say to † Archip-
 pus, "Attend on the † SER-
 vice which thou didst re-
 ceive in the Lord, that
 thou mayest fulfil it."

18 † The SALUTATION
 of Paul, with MY OWN
 Hand. † Remember MY
 CHAINS! FAVOR be with
 you!

* TO THE COLOSSIANS. WRITTEN FROM ROME.

* VATICAN MANUSCRIPT.—12. Christ Jesus,
 her House. 16. the LETTER—omit.
 TEN FROM ROME.

12. be established perfect. 15.
 Subscription—TO THE COLOSSIANS. WRIT-

† 12. Rom. xv. 30. † 12. Matt. v. 42; 1 Cor. ii. 9; xiv. 20; Phil. iii. 15; Heb. v. 14.
 † 14. 2 Tim. iv. 11. † 14. 2 Tim. iv. 10; Philémon 24. † 15. Rom. xvi. 5; 1 Cor.
 xvi. 19. † 16. 1 Thess. v. 27. † 17. Philémon 2. † 17. 1 Tim. iv. 6.
 † 18. 1 Cor. xvi. 21; 2 Thess. iii. 17. † 13. Heb. xiii. 2.

* FIRST TO THE THESSALONIANS.

ΚΕΦ. α'. 1.

CHAPTER I.

1 Παῦλος καὶ Σιλβανὸς καὶ Τιμοθεὸς, τῇ
Paul and Silvanus and Timothy, to the
ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ καὶ
congregation of Thessalonians in God a father and
κυρίῳ Ἰησοῦ Χριστῷ· χάρις ὑμῖν καὶ εἰρήνη
Lord Jesus Anointed; favor to you and peace.
* [ἀπο θεοῦ πατρὸς ἡμῶν, καὶ κυρίου Ἰησοῦ
[from God a father of us, and Lord Jesus
Χριστοῦ.] 2 Εὐχαριστοῦμεν τῷ θεῷ πάντοτε
Anointed.] We give thanks to the God always
περὶ πάντων ὑμῶν, μνησθῆναι ὑμῶν ποιοῦμενοι
concerning all of you, a remembrance of you making
ἐπὶ τῶν προσευχῶν ἡμῶν, 3 ἀδιαλείπτως μνη-
in the prayers of us, unceasingly recol-
μενεύμεντες ὑμῶν τοῦ ἐργοῦ τῆς πίστεως, καὶ
recoling of you of the work of the faith, and
τοῦ κοποῦ τῆς ἀγάπης, καὶ τῆς ὑπομονῆς τῆς
of the labor of the love, and of the patient endurance of the
ἐλπίδος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἐμ-
hope of the Lord of us Jesus Anointed, in
προσθὲν τοῦ θεοῦ καὶ πατρὸς ἡμῶν· 4 εἰδοτες,
presence of the God and father of us; knowing,
ἀδελφοὶ ἡγαπημένοι ὑπὸ θεοῦ, τὴν ἐκλογὴν
brethren beloved by God, the election
ὑμῶν· 5 ὅτι τοῦ εὐαγγελίου ἡμῶν οὐκ ἐγενήθη
of you; because the glad tidings of us not came
εἰς ὑμᾶς ἐν λόγῳ μόνον, ἀλλὰ καὶ ἐν δυνάμει,
to you in word only, but also in power,
καὶ ἐν πνεύματι ἁγίῳ, καὶ * [ἐν] πληροφῶριᾳ
even with spirit holy, and [with] confirmation
πολλῇ· καθὼς οἰδατε οἱ οἱ ἐγενήθημεν ἐν ὑμῖν
much; as you know what we were among you
δι' ὑμᾶς. 6 Καὶ ὑμεῖς μιμηταὶ ἡμῶν ἐγε-
on account of you. And you imitators of us be-
νήθητε καὶ τοῦ κυρίου, δεξαμένοι τὸν λόγον ἐν
came and of the Lord, having received the word in
θλίψει πολλῇ μετὰ χάρας πνεύματος ἁγίου·
affliction much with joy of spirit of holy;
ὥστε γενεσθαι ὑμᾶς τυποὺς πᾶσι τοῖς πιστευ-
so that to have become you patterns to all to those believ-
ουσιν ἐν τῇ Μακεδονίᾳ καὶ τῇ Ἀχαίᾳ. 8 Ἀφ' ἧς
ing in the Macedonia and in the Achaia. From
ὑμῶν γὰρ ἐξηχῆται ὁ λόγος τοῦ κυρίου οὐ
you for has been sounded forth the word of the Lord not
μόνον ἐν τῇ Μακεδονίᾳ καὶ Ἀχαίᾳ, ἀλλὰ * [καὶ]
only in the Macedonia and Achaia, but [also]
ἐν παντὶ τόπῳ ἧ πίστεϊ ὑμῶν ἧ πρὸς τὸν θεόν
in every place the faith of you that towards the God
ἐξεληλυθεν· ὥστε μὴ χρειαν ἡμᾶς εἶναι λαλεῖν
has gone forth; so that not necessary us to have to speak

1 Paul, and † Silvanus, and Timothy, to the CON- GREGATION of Thessaloni- cans in God the Fa- ther and the Lord Jesus Christ; Favor to you and peace.

2 † We give thanks to God at all times re- spect- ing you all, making a Re- membrance of you in our PRAYERS;

3 † never forget- ting in the Presence of our God and Father, Your † OPER- ATIVE FAITH, and † LA- BORIOUS LOVE, and PA- TIENT HOPE of our LORD Jesus Christ;

4 knowing, Brethren beloved by God, your † ELECTION;

5 because † our GLAD TIDINGS came to you not in Word only, but also in Power, even with the holy Spirit, and abundant Con- firmation; as you know what we were among you on your account.

6 And † you became Imitators of us, and of the LORD, having embraced the word in much Affec- tion with Joy of Holy Spirit;

7 so that you became * a Pattern to ALL the BE- LIEVERS in MACEDONIA and ACHAIA.

8 Indeed, not only has the word of the LORD been sounded forth from you through MACEDONIA and Achaia; but † in Every Place THAT FAITH of yours towards God has gone forth, so that it is unnecessary for us to say anything.

* VATICAN MANUSCRIPT.—Title—FIRST TO THE THESSALONIANS.
our Father, and the Lord Jesus Christ—omit. 5. with—omit.

1. from God
7. a Pattern.

1. 1. 2 Cor. i. 10; 2 Thess. i. 1; 1 Pet. v. 12. 2. Rom. i. 8; Eph. i. 10; Philemon 4.
3. 1 Thess. ii. 13. 3. Gal. v. 6; James ii. 17. 3. Rom. xvi. 6; Heb. vi. 10.
4. Col. iii. 12; 2 Thess. ii. 13. 5. Mark xvi. 20; 1 Cor. ii. 4. 6. 1 Cor. iv.
7. 1; Phil. iii. 17; 1 Thess. ii. 14; 2 Thess. iii. 9. 8. Rom. i. 8; 2 Thess. i. 4.

τι. ⁹ Αυτοὶ γὰρ περὶ ἡμῶν ἀπαγγέλλου-
anything. Themselves for concerning us declare,
σιν, ὅποιαν εἰσοδὸν εἰσχομένους πρὸς ὑμᾶς, καὶ
what kind introduction we had to you, and
πῶς ἐπεστρεψάτε πρὸς τὸν θεὸν ἀπο τῶν εἰδω-
how you turned to the God from the idols,
λῶν, δουλεύειν θεῷ ζῶντι καὶ ἀληθινῷ, ¹⁰ καὶ
to serve God living and true, and
ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν, ὃν
to wait for the son of him from the heavens, whom
ἠγείρεν ἐκ τῶν νεκρῶν, Ἰησοῦν, τὸν ῥυόμενον
he raised out of the dead ones, Jesus, the one delivering
ἡμᾶς ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης. ΚΕΦ. β'. 2.
us from the wrath of that coming.

¹ Αυτοὶ γὰρ οἰδάτε, ἀδελφοί, τὴν εἰσοδὸν
Yourself for you know, brethren, the introduction
ἡμῶν τὴν πρὸς ὑμᾶς, ὅτι οὐ κενὴ γεγονεν·
of us that to you, because not in vain it has been;

² ἀλλὰ προπαθόντες καὶ ὕβρισθεντες,
but having previously suffered and having been injuriously treated,
καθὼς οἰδάτε, ἐν Φιλιπποῖς, ἐπαρβησασαμεθα
as you know, in Philippi, we were emboldened

ἐν τῷ θεῷ ἡμῶν λαλεῖν πρὸς ὑμᾶς τὸ εὐαγγε-
by the God of us to speak to you the glad tid-
λιον τοῦ θεοῦ ἐν πολλῇ ἀγωνίᾳ. ³ Ἡ γὰρ παρα-
ings of the God with much striving. The for exhor-

κλησις ἡμῶν οὐκ ἐκ πλάνης, οὐδὲ ἐξ ἀκαθα-
of us not from error, nor from impurity,
ρίας, οὐτε ἐν δολῇ· ⁴ ἀλλὰ καθὼς δεδοκιμασαμεθα
nor in deceit; but as we have been approved

ὑπὸ τοῦ θεοῦ πιστευθῆναι τὸ εὐαγγέλιον, οὕτω
by the God to be entrusted with the glad tidings, so

λαλοῦμεν, οὐχ ὥς ἄνθρωποις ἀρεσκοῦντες, ἀλλὰ
we speak, not as men pleasing, but

*[τῷ] θεῷ τῷ δοκιμαζοντι τὰς καρδίας ἡμῶν.
[the] God that one trying the hearts of us.

⁵ Οὐτε γὰρ ποτε ἐν λόγῳ κολακείας ἐγενήθημεν,
Neither for any time with a word of flattery did we come,

καθὼς οἰδάτε· οὐτε ἐν προφασει πλεονεξίας,
as you know; nor with a pretence of covetousness,

θεοῦ μαρτυρῶν· ⁶ οὐτε ζητοῦντες ἐξ ἀνθρώπων
God a witness; nor seeking from men

δοξάν, οὐτε ἀπ' ὑμῶν οὐτε ἀπ' ἄλλων· (δυνα-
glory, neither from you nor from others; (being
μενοι ἐν βαρεὶ εἶναι, ὥς Χριστοῦ ἀποστόλοι·)
able with a weight to be, as of Anointed apostles;)

⁷ ἀλλ' ἐγενήθημεν ἡπιοὶ ἐν μέσῳ ὑμῶν. Ὡς
but we were gentle in midst of you. As

ἀν τροφῆς θαλπη τὰ ἑαυτῆς τέκνα, ⁸ οὕτως,
would cherish a nursing-mother the of herself children, so,

⁹ For they themselves declare concerning *us, What Introduction we had to you, and how you turned to the DEITY, from IDOLS, to serve the living and true God;

¹⁰ and to wait for his SON from the HEAVENS, whom he raised from the DEAD, even THAT JESUS who is DELIVERING us from THAT WRATH which is COMING.

CHAPTER II.

¹ For you know, Brethren, THAT INTRO- Duction of ours which we had to you, That it was not in vain;

² but having previously suffered, and been injuri- ously treated, as you know, at Philippi, we were em- boldened by our GOD to speak to you the GLAD TIDINGS of GOD, with Much Earnestness;

³ For our EXHORTA- tion was not from Error, nor from Impurity, nor is Deceit;

⁴ but as we have been approved by GOD to be entrusted with the GLAD TIDINGS, so we speak; not as pleasing Men, but THAT GOD who TRIES our HEARTS.

⁵ For we never came with a Word of flattery, as you know, nor with Pretext of Covetousness, (God is a Witness!)

⁶ nor did we seek Honor from Men, neither from you nor from others, (though, as Apostles of Christ, we are empowered to have influence;)

⁷ but we were gentle in the midst of you; even as a Nursing-mother would cherish HER OWN Chil- dren.

* VATICAN MANUSCRIPT.—O. YOU.

4. the—omit.

† 9. 1 Cor. xii. 2; Gal. iv. 8. † 10. Acts i. 11; Phil. iii. 20; 1 Thess. iv. 10; 2 Thess. i. 7; Titus ii. 13. † 1. 1 Thess. i. 3, 6. † 2. Acts xvi. 22. † 3. Acts xvii. 2. † 4. 1 Cor. ix. 17; Gal. ii. 7; Titus i. 3. † 4. Gal. i. 10. † 5. Acts xx. 23; 2 Cor. ii. 17; iv. 2; vii. 2; xii. 17. † 6. John v. 41, 42; xii. 42; 1 Tim. v. 17.

ὁμειρομενοι ὑμων, εὐδοκουμεν μεταδουнай ὑμιν
being very desirous of you, we were well-pleased to have imparted to you
ου μορον το εὐαγγελιον του θεου, αλλα και τας
not only the glad tidings of the God, but also the
ἐάντων ψυχας, διοτι αγαπητοι ἡμιν γεγεννησθε.
of yourselves lives, because beloved ones to us you have become.

9 Μνημονευετε γαρ, αδελφοι, τον κοπον ἡμων
You remember for, brethren, the labor of us
και τον μοχθον νυκτος και ἡμερας εργαζομενοι
and the toil; night and day working
pros το μη επιβαρουναι τινα ὑμων, εκηρυξαμεν
for the not to burden any one of you, we published
εις ὑμας το εὐαγγελιον του θεου. 10 Ὑμεις
to you the glad tidings of the God. You

μαρτυρες και ο θεος, ὡς ὅπως και δικαίως και
witnesses and the God, how piously and justly and
αμεμπτῶς ὑμιν τοις πιστευουσιν εγεννηθημεν
blamelessly with you the believers we were;

11 καθαπερ οιδατε, ὡς ἐνα ἕκαστον ὑμων, ὡς
as also you know, how one each of you, as
πατηρ τεκνα ἑαυτου, παρακαλουντες ὑμας και
a father children of himself, exhorting you and
παραμυθουμενοι, 12 και μαρτυρουμενοι εις το
consoling, and testifying in order that
περιπατησαι ὑμας αξίως του θεου, του καλου-
to walk you worthily of the God, of the one call-
τος ὑμας εις την ἑαυτου βασιλεια και δόξαν.
ing you for the of himself: kingdom and glory.

13 Δια τουτο και ἡμεις ευχαριστουμεν τα
On account of this also we give thanks to the
θεῷ ἀδιαλείπτως, ὅτι παραλαβόντες λογον
God unceasingly, because receiving a word
ακοης παρ' ἡμων του θεου, εδεξασθε, ου λογον
of hearing from us of the God, you received, not a word
ανθρωπων, αλλα, καθὼς ἐστιν ἀληθης, λογον
of men, but, as it is truly, a word
θεου, ὃς και ενεργεῖται ἐν ὑμιν τοις πιστευου-
of God, which also works in you the believing
σιν. 14 Ὑμεις γαρ μιμηται εγεννηθητε, αδελ-
ones. You for imitators because, brethren,

φοι, των εκκλησιων του θεου των ουσων ἐν τη
ren, of the congregations of the God of those being in the
Ιουδαία ἐν Χριστῷ Ἰησοῦ, ὅτι τα αὐτα ἐπα-
Judaea in Anointed Jesus, because the things same you
θετε και ὑμεις ὑπο των ιδιων συμβουλευτων,
suffered also you by the own counsellors,
καθὼς και αυτοι ὑπο των Ιουδαίων. 15 των και
as also they by the Jews; of those also
τον κυριον αποκτειναντων Ἰησοῦν και τους προ-
the Lord having killed Jesus and the proph-
φητας, και ἡμας εκδιώξαντων, και θεῷ μη ἀρεσ-
ets, and us persecuted, and God not pleas-
κοντων, και πασιν ἀνθρώποις ἐναντίων. 16 ὧν
ing, and to all men contrary, for.

8 Thus yearning over you, we were content, not only I to have imparted to you the GLAD TIDINGS of God, but also YOUR OWN Lives, because you had become endeared to us.

9 For you remember, Brethren, our LABOR and FATIGUES; I working Night and Day, so as not to burden any one of you, we published to you the GLAD TIDINGS of God.

10 You and God are Witnesses, how piously and righteously, and blamelessly, we were with YOU, the BELIEVERS;

11 as you know how we exhorted and comforted you, as a Father each One of his own Children,—

12 and warned you to WALK worthily of THAT GOD who is INVITING you into his own GLORIOUS Kingdom.

13 * And on this account also, we give thanks to God unceasingly, Because receiving from us this DIVINE Message, you embraced I not Men's Word, but as it is truly, God's Word, and which we work powerfully in YOU, the BELIEVERS.

14 For you, Brethren, became IMITATORS of THOSE CONGREGATIONS of GOD which ARE in JUDEA in Christ Jesus; Because you also suffered the same things from your own Countrymen, even as they did from THOSE Jews,

15 who also KILLED the LORD Jesus and the PROPHETS, and persecuted US; and who persecute God, and are hostile to ALL Men;

VATICAN MANUSCRIPT.—13. And on this account.

† 8. Rom. i. 11; xv. 20.

† 9. Acts xx. 34; 1 Cor. iv. 12.

† 10. 2 Cor. xii. 13, 14.

† 11. 1 Cor. i. 9; 1 Thess. v. 24;

† 12. 1 Thess. ii. 14; 2 Tim. i. 0.

† 13. Matt. x. 40; Gal. iv. 14;

† 14. Heb. x. 33, 34.

† 9. Acts xx. 34; 1 Cor. iv. 12.

† 10. 2 Cor. xii. 13, 14.

† 11. 1 Cor. i. 9; 1 Thess. v. 24;

† 12. 1 Thess. ii. 14; 2 Tim. i. 0.

† 13. Matt. x. 40; Gal. iv. 14;

† 14. Heb. x. 33, 34.

† 9. Acts xx. 34; 1 Cor. iv. 12.

† 10. 2 Cor. xii. 13, 14.

† 11. 1 Cor. i. 9; 1 Thess. v. 24;

† 12. 1 Thess. ii. 14; 2 Tim. i. 0.

† 13. Matt. x. 40; Gal. iv. 14;

† 14. Heb. x. 33, 34.

λυστων ἡμας τοῖς ἐθνέσι λαλῆσαι ἵνα σωθ-
lidding us to the Gentiles to speak that they might
σιν, εἰς το ἀναπληρῶσαι αὐτὰν τῆς ἀμαρτίας
be saved, in order that to have filled up of themselves the sins
παντοτε. Εφθασε δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς
always. Has come but on them the wrath for
τελος. 17 Ἡμεῖς δὲ, ἀδελφοί, ἀπορρανισθέντες
an end. We but, brethren, having been bereaved

ἀφ' ὧμων πρὸς καιρὸν ὥρας, προσωπῶ, οὐ καρ-
from you for a season an hour, in face, not a
δια, περισσοτέρως ἐσπούδασαμεν το προσωπον
heart, more earnestly we endeavored the face
ὧμων ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ. 18 Διὸ ἠθέλη-
of you to see with much desire. Therefore we wished
σαμεν εἰσεῖν πρὸς ὑμᾶς, (ἐγὼ μὲν Παῦλος,)
to come to you, (I indeed Paul,)

καὶ ἅπαξ καὶ δις· καὶ ἐνεκοψεν ἡμᾶς ὁ σατανᾶς.
even once and twice; and thwarted us the adversary.

19 Τίς γὰρ ἡμῶν ἐλπίς ἡ χάρις ἡ στεφανὸς καυ-
What for of us hope or joy or crown of

χήσεως, ἡ οὐχὶ καὶ ὑμεῖς, ἐμπροσθεν τοῦ κυρίου
blessedness, or not also you, in presence of the Lord

ἡμῶν Ἰησοῦ * [Χριστοῦ] ἐν τῇ αὐτοῦ παρουσίᾳ;
of us Jesus [Anointed] in the of his coming:

20 Ὑμεῖς γὰρ ἐστέ ἡ δόξα ἡμῶν καὶ ἡ χάρις.
you for are the glory of us and the joy.

ΚΕΦ. γ'. 3. 1 Διὸ μῆκετι στεγόντες, εὐδο-
Wherefore no longer holding out, or

κησάμεν καταλειφθῆναι ἐν Ἀθήναις μόνοι, 2 καὶ
thought well to be left in Athens alone; and

ἐπεμψάμεν Τιμοθεόν, τὸν ἀδελφὸν ἡμῶν καὶ
we sent Timothy, the brother of us and

συνεργὸν τοῦ θεοῦ ἐν τῇ εὐαγγελίῳ τοῦ Χρισ-
fellow-worker of the God in the glad tidings of the Anointed,

του, εἰς το στηριζαῖ ὑμᾶς καὶ παραμυλεσθαι
in order that to confirm you and to exhort

* [ὑμᾶς] ὑπὲρ τῆς πίστεως ὑμῶν, 3 τὴν μὴ
[you] to behalf of the faith of you, that to

δενα σαλευσθαι ἐν ταῖς θλίψεσι ταύταις· (αὐτοί)
one to be shaken by the afflictions these; (yourselves)

γὰρ οἴδατε, ὅτι εἰς τοῦτο κεῖμεθα· 4 καὶ γὰρ
for you know, that for this we are placed, indeed for

ὅτε πρὸς ὑμᾶς μὲν, προελεγόμην ὑμῖν, ὅτι μελ-
when with you were, we previously said to you, that we

λομεν θλιβεσθαι, καθὼς καὶ ἐγενετο καὶ οἴδατε·
about to be afflicted, even as also it happened and you know;

5 διὰ τοῦτο καὶ μῆκετι στεγόν, ἐπεμψα
on account of this also I no longer holding out, I sent:

εἰς το γνωναῖ τὴν πίστιν ὑμῶν, μήπως ἐπει-
in order that to know the faith of you, lest perhaps tempti-

ρασεν ὑμᾶς ὁ πειραζὼν, καὶ εἰς κενὸν γένηται
ed you the tempter, and in vain should become

16 hindering us from speaking to the Gentiles that they may be saved; so as to fill up Their sins always; but now in the End, VENGEANCE has come upon them.

17 But we, Brethren, having been bereaved of you for a short Season, in Presence, not in Heart, more earnestly endeavored to see your FACE with Much Desire.

18 We would therefore have come to you, (even I Paul,) once and also a second time, but the ADVERSARY thwarted us.

19 For what is Our Hope, or Joy, or Crown of Exultation? Or are not you also, before our Lord Jesus at His Appearing?

20 You are, indeed, our GLORY and JOY.

CHAPTER III.

1 When, therefore, we could no longer refrain, I we thought well to be left in Athens alone;

2 and we sent Timothy, our BROTHER, and God's Co-laborer in the GLAD TIDINGS of the ANOINTED one, to CONFIRM you, and to exhort on behalf of your FAITH;

3 that no one might be SHAKEN by these AFFLICTIONS; for you yourselves know that we are liable to this;

4 I and indeed, when we were with you, we previously informed you That we were about to be afflicted; even as it also happened, and you know.

5 On this account also, being no longer able to endure, I sent to ASCERTAIN * YOUR FAITH, lest perhaps the TEMPTER had tempted you, and our TOILS.

* VATICAN MANUSCRIPT.—10. Anointed—omit.

2. you—omit.

5. YOUR FAITH.

† 10. Acts xvii. 5, 13; xviii. 12; xix. 9.

6. 14. † 17. 1 Thess. iii. 10.

Phil. ii. 16; iv. 1. † 1. Acts xvii. 15.

† 3. Acts ix. 10; xiv. 22; x. 23; xxi. 11; 1 Cor. ix. 9; 2 Tim. iii. 12;

1 Pet. ii. 21.

† 4. Acts xx. 24.

† 16. Matt. xxiii. 32.

† 18. Rom. i. 13; xv. 22.

† 1. Rom. xvi. 21; 1 Cor. xvi. 10; 2 Cor. i. 11;

† 5. 1 Cor. vii. 5; 2 Cor. xi. 5.

† 10. Matt. xxiv.

† 10. 2 Cor. i. 14;

† 2 Cor. i. 11;

† 1 Cor. ix. 9; 2 Tim. iii. 12;

† 1 Cor. xi. 5;

ὁ κοπος ἡμῶν. Ὁ Ἀρτι δε, ἀλ' αὐτος Τιμοθεὺς
 the toil of us Just now but, having come Timothy
 πρὸς ἡμᾶς ἀφ' ὧν, καὶ εὐαγγελισαμεν
 to us from you, and having brought glad tidings
 ἡμῖν τὴν πίστιν καὶ τὴν ἀγαπὴν ὑμῶν, καὶ ὅτι
 to us the faith and the love of you, and because
 ἐχετε μνησίαν ἡμῶν ἀγαθὴν παντοτε, ἐπι-
 you have remembrance of us good always, long-
 θοῦντες ἡμᾶς ἰδεῖν, καθάπερ καὶ ἡμεῖς ὑμᾶς.
 ing us to see, even as also we you
 7 διὰ τοῦτο παρεκλήθημεν, ἀδελφοί, ἐφ' ὅμιν
 through this we were comforted, brethren, over you
 ἐν πάσῃ τῇ θλίψει καὶ ἀναγκῇ ἡμῶν, διὰ
 in all the affliction and distress of us, on account
 τῆς ὑμῶν πίστεως. 8 ὅτι νῦν ζῶμεν, ἐὰν ὑμεῖς
 of the of you faith; because now we live, if you
 στήκητε ἐν κυρίῳ. 9 Τίνα γὰρ εὐχαριστίαν
 stand firm in Lord. What for gratitude
 δύναμεθα θεῷ παρὰ ἀναποδοῦναι περὶ ὑμῶν, ἐπὶ
 are we able to the God to return concerning you for
 πάσῃ τῇ χαρᾷ ἣν χαίρομεν δι' ὑμᾶς
 all the joy with which we rejoice on account of you
 ἐμπροσθεν τοῦ Θεοῦ ἡμῶν; 10 νύκτος καὶ ἡμέρας
 in presence of the God of us? night and day
 ὑπερεκπερισσὺν δεόμενοι εἰ τοῦ ἰδεῖν ὑμῶν τὸ
 more exceedingly entreating for the to see of you the
 προσῶπον, καὶ καταρτίσαι τὰ ὑστερήματα τῆς
 face, and to supply the things wanting of the
 πίστεως ὑμῶν. 11 Αὐτοὺς δὲ ὁ Θεὸς καὶ πατὴρ
 faith of you. Himself but the God your father
 ἡμῶν, καὶ ὁ κύριος ἡμῶν Ἰησοῦς. * [Χριστός]
 of us, and the Lord of us Jesus. [Anointed]
 κατεύθυνε τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς. 12 Ὑμᾶς
 may direct the way of us to you; you
 δὲ ὁ κύριος πλεονεῖται καὶ περισσεύει τὴν ἀγα-
 but the Lord cease to be full and to overflow with the love
 πῃ εἰς ἀλλήλους καὶ εἰς πάντας, καθάπερ καὶ
 to each other and to all, even as also
 ἡμεῖς εἰς ὑμᾶς. 13 εἰς τὸ στηρίξει ὑμῶν τὰς
 we to you; in order that to be established of you the
 καρδίας ἀμειψτοὺς ἐν ἁγιωσυνῇ ἐμπροσθεν τοῦ
 hearts blameless in holiness in presence of the
 Θεοῦ καὶ πατρὸς ἡμῶν, ἐν τῇ παρουσίᾳ τοῦ
 God even a father of us, at the coming of the
 κυρίου ἡμῶν Ἰησοῦ. * [Χριστοῦ] μετὰ πάντων
 Lord of us Jesus [Anointed] with all
 τῶν ἁγίων αὐτοῦ.
 of the holiness of himself.

ΚΕΦ. Δ'. 4.

1 Λοιπὸν * [οὖν,] ἀδελφοί, ἐρωτῶμεν ὑμᾶς
 Finally [therefore,] brethren, we entreat you
 καὶ παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ, καθὼς παρε-
 and we exhort in Lord Jesus, as you re-

should have become in vain.

6 † But just now, Timoth-y having come to us from you, and having brought us glad tidings of your FAITH and LOVE, and That you have always a kind Remembrance of us, longing to see Us, † even as we also You;

7 On this account, Brethren, † we were comforted over you, in All our *DIS-TRESS and Affliction, by means of your Faith.

8 Because we now live, since you † stand firm in the Lord.

9 For † What Gratitude can we return to God concerning you, for All the joy with which we rejoice on your account in the presence of our God;

10 Night and Day most abundantly; entreating to SEE Your FACE, and † to supply the DEFICIENCIES of your FAITH?

11 But may God Him-self, even our Father, and our LORD Jesus, direct our WAY to you;

12 and may the LORD † cause you to be full and to overflow with LOVE to each other, and to all even, as we also to you;

13 so as to † establish your hearts blameless in holiness before God, even our Father, at the COMING of our LORD Jesus, † with All his SAINTS.

CHAPTER IV.

1 *FINALLY, Brethren, we entreat you, and we exhort in the Lord Jesus, *that as you received from

* VATICAN MANUSCRIPT. — 7. DISTRESS and Affliction.

13. Anointed—omit.

1. FINALLY.

1. therefore—omit.

11. Anointed—omit.

1. that as you received from us now it behoves you to walk and please God, even as also you walk, you may abound more.

† 6. Acts xviii. 1, 5.

† 6. Phil. i. 8.

† 7. 2 Cor. i. 4: vii. 6, 7, 13.

† 8 Phil.

iv. 1.

† 9. 1 Thess. i. 2.

† 10. Rom. i. 10, 11; xv. 32.

† 10. 2 Cor. xiii. 9, 11;

Col. iv. 12.

† 12. 1 Thess. iv. 10.

† 12. 1 Thess. iv. 9; 2 Pet. i. 7.

† 13. 1 Cor.

i. 8; Phil. i. 10; 1 Thess. v. 23; 2 Thess. ii. 17; 1 John iii. 20, 21.

† Jude 14.

† 13. Zech. xiv. 3;

λαβετε παρ' ἡμῶν το πὼς δεῖ ὑμᾶς περιπατεῖν
 received from us the how it behoves you to walk
 καὶ ἀρεσκεῖν θεῷ, ἵνα περισσεύητε **μαλλον**
 and to please God, so that you may abound more;
² οἶδατε γάρ, τίνας παραγγελίας ἔδωκαμεν ὑμῖν
 you know for, what commands we gave to you
 διὰ τοῦ κυρίου Ἰησοῦ. ³ Τοῦτο γὰρ ἐστὶ θελή-
 by the Lord Jesus, is for is **ἡ** **ἡ**
μα τοῦ θεοῦ, ὁ ἁγιασμος ὑμῶν ἀπεχεσθαι ὑμῶν
 of the God, the sanctification of you; to abstain you
 ἀπο τῆς πορνείας. ⁴ εἰδέναι ἕκαστον ὑμῶν το
 from the fornication, to have known each one of you the
 ἑαυτοῦ σκευος κτασθαι ἐν ἁγιασμῷ καὶ τιμῇ,
 of himself vessel to possess in sanctification and honor,
⁵ μὴ ἐν παθεὶ ἐπιθυμίας, καθάπερ καὶ τὰ ἔθνη
 not in passion of inordinate desire, as even the Gentiles
 τὰ μὴ εἰδότες τὸν θεόν. ⁶ το μὴ ὑπερβαινεῖν
 those not knowing the God; that not to overstep
 καὶ πλεονεκτεῖν ἐν τῷ πράγματι τοῦ ἀδελφόν
 and to cheat in the matter the brother
 αὐτοῦ· διότι ἐκδικος * [ὁ] κύριος περὶ πασι γὰρ
 of himself, because an avenger [the] Lord concerning all
 τούτων, καθὼς καὶ προείπομεν ὑμῖν καὶ διε-
 these things, as also we before said to you and fully
 μαρτυραμεθα. ⁷ Οὐ γὰρ ἐκάλεισεν ἡμᾶς ὁ θεός
 testified, Not for did call us the God
 ἐπὶ ἀκαθαρσίᾳ, ἀλλ' ἐν ἁγιασμῷ. ⁸ Τοιγαρὺν
 for impurity, but in sanctification. Therefore
 ὁ ἀθετῶν, οὐκ ἀνθρώπων ἀθετεῖ, ἀλλὰ τὸν
 the one setting aside, not man sets aside, but the
 θεόν, τὸν καὶ δόντα τὸ πνεῦμα αὐτοῦ τοῦ ἁγίου
 God, that also having given the spirit of himself the holy
 εἰς ἡμᾶς. ⁹ Περὶ δὲ τῆς φιλαδελφίας, οὐ χρεῖαν
 to us Concerning but the brotherly love, no need
 ἔχετε γραφεῖν ὑμῖν· αὐτοὶ γὰρ ὑμεῖς θεοδίδασκα-
 you have to write to you, ye yourselves for you God-teacher:
 τοι εἰστε εἰς τὸ ἀγαπᾶν ἀλλήλους. ¹⁰ καὶ γὰρ
 we into the to love each other; also for
 ποιεῖτε αὐτο εἰς πάντα τοὺς ἀδελφούς τοὺς ἐν
 you do it to all the brethren those in
 ὅλῃ τῇ Μακεδονίᾳ. Παρακαλοῦμεν **δε** ὑμᾶς,
 whole the Macedonia. We exhort but you,
 ἀδελφοί, περισσεύειν **μαλλον**. ¹¹ καὶ φιλοτι-
 brethren, to abound more; and to strive
 με σὺν ἡσυχάζειν, καὶ πράσσειν τὰ ἴδια, καὶ
 earnestly to be quiet, and to do the things your own, and
 ἐργάζεσθαι ταῖς ¹² [ἑαῖς] χερσὶν ὑμῶν, καθὼς
 to work with the own hands of you, as
 ὑμῖν παρηγγελάμεν. ¹² ἵνα περιπατῇτε εὐσχη-
 to you we commanded, so that you may walk becom-

us; now it behoves you to walk and to please God, so that you may abound more.

² For you know What Commandments we gave you by the Lord Jesus.

³ For this is God's Will, your SANCTIFICATION; that you abstain from FORNICATION;

⁴ that each of you know how to possess his own Vessel in Sanctification and Honor;

⁵ not in Passion of Lust; even as THOSE GENTILES who know not God;

⁶ that none OVERSTEP the bounds and cheat his BROTHER by the PRACTICE; because the Lord is an Avenger for all these things, as we before said to you, and fully testified.

⁷ For God did not call us for Impurity, but in Sanctification.

⁸ Therefore, HE who REJECTS, rejects not Man, but THAT GOD; who also imparted his HOLY SPIRIT for you.

⁹ But concerning BROTHERLY LOVE, we have no Need to write to you, for you yourselves are divinely instructed to LOVE each other;

¹⁰ for you also do as even towards All THOSE BRETHREN in All MACEDONIA. But we exhort you, Brethren, to abound yet more,

¹¹ and earnestly strive to be quiet, and to mind your own affairs, and to work with your HANDS, as we commanded You;

¹² so that you may walk becomingly towards

* VATICAN MANUSCRIPT.—6. the—omit. write to you.

10. even towards.

8. you.

11. own—omit.

1. 1. Phil. ii. 27; Col. ii. 6.

1. Eph. v. 27.

1. 3. Rom. xii. 2; Eph. v. 17.

2. 1. 1 Cor. vi. 15, 18; Eph. v. 3; Col. iii. 5.

2. 4. Rom. vi. 10; 1 Cor. vi. 15, 18.

1. 5. 1. 1 Cor. i. 2; Heb. xii. 1.

3. 1. 1 Pet. i. 4, 7.

2. 8. Luke x. 13.

1. 7. 1 Cor. i. 2; Heb. xii. 1.

4. 9. John xiii. 54; xv. 18; Eph. v. 2; 1 Pet. iv. 8; 1 John iii. 11, 23; i. 21.

1. 1. 1 Thess. ii. 2.

1. 10. 1 Thess. ii. 2.

5. 1. 1 Thess. ii. 2.

1. 11. Eph. iv. 28; 2 Thess. iii. 7, 8, 12.

1. 12. Rom.

1. 13. 1 Cor. viii. 13; 1 Pet. ii. 12.

μονως προς τους εξω, και μηδενοσ χρεϊαν
towards those outside, and of nothing need
εχητε. 13 Ου θελομεν δε υμασ αγνοειν, αδελ-
may have. Not we wish but you to be ignorant, breth-
φρι, περι των κεκοιμημενων, ινα μη λυπησθε,
men, concerning those having fallen asleep, so that not you may grieve,
καθως και οι λοιποι οι μη εχοντες ελπιδα. 14 Ει
as even the others those not having a hope. If

γαρ πιστευομεν, οτι Ιησους απεθανε και ανε-
for we believe, that Jesus died and arose,
τη, ουτω και ο θεος τους κοιμηθεντας δια του
so also the God those having slept through the

Ιησου, αξει συν αυτω. 15 Τουτο γαρ υμιν λεγο-
Jesus, will lead out with him. This for you we say

μεν εν λογω κυριου, οτι ημεις οι ζωντες οι
say by word of Lord, that we the living as those

περιλειπομενοι εις την παρουσιαν του κυριου,
being left over to the coming of the Lord,

ου μη φθασωμεν τους κοιμηθεντας. 16 Οτι
not not may precede those having slept. Because

αυτοσ ο κυριος εν κελευσματι, εν φωνη αρχα-
himself the Lord with a command, with a voice of chief

γγελου, και εν σαλπιγγι θεου καταβησεται απ-
messenger, and with a trumpet of God will come down from

ουρανου, και οι νεκροι εν Χριστω αναστησονται
heaven, and the dead ones in Anointed will be raised

πρωτον. 17 επειτα ημεις οι ζωντες οι περιλειπο-
first, afterwards we the living as those being left

μενοι, αμα συν αυτοις αρπαγησομεθα εν νεφε-
ever, at the same time with them shall be caught away in clouds

λαις εις απαντησιν του κυριου εις αερα και
for a meeting of the Lord into air; and

ουτω παντοτε συν κυριω εσομεθα. 18 Ωστε
so always with Lord shall we be. Therefore

παρακαλειτε αλληλους εν τοις λογοις τουτοις.
comfort you each other in the words these.

ΚΕΦ. Ε'. 5. 1 Περι δε των χρονων και των
Concerning but the times and the

καιρων, αδελφοι, ου χρεϊαν εχετε υμιν γραφεισ-
seasons, brethren, no need you have to you to be writ-
θαι. 2 αυτοι γαρ ας, ουκ οιδατε, οτι * [η] ημερα
ven, yourselves for accurate you know, that [the] day

κυριου, ως κλεπτης εν νυκτι, ουτως ερχεται.
of Lord, as a thief in a night, so comes.

3 Όταν λεγωσιν ειρηνη και ασφαλεια τοτε
When they may say; Peace and safety; then

αιφνιδιος αυτοις εφιατταται ολεθρος, ωσπρ η
sudden to them is at hand destruction, just as the

ωδιη τη εν γαστρι εχουση και ου μη εκφυγω-
birth-pang to her in womb having; and not not can they es-

THOSE WITHOUT, and may have need of nothing.

13 And we do not wish you to be ignorant, Brethren, concerning THOSE HAVING FALLEN ASLEEP, so that you may not grieve as THOSE OTHERS who HAVE not a Hope.

14 For I since we believe That Jesus died and arose; so also [we believe] that God, through Jesus, will lead forth with him THOSE who fell ASLEEP.

15 For this we affirm to you, by the Lord's Word, That for the LIVING, who are LEFT OVER to the COMING of the * LORD, will by no means precede THOSE who fell ASLEEP.

16 Because the LORD himself will come down from Heaven with a Shout, with an Archangel's Voice, and with God's Trumpet; and the DEAD in Christ will be raised first;

17 then we, the LIVING, who are LEFT OVER, shall at the same time with them, be caught away in Clouds, for a Meeting of the LORD in the Air; and so we shall be always * with the Lord.

18 Therefore, comfort each other with these WORDS.

CHAPTER V.

1 But concerning the TIMES and the SEASONS, Brethren, you do not need to be written to;

2 for you yourselves know accurately, that the Lord's Day is coming like a Thief at Night.

3 When they may say, "Peace and Safety," then sudden Destruction impends over them, just as LABOR-PANGS on HER who is pregnant, and they shall by no means escape.

* VATICAN MANUSCRIPT.—15. JESUS.

17. in the Lord.

3. the—omit.

† 13. Eph. ii. 12. † 14. 1 Cor. xv. 13. † 14. 1 Cor. xv. 23. † 15. 1 Cor. xv. 31.
† 16. Matt. xxiv. 30, 31; Acts i. 11; 2 Thess. i. 7. † 10. 1 Cor. xv. 52. † 16. 1 Cor.
x. 23, 52. † 17. 1 Cor. xv. 51. † 17. John xii. 28; xiv. 3; xvii. 24. † 1. Matt.
x. v. 3, 36; Acts i. 7. † 2. Matt. xxiv. 43, 44; xiv. 13; Luke xii. 39, 40. † 3. Luke
xvi. 17—20; xxi. 34, 35; 2 Thess. i. 10.

σιν. ⁴ Ὑμεῖς δὲ, ἀδελφοί, οὐκ ἐστε ἐν σκοτει, cape. You but, brethren, not are in darkness, ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλεπτῆς καταλάβῃ· that the day you as a thief should come upon;

⁵ πάντες γὰρ ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ ἡμέρας· οὐκ ἐσμεν νυκτός, οὐδὲ σκοτούς. ⁶ Ἀρᾶ οὐκ ῥῆ καθευδῶμεν, ὥς * [καὶ] οἱ λοιποὶ, ἀλλὰ οὐκ ῥῆ καθευδῶμεν καὶ νηφῶμεν· ⁷ οἱ γὰρ καθευδοντες, νυκτός καθευδουσι· καὶ οἱ μεθύσκομενοι, νυκτός μεθυσουσιν. ⁸ Ὑμεῖς δὲ, ἡμέρας ὄντες, νηφῶμεν, ἐνδύσασμενοι θώρακα πίστεως καὶ ἀγάπης, καὶ περιβεβηταίαν, ἐλπίδα σωτηρίας· ⁹ ὅτι οὐκ ἐβητο ἡμᾶς ὁ θεὸς εἰς ὀργήν, ἀλλ' εἰς περιποίησιν σωτηρίας διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ * [Χριστοῦ,] ¹⁰ τοῦ ἀποθανόντος ὑπὲρ ἡμῶν· ἵνα, εἴτε γρηγορῶμεν εἴτε καθευδῶμεν, ἡμᾶς συναντῶ (ῥῶσμεν). ¹¹ Διὸ παρακαλεῖτε ἀλλήλους, καὶ οἰκοδομεῖτε εἰς τὸν ἕνα, καθὼς καὶ ποιεῖτε. ¹² Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ἵνα ἐν αὐτοῖς κοπιᾶντας ἐν ὑμῖν, καὶ προϊστάμενοις ὑμῶν ἐν κυρίῳ, καὶ νοουβουλευτάς ὑμᾶς, ¹³ καὶ ἡγεῖσθαι αὐτοὺς ὑπερεκτερίσσω ἐν ἀγάπῃ, διὰ τὸ ἔργον αὐτῶν· εἰρηνεύετε ἐν ἑαυτοῖς. ¹⁴ Παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, ἀγαπᾶτε τοὺς ἀτακτοὺς, παραμυθεῖσθε τοὺς ἐκταταῖς, ἀνταγεσθε τῶν ἀσθενῶν, μακροθυμεῖτε πρὸς πάντας. ¹⁵ Ὁρατε, μὴ τις κακὸν

4 † But you, Brethren, are not in Darkness, that the DAY should come upon You like a Thief;

5 for you are all † Sons of Light, and Sons of Day. We are not of Night, nor of Darkness.

6 † So then, we should not sleep, as the OTHERS; but we should † be vigilant and temperate.

7 For † those who SLEEP, sleep by Night; and † the DRUNKARDS Drink by Night.

8 But we, being of the Day, should be vigilant, † having put on a Breastplate of Faith and Love, and for a Helmet, the Hope of Salvation;

9 Because † God did not set us apart for Wrath, but † for obtaining Salvation, through THAT LORD of ours, Jesus,

10 † who died on our behalf, so that whether we may be watching or sleeping, we may live together with Him.

11 † Therefore, console each other, and edify one the OTHER, as also you do.

12 But we entreat you, Brethren, † to acknowledge those who toil among you, both presiding over you in the Lord, and admonishing you;

13 and to esteem them very highly in Love, on account of their WORK. Cultivate peace among yourselves.

14 And we exhort you, Brethren, † admonish the DISORDERLY, † encourage the TIMID, † assist the FEBILE, be † forbearing towards all.

15 † See that no one

* VATICAN MANUSCRIPT.—0. even—omit.

0 Anointed—omit.

† 4. Rom. xiii. 12, 13; 1 John ii. 9. † 5. Eph. v. 8. † 6. Matt. xxv. 5. † 7. Luke xxi. 34, 35; Rom. xiii. 11; 1 Cor. xv. 34; Eph. v. 14. † 8. Acts ii. 13. † 9. Eph. vi. 14, 15, 17. † 10. Rom. ix. 22; 1 Thess. i. 10; 1 Pet. ii. 8; Jude 4. † 11. 1 Thess. iv. 18. † 12. 1 Cor. xvi. 18; Phil. ii. 20; 1 Tim. v. 17; Heb. xiii. 7, 17. † 13. 2 Thess. iii. 11, 12. † 14. 2 Thess. iii. 11, 12. † 15. 1 Cor. xvi. 1; xv. 14; Gal. vi. 1, 2. † 16. Gal. v. 22; Eph. iv. 2; Col. iii. 12. † 17. 1 Cor. xvi. 18; Prov. xxi. 22; xiv. 20; Matt. v. 40, 41; Rom. xiii. 17; 1 Pet. iii. 11.

αὐτοὶ κακοῦ τινὶ ἀποδοῦν· ἀλλὰ πάντοτε τὸ
 n place offer to any one should render; but always the
 ἀγαθὸν διώκετε καὶ εἰς ἀλλήλους καὶ εἰς πα-
 good pursue you both towards each other and towards all.
 ρας. 16 Πάντοτε χαίρετε. 17 Ἀδιαλείπτως προσ-
 Always rejoice you. Unceasingly pray
 εὐχεσθε· 18 ἐν παντί ευχαριστεῖτε· τούτο γάρ
 you, in everything give you thanks; this
 θέλημα θεοῦ ἐν Χριστοῦ Ἰησοῦ εἰς ὑμᾶς. 19
 will of God in Anointed Jesus concerning you. The
 πνεῦμα μὴ σβεννύτε· 20 προφητείας μὴ ἐξουβ-
 spirit not quench you; prophecies not disregard
 νετε· 21 πάντα δὲ δοκιμάετε· τὸ καλὸν κατέ-
 you, all things but try you; the good thing hold
 χετε· 22 ἀπο παντός εἶδος πονηροῦ ἀπεχσά-
 you fast; from every form of evil do you abstain.
 23 Αυτοὶ δὲ ὁ θεὸς τῆς εἰρήνης ἁγιασαὶ ὑμᾶς
 Himself but the God of the peace may sanctify you
 ὁλοτελεῖς· καὶ ὁλοκληρῶν ὑμῶν τὸ πνεῦμα κα-
 entirely; and wholly of you the spirit and
 ἡ ψυχὴ καὶ τὸ σῶμα αἰ-· πῶς ἐν τῇ παρουσίᾳ
 the life and the body blameless in the presence
 τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθεῖν.
 of the Lord our Jesus Anointed may be preserved.
 24 Πιστοὶ ὁ καλὸν ὑμᾶς, ὃς καὶ ποιήσει. 25 Ἀδελ-
 Faithful the one calling you, who also will perform. Breth-
 φοι, προσεύχεσθε κ-· ρὶ ἡμῶν. 26 Ἀκούσασθε
 you, pray you for us.
 τοὺς ἀδελφούς πάντας ἐν φιλήματι ἁγίῳ.
 the brethren all with a holy kiss.
 27 Ὁρκίζω ὑμᾶς τοῖς κυρίῳ, ἀναγινώθηναι τὴν
 I adjure you the Lord to read the
 ἐπιστολὴν πᾶσι τοῖς * [ἀγίοις] ἀδελφοῖς. 28 Ἡ
 letter to all the [holy] brethren. The
 χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ με-
 favor of the Lord our Jesus Anointed with
 ὑμῶν.
 you.

render Evil for Evil to
 Any one; but always pur-
 sue the good, both towards
 each other and towards all.
 16 Rejoice always.
 17 Pray unceasingly.
 18 In everything give
 thanks; for this is God's
 Will, by Christ Jesus, con-
 cerning you.
 19 Quench not the
 spirit.
 20 Do not disregard
 Prophecies;
 21 but examine all
 things. Hold fast the
 good.
 22 Abstain from Every
 form of Evil.
 23 And may the God of
 Peace Himself sanctify
 you entirely; and may
 Your whole person—the
 spirit, and the soul, and
 the body,—be preserved
 blameless at the presence
 of our Lord Jesus Christ.
 24 Faithful is He who
 calls you, who also will
 perform.
 25 Brethren, pray
 also for us.
 26 Salute all the
 brethren with a holy
 kiss.
 27 I adjure you by the
 Lord, to read the let-
 ters to all the brethren.
 28 The favor of our
 Lord Jesus Christ be with
 you.*

* VATICAN MANUSCRIPT.—25, also. 27, holy—omit.
 TO THE THESSALONICANS. WRITTEN FROM ATHENS.

28. Subscription—First

† 28. From facts and circumstances related in the history of the Acts, it appears that this First Epistle was written, not from Athens, as the interpolated postscript at the end of the Epistle bears, but from Corinth; and that not long after the publication of Claudius's edict against the Jews, which happened in the 12th year of his reign, answering to A. D. 51.—Marknight.

† 16. 1 Cor. vi. 10; Phil. iv. 4. † 17. Luke xviii. 1; xxi. 36; Rom. xii. 12; Eph. vi. 5; Col. iv. 2; 1 Pet. iv. 7. † 18. Eph. v. 29; Col. iii. 17. † 19. Eph. iv. 24.
 † 20. 1 Cor. xiv. 1, 26. † 21. 1 Cor. iii. 11, 13; 1 John iv. 1. † 22. Phil. iv. 8. † 23. 1 Cor. i. 6. † 24. 1 Cor. i. 9; x. 13; 2 Thess. iii. 1. † 25. Col. iv. 8; 2 Thess. iii. 1.
 † 26. Rom. xvi. 5. † 27. Col. iv. 10; 2 Thess. iii. 4. † 28. Rom. xvi. 24, 26; 2 Thess. iii. 18.

[ΠΑΥΛΟΥ] ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ [ΕΠΙΣΤΟΛΗ] ΔΕΥΤΕΡΑ.
[OF PAUL] TO THE THESSALONICANS [AN EPISTLE] SECOND.
* SECOND TO THE THESSALONICANS.

ΚΕΦ. α'. 1.

¹ Παῦλος καὶ Σιλβανὸς καὶ Τιμόθεος, τῇ ἐκ-
Paul and Silvanus and Timothy, to the con-
gregation Θεσσαλονικέων ἐν θεῷ πατρὶ ἡμῶν καὶ
gregation of Thessalonians in God a father of us and
κυρίῳ Ἰησοῦ Χριστῷ· ² χάρις ὑμῖν καὶ εἰρήνη
Lord Jesus Anointed; favor to you and peace
ἀπο θεοῦ πατρὸς * [ἡμῶν,] καὶ κυρίου Ἰησοῦ
from God a father [of us,] and Lord Jesus
Χριστοῦ. ³ Εὐχαρίστειν οφείλομεν τῷ θεῷ
Anointed, To give thanks we are bound to the God
παντοτε περὶ ὑμῶν, ἀδελφοί, καθὼς ἀξίον
always concerning you, brethren, as proper
ἐστίν, ὅτι ὑπεραυξάνει ἡ πίστις ὑμῶν, καὶ πλεον-
it is, because is growing fast the faith of you, and abounds
άζει ἡ ἀγάπη ἐνὸς ἑκάστου πάντων ὑμῶν εἰς
the love of one of each of all of you for
ἀλλήλους· ⁴ ὥστε ἡμᾶς αὐτοὺς ἐν ὑμῖν καυχασ-
each other, so that: us ourselves in you to boast
θαι ἐν ταῖς ἐκκλησίαις τοῦ θεοῦ, ὑπὲρ τῆς
among the congregations of the God, on account of the
ὑπομονῆς ὑμῶν καὶ πίστεως, ἐν παντί τοις διωγ-
patience of you and of faith, in all the perse-
μοῖς ὑμῶν καὶ ταῖς θλίψεσιν, αἷς ἀνεχέσθε·
cutions of you and the afflictions, which you endure;
⁵ ἐνδείγμα τῆς δικαίας κρίσεως τοῦ θεοῦ, εἰς τὸ
a token of the righteous judgment of the God, for that
καταξίωθῃαι ὑμᾶς τῆς βασιλείας τοῦ θεοῦ,
to be deemed worthy you of the kingdom of the God,
ὑπὲρ ἧς καὶ πασχέτε. ⁶ Εἴτερ δίκαιον παρα-
on behalf of which also you suffer. If indeed a just thing with
θεῷ, ἀνταποδοῦναι τοῖς θλιβουσιν ὑμᾶς θλίψιν,
God, to give in return to those afflicting you affliction,
⁷ καὶ ὑμῖν τοῖς θλιβομένοις ἀνεσθῆναι μεθ' ἡμῶν, ἐν
and to you to those being afflicted a relaxation with us, at
τῇ ἀποκαλύψει τοῦ κυρίου Ἰησοῦ ἀπ' οὐρανοῦ,
the revelation of the Lord Jesus from heaven,
μετ' ἀγγέλων δυνάμεως αὐτοῦ, ἐν πυρὶ φλο-
with messengers of power of himself, in a fire of
γος, δίδοντας ἐκδίκησιν τοῖς μὴ εἰδοσὶ θεόν,
flame, executing retributive justice to those not knowing God,
καὶ τοῖς μὴ ὑπακούουσιν τῷ εὐαγγελίῳ τοῦ
and to those not being obedient to the glad tidings of the
κυρίου ἡμῶν Ἰησοῦ * [Χριστοῦ]· ⁹ οἵτινες δίκην
Lord of us Jesus [Anointed,] who a just penalty

CHAPTER I.

¹ Paul, and ² Silvanus, and Timothy, to the CON-
GREGATION of Thessalonians; in God our Father and
the Lord Jesus Christ;
² ¹ Favor to you and Peace, from God the Father and the Lord Jesus Christ.
³ ¹ We are bound to give thanks to God always concerning you, Brethren, as it is proper, Because your FAITH is growing ex-
ceedingly, and the LOVE of each One of you All is abounding towards each other:
⁴ so that ¹ we ourselves boast in You among the CONGREGATIONS of God, on account of your PA-
TIENCE and Faith, ¹ in All your PERSECUTIONS and the AFFLICTIONS which you endure;
⁵ ¹ a Token of the RIGHTEOUS Judgment of God, for you to be pro-
ved WORTHY of the KING-
DOM of God, on account of which also you suffer.
⁶ ¹ If indeed it is just with God to repay Afflic-
tion to THOSE who AF-
FLICT you,
⁷ SO ALSO TO YOU THE AF-
FLICTED, ¹ a Rest together with us, at ¹ the REVELA-
TION of the LORD Jesus from Heaven with the Angels of his Power,
⁸ ¹ in a Flame of Fire, dispensing Retributive justice ¹ to THOSE not AC-
KNOWLEDGING God, and ¹ to THOSE not BEING OBE-
DIENT to the GLAD TIDINGS of our LORD Je-
sus;
⁹ ¹ who shall pay a just

* VATICAN MANUSCRIPT.—Title—SECOND TO THE THESSALONICANS.

2. of us—omit.

† 1. 2 Cor. i. 10. † 1. 1 Thess. i. 1. † 2. 1 Cor. i. 3. † 3. 1 Thess. i. 2, 8;
ii. 6, 9; 2 Thess. ii. 18. † 4. 2 Cor. vii. 14; ix. 2; 1 Thess. ii. 10, 20. † 4. 1 Rev.
i. 6. † 4. 1 Thess. ii. 14. † 5. Phil. i. 25. † 6. Rev. vi. 10. † 7. Rev.
xvi. 13. † 7. 1 Thess. iv. 10; Jude 14. † 8. Heb. x. 27; xii. 29. † 8. 1 Thess.
iv. 5. † 8. Rom. ii. 9. † 9. Phil. iii. 10; 2 Pet. iii. 7.

τισουσιν, ὀλεθρον αἰωνιον. ἀπο προσώπου του
shall pay, destruction age-lasting, from face of the
κυριου και ἀπο της δόξης της ισχύος αυτου,
Lord and from the glory of the strength of him,
ὅταν ἔλθῃ ἐνδοξαπθῆναι ἐν τοῖς ἁγίοις
when he may come to be glorified in the holy ones
αὐτου και θαυμασθῆναι ἐν πασι τοῖς πιστεύσα-
of himself and to be admired in all those having believed,
σιν, (ὅτι ἐπιστεῦθη το μαρτυριον ἡμῶν ἐφ'
(because was believed the testimony of us to
ὑμᾶς,) ἐν τῇ ἡμέρᾳ ἐκείνῃ. ¹¹ Εἰς δ και προσ-
you,) in the day that. For which also we
ευχομεθα παντοτε περὶ ὑμῶν, ἵνα ὑμᾶς ἀξίω-
pray always concerning you, that you may be
της κλησεως ὁ θεος ἡμῶν, και
counted worthy of the calling the God of us, and
πληρωσῇ πᾶσαν εὐδοκίαν ἀγαθωσύνης και
may fill up every good intention of goodness and
ἐργον πιστῶς ἐν δυνάμει. ¹² ἵπως ἐνδυξασθῇ τὸ
work of faith in power; so that may be glorified the
ὄνομα του κυριου ἡμῶν Ἰησοῦ * [Χριστοῦ] ἐν
name of the Lord of us Jesus [Anointed] in
ὑμῖν, και ὑμεῖς ἐν αὐτῷ, κατὰ τὴν χάριν του
you, and you in him, according to the favor of the
θεοῦ ἡμῶν και κυριου Ἰησοῦ Χριστοῦ.
God of us and Lord Jesus Anointed.

ΚΕΦ. Β'. 2.

¹ Ερωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ της
We entreat and you, brethren, concerning the
παρουσίας του κυριου * [ἡμῶν] Ἰησοῦ Χριστοῦ,
presence of the Lord [of us] Jesus Anointed,
και ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτον, ² εἰς τὸ μὴ
and of us assembling to him, in order that not
ταχεὺς σαλευθῆναι ὑμᾶς ἀπο του νοῦς, μητε
quickly to be shaken you from the mind, nor
θροεῖσθαι μητε δια πνεύματος, μητε δια λόγου,
to be alarmed neither by a spirit, nor by a word,
μητε δι' ἐπιστολῆς ὡς δι' ἡμῶν, ὡς ὅτι
nor by a letter as by means of us, as that
ἐνεστῆκεν ἡ ἡμέρα του κυριου. ³ Μὴ τις ὑμᾶς
has come close the day of the Lord. No one you
ἐξαπατῇ κατὰ μὴδενά τροπον ὅτι, εἰ μὴ
should delude by any turn, because, if not
ἔλθῃ ἡ ἀποστασία πρῶτον, και ἀποκαλυφθῇ
may come the falling away first, and may be revealed
ὁ ἄνθρωπος της ἁμαρτίας, ὁ υἱός της ἀπωλείας,
the man of the sin, the son of the destruction,
⁴ ὁ ἀντικείμενος και ὑπεραίρουμενος ἐπὶ πάντα
he opposing and lifting up himself above all
λεγόμενον θεον ἢ πεβασμα, ὥστε αὐτον εἰς τον
being called a god or an august object, so that him into the
ῥαον το θεου καλῶσαι, ἀποδεικνύντα ἑαυτον,
temple of the God to be seated, openly showing himself,
ὅτι ἐστὶ θεός. ⁵ Οὐ μνημονεῦετε, ὅτι ἐστὶ
that he is a god. Not remember you, that still

penalty,—anion Destruction from the Face of the Lord, and from the glory of his strength;

¹⁰ † when he shall come to be glorified in his saints, and † to be admired in All those who BELIEVE, in that day; Because our TESTIMONY to you was believed.

¹¹ For which also we pray always concerning you, that our God may esteem You worthy of the CALLING, and may complete Every Desire of Goodness, and † Work of Faith with Power;

¹² † so that the NAME of our Lord Jesus may be glorified in you, and you in him, according to the FAVOR of our God, and Lord Jesus Christ.

CHAPTER II.

¹ But we entreat you, Brethren, concerning † the coming of the LORD Jesus Christ, and Our † Assembling to him,

² that you be not quickly AGITATED in MIND, nor alarmed, neither by a Spirit, nor by a Discourse nor by a Letter as from us, as though the DAY of the LORD was present.

³ † Let no one delude You by any means, Because † the APOSTACY must come first, and there must be revealed † THAT MAN of SIN, THAT SON of DESTRUCTION,

⁴ the OPPONENT, who indeed † lifts himself above everything called Divinity or Majesty; so as to seat himself in the TEMPLE of GOD, exhibiting himself That he is a God.

⁵ Do you not remember

* VATICAN MANUSCRIPT.—12. Anointed—omit.

2. of us—omit.

† 10. Psa. lxxxix. 7. † 10. Psa. lxxviii. 35. † 11. 1 Thess. i. 3. † 12. 1 Pet. i. 7; iv. 14. † 1. 1 Thess. iv. 10. † 1. Matt. xxiv. 31; Mark xiii. 27; 1 Thess. iv. 17. † 3. Matt. xxiv. 4; Eph. v. 6; 1 John iv. 1. † 3. 1 Tim. iv. 1. † 3. Dan. vii. 25. † 1 John ii. 13; Rev. xii. 11. † 4. Dan. vi. 25; xi. 40; Rev. xiii. 6.

ων προς υμας, ταυτα ελεγον υμιν; ⁶ και νυν
 being with you, these things I said to you? and now
 το κατεχον οιδετε, εις το αποκαλυφθηναι
 the restraining thing you know, in order that to be revealed
 αυτον εν τω εαυτου καιρῳ. ⁷ Το γαρ μυστηριον
 him in the of himself season. The for secret thing
 ηδη ενεργειται της ανομιαις, μονον δ κατεχων
 already works of the lawlessness, only the one restraining
 αρτι εως εκ μεσου γενηται. ⁸ και τοτε αποκα-
 now till out of midst it may be; and then will be re-
 λυφθησεται δ ανομος· ον δ κυριος * [Ιησους]
 veiled the lawless one; whom the Lord [Jesus]
 αναλωσει τῳ πνευματι του στοματος αυτου,
 will consume with the breath of the mouth of himself;
 και καταργησει τη επιφανειᾳ της παρουσιας
 and will make powerless by the appearing of the presence
 αυτου· ου εστιν ἡ παρουσια, κατ' ενεργειαν
 of himself of whom in the presence, according to an energy
 του σατανα, εν παση δυναμει. και σημείοις και
 of the adversary, with all power and signs and
 τερασι ψευδους, ¹⁰ και εν παση απατη * [της]
 wonders of falsehood, and with every deception [of the]
 αδικιας, * [εν] τοις απολλυμένοις· ανθ' ον την
 iniquities, [in] those perishing; because as the
 αγαπην της αληθειας ουκ εδεξαντο εις το
 love of the truth not they received in order that
 σωθηναι αυτους. ¹¹ Και δια τουτο πεμψει
 to be saved them. And because of this will send
 αυτοις δ θεος ενεργειαν πλάνης, εις το πιστευ-
 to them the God a strong working of deceit, in order that to believe
 σαι αυτους τῳ ψευδει. ¹² ινα κριθωσι παντες οι
 them the falsehood; so that may be judged all those
 υη πιστευσαντες τη αληθειᾳ, αλλ' ευδοκησαν-
 not having believed the truth, but having delighted
 τες * [εν] τη αδικια. ¹³ Ημεις δε οφειλομεν
 [in] the iniquity. We but are bound
 ευχαριστειν τῳ θεῳ παντοτε περι υμων,
 to give thanks to the God always concerning you,
 αδελφοι ηγαπημενοι ὑπὸ κυριου, οτι εἰλατο
 brethren being beloved by Lord, because chose
 υμας δ θεος απ' αρχης εις σωτηριαν εν ἁγι-
 you the God from a beginning for salvation in sancti-
 σμῳ πνευματος και πιστει αληθειας. ¹⁴ εις ο-
 station of spirit and belief of truth; into which
 εκαλεσεν υμας δια του ευαγγελιου ἡμων, εις
 he called you by means of the glad tidings of us, for
 περιποιησιν δοξης του κυριου ἡμων Ιησου
 obtaining glory of the Lord of us Jesus
 Χριστου.
 Anointed.

¹⁵ Αρα ουν, αδελφοι, στηκετε, και κρατειτε
 So then, brethren, stand you, and hold you fast

That while I was with you, I said these things to you?

⁶ And now you know what restrains, in order to his being revealed in his own season.

⁷ For the secret of lawlessness is already working, till only the one restraining for the present shall be out of the way;

⁸ And then will be revealed the lawless one; (whom the Lord Jesus will consume with the breath of his mouth, and annihilate by the appearing of his presence.)

⁹ Whose coming is according to the Energy of the Adversary, with a Power, and Signs, and Wonders of Falsehood,

¹⁰ and with Every Deception of Iniquity to those who are perishing, because they admitted not the Love of the Truth in order that they might be saved.

¹¹ And on this account God will send to them an Energy of Delusion, to their believing the falsehood;

¹² in order that all those may be judged who believed not the Truth, but approved the iniquity.

¹³ But we are bound to give thanks to God always for you, Brethren beloved by the Lord, because God chose you a First-fruit for Salvation, in Sanctification of Spirit and Belief of Truth;

¹⁴ to which he called you by our glad tidings, for the obtaining of the Glory of our Lord Jesus Christ.

¹⁵ So then, Brethren, stand firm, and retain

* VATICAN MANUSCRIPT.—R. Jesus—omit. 10. of the—omit. 10. in—omit.
 1. sends them. 13. in—omit. 13. chose you a First-fruit.
 1. 7. 1 John ii. 18; iv. 3. 1. 8. Dan. vii. 10, 11. 1. 9. Isa. xl. 4; Rev. vi. 16.
 2. 9. Matt. xxiv. 24; Rev. xlii. 13; xli. 20. 1. 10. 2 Cor. ii. 15; iv. 5. 1. 11. Rom.
 24. 1. 11. Matt. xxiv. 5, 11; 1 Tim. iv. 1. 1. 12. Rom. i. 32. 1. 13. 2 Thess.
 3. 1. 13. 1 Thess. i. 4. 1. 13. 1 Pet. i. 2. 1. 14. John xvii. 23; 1 Thess.
 12: 1 Pet. v. 10. 1. 15. 1 Cor. xvi. 10; Phil. iv. 1.

τας παραδοσεις, ἃς ἐδιδαχθητε, εἴτε δια-
the traditions, which you were taught, whether through
 λογου εἴτε δι' ἐπιστολῆς ἡμῶν. ¹⁶ Ἄυτος δὲ
a word or by a letter of us. Himself but
 ὁ κυριος ἡμῶν Ἰησοῦς Χριστος, καὶ ὁ θεος
the Lord of us Jesus Anointed, and the God
 * [καὶ] πατὴρ ἡμῶν ὁ ἀγαπήσας ἡμᾶς καὶ δούς
[and] father of us he having loved us and having given
 παρακλήσιν αἰωνίων καὶ ἐλπίδα ἀγαθὴν ἐν χ-
a consolation age-lasting and a hope good by fa-
 ριτι, ¹⁷ παρακαλεῖσαι ὑμῶν τὰς καρδίας, καὶ στη-
vor, may comfort of you the hearts, and may
 ρι· αἱ * [ὑμᾶς] ἐν παντί λόγῳ καὶ ἐργῳ ἀγαθῷ.
establish [you] in every word and work good.

ΚΕΦ. γ'. 3.

¹ Το λοιπόν, προσευχεσθε, ἀδελφοί, πε-
The remainder, pray you, brethren, for
 ἡμῶν, ἵνα ὁ λόγος τοῦ κυρίου τρεχῇ καὶ δοξα-
of us, that the word of the Lord may run and may be
 ζῆται, καθὼς καὶ πρὸς ὑμᾶς, ² καὶ ἵνα βυσθω-
glorified, as even among you, and that we may be de-
 μῶν ἀπο τῶν ἀτοπῶν καὶ πονηρῶν ἀνθρώπων· οὐ
livered from the out of place and evil men: not
 γὰρ πάντων ἡ πίστις. ³ Πιστός δὲ ἐστὶν ὁ
for of all the faith. Faithful but is the
 κυριος, ὃς στηριζεῖ ὑμᾶς καὶ φυλάζει ἀπο τοῦ
Lord, who will establish you and will guard from the
 πονηροῦ. ⁴ Πειποθαμεν δὲ ἐν κυρίῳ ἐφ' ὑμᾶς,
evil one. We have consience but in Lord concerning you,
 ὅτι ἃ παραγγέλλομεν * [ὑμῖν,] καὶ ποι-
because the things we announce [to you,] both you
 εἴτε καὶ ποιήσετε. ⁵ Ὁ δὲ κυριος κατευθύναι
do and will do. The but Lord may direct
 ὑμῶν τὰς καρδίας εἰς τὴν ἀγαπὴν τοῦ θεοῦ, καὶ εἰς
of you the hearts into the love of the God, and into
 τὴν ὑπομονὴν τοῦ Χριστοῦ. ⁶ Παραγγέλλομεν δὲ
the patience of the Anointed. We give orders but
 ὑμῖν, ἀδελφοί, ἐν ὀνοματί τοῦ κυρίου * [ἡμῶν]
to you, brethren, in name of the Lord [of us]
 Ἰησοῦ Χριστοῦ, στελλεσθαι ὑμᾶς ἀπο πάντος
of Jesus Anointed, to withdraw you from every
 ἀδελφου ἀτακτῶς περιπατοῦντος, καὶ μὴ κατὰ
brother disorderly walking, and not according to
 τὴν παραδοσιν, ἣν παρελάβοσαν παρ' ἡμῶν.
the tradition, which they received from us.
 Ἰ ἄντοι γὰρ οἴδατε, πῶς δεῖ μιμεῖσθαι ἡμᾶς·
Yourselves for know, how it behoves to imitate us;
 ὅτι οὐκ ἠτακτῆσamen ἐν ὑμῖν, ⁸ οὐδὲ δωρεὰν
because not we were disorderly among you, neither gratuitously
 ἄρτον ἐφαγομεν παρὰ τίνος, ἀλλ' ἐν κοπῳ καὶ
bread did we eat from any one, but in toil and

† the INSTRUCTIONS you were taught, whether by our Word or Letter.

¹⁶ But may our LORD, * Christ Jesus himself, and THAT GOD our FATHER, † who LOVED us, and gave us, by FAVOR, eternal Consolation, and † a good Hope,

¹⁷ console Your HEARTS, † and establish you in Every good * Work and Word.

CHAPTER III.

¹ FINALLY, Brethren, † pray for us, that the WORD of the LORD may run and be glorified, even as among you;

‡ and † that we may be delivered from PERVERSE and Vicious Men; for not all have the FAITH.

³ But † Faithful is the LORD, who will establish and † guard you from the EVIL one.

⁴ And † we have confidence in the Lord concerning you, Because the things we command, * you both are doing, and will do.

⁵ And may the LORD direct Your HEARTS into the LOVE of GOD, and into the PATIENCE of the ANOINTED one.

⁶ Now we charge you, Brethren, in the Name of the LORD Jesus Christ, † to withdraw from Every Brother who walks out of order, and not according to the INSTRUCTION which * you received from us.

⁷ For you yourselves know † how you ought to imitate us; Because we were not disorderly among you,

⁸ nor did we eat Bread for nothing from any one, but in Toil and Weariness,

* VATICAN MANUSCRIPT.—10. Christ Jesus.
 17. Work and Word. 4. to you—omit.
 do. 6. of us—omit. 8. you received.

10. and—omit.
 4. you both did, and are doing, and will

17. you—omit.

15. 1 Cor. xi. 2; 2 Thess. iii. 6. 16. 1 John iv. 10; Rev. i. 5. 16. 1 Pet. i. 3.
 17. 1 Cor. i. 8; 1 Thess. iii. 13; 1 Pet. v. 10. 1. Eph. vi. 10; Col. iv. 3; 1 Thess. v. 25.
 2. Rom. xv. 31. 3. 1 Cor. i. 9; 1 Thess. v. 24. 3. John xvii. 15. 4.
 2 Cor. vii. 10; Gal. v. 10. 6. Rom. xvi. 17; 1 Tim. vi. 5; 2 John 10. 7. 1 Cor.
 iv. 10; xi. 1; 1 Thess. i. 6, 7.

μοχθῶν, νύκτα καὶ ἡμέραν ἐργαζόμενοι, πρὸς τὸ
weariness, night and day working, in order that
μὴ ἐπιβαρύνσαι τίνα ὑμῶν. ⁹ Οὐχ ὅτι οὐκ
not to burden any of you. Not because not
ἐχομεν ἐξουσίαν, ἀλλ' ἵνα ἑαυτοὺς τυπὸν δώ-
we have authority, but that ourselves a pattern we might
μεν ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς. ¹⁰ Καὶ γὰρ,
give to you for the to imitate us. Indeed for,
ὅτε ἡμεν πρὸς ὑμᾶς, τούτο παραγγέλλομεν
when we were with you, this we announced
ὑμῖν, ὅτι εἰ τις οὐ θέλει ἐργάζεσθαι, μὴδε
to you, that if any one not wishes to work, neither
ἐσθιέτω. ¹¹ Ἀκούομεν γὰρ τινὰς περιπατοῦντας
let him eat. We hear for some are walking
ἐν ὑμῖν ἀτακτὰς, μὴδὲν ἐργαζομένους, ἀλλὰ
among you out of order, nothing working, but
περιεργαζομένους. ¹² Τοῖς δὲ τοιούτοις παραγ-
being above work. To the now such like we com-
γέλλομεν καὶ παρακαλοῦμεν διὰ τοῦ κυρίου
mand and we exhort through the Lord
* [ἡμῶν] Ἰησοῦ Χριστοῦ, ἵνα μετὰ ἡσυχίας
[of us] Jesus Associated, that with quietness
ἐργαζόμενοι, τὸν ἑαυτῶν ἄρτον ἐσθίωσιν.
working, the of themselves bread they may eat.
¹³ Ὑμεῖς δὲ, ἀδελφοί, μὴ ἐκκακησῃτε καλοποιοῦ-
You but, brethren, not should be remiss doing
οντες. ¹⁴ Εἰ δὲ τις οὐχ ὑπακούει τῷ λόγῳ
well. If but any one not hearkens to the word
ἡμῶν διὰ τῆς ἐπιστολῆς, τούτον σημειοῦσθε
of us by means of the letter, him point you
θεῖ. * [καὶ] μὴ συνανاميγνυσθε αὐτῷ, ἵνα ἐντρα-
[and] not mix you together with him, so that he may
πῇ. ¹⁵ καὶ μὴ ὡς ἐχθρὸν ἡγείσθε, ἀλλὰ νο-
be put to shame; and not as an enemy regard you, but ad-
θετεῖτε ὡς ἀδελφόν. ¹⁶ Αὐτὸς δὲ ὁ κύριος τῆς
monish you as a brother. Himself but the Lord of the
εἰρήνης δῶκε ὑμῖν τὴν εἰρήνην διαπαντός ἐν
peace may give to you the peace always in
παντὶ τρόπῳ· ὁ κύριος μετὰ πάντων ὑμῶν. ¹⁷ Ὁ
every way; the Lord with all of you. The
ἀσπασμός τῃ ἐμῇ χειρὶ Παύλου, ὃ ἐστὶ σημεῖον
salutation by the my hand of Paul, which is a sign
ἐν πάσῃ ἐπιστολῇ· οὕτω γράφω· ¹⁸ ἡ χάρις τοῦ
in every letter; thus I write; the favor of the
κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν.
Lord of us Jesus Associated with all of you.
* [Ἀμην.]
[So be it.]

† working Night and Day, so as not to BURDEN any of you;

† 9 † Not Because we have no Authority, but that we might give Ourselves a Pattern for you to IMITATE us.

10 For also, when we were with you, This we commanded you, † That if any one is not willing to work, neither let him eat.

11 For we hear of some among you, † walking out of order, not working, but being above work.

12 Now such we charge and exhort by the Lord Jesus Christ, † that, working with Quietness, they may eat THEIR OWN Bread.

13 But you, Brethren, † should not be remiss in doing well.

14 But if any one obey not our word by this LETTER, point him out, and † do not associate with him, so that he may be put to shame;

15 † and regard him not as an Enemy, † but admonish him as a Brother.

16 † Now may the LORD of PEACE himself give you PEACE always in every way. The LORD be with you all.

17 † The SALUTATION of Paul, with MY OWN Hand, which is a Sign in Every Epistle; thus I write.

18 † The FAVOR of our LORD Jesus Christ be with you all. *

* VATICAN MANUSCRIPT.—12. of us—omit. and—omit. 18. So be it—omit. WRITTEN FROM ATHENS.

* in the Lord Jesus Christ. 14. Subscription.—SECOND TO THE THESSALONICANS.

† 8. Acta xviii. 3; xx. 34; 2 Cor. xi. 9; 1 Thess. ii. 6.
† 10. Gen. iii. 19; 1 Thess. iv. 11. † 11. 1 Tim. v. 13; 1 Pet. iv. 15.
† 13. Gal. vi. 9. † 14. Matt. xviii. 17; 1 Cor. v. 9, 11. † 15. Lev. xix. 17; 1 Thess. v. 14. † 16. Titus iii. 10. † 10. Rom. xv. 33; xvi. 20; 1 Cor. xiv. 33; 2 Cor. xiii. 11; 1 Thess. v. 23. † 17. 1 Cor. xvi. 21; Col. iv. 18.

† 9. 1 Cor. ix. 6; 1 Thess. ii. 6.
† 12. Eph. iv. 28.
† 15. Lev. xix. 17; 1 Thess. v. 14.
† 18. Rom. xvi. 24.

* THE FIRST TO TIMOTHY.

ΚΕΦ. α'. 1.

¹ Παῦλος, ἀποστόλος Ἰησοῦ Χριστοῦ, κατ'
Paul, an apostle of Jesus Anointed, according to
ἐπιταγὴν θεοῦ, σωτὴρος ἡμῶν, καὶ Χριστοῦ
an appointment of God, a savior of us, and Anointed
Ἰησοῦ, τῆς ἐλπίδος ἡμῶν, ² Τιμοθεῶν γνήσιον
Jesus, of the hope of us, to Timothy a genuine
τεκνὸν ἐν πίστει· χάρις, ἐλεος, εἰρήνη ἀπο θεοῦ
child in faith; favor, mercy, peace from God
πατρὸς * [ἡμῶν,] καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου
a father [of us,] and Anointed Jesus the Lord
ἡμῶν.
of us.

³ Καθὼς παρεκάλεσα σε προσμεῖναι ἐν Ἐφεσῶν,
As I entreated thee to remain in Ephesus,
πορευόμενος εἰς Μακεδονίαν, ἵνα παραγγείλῃς
departing for Macedonia, that thou mayest charge
τισὶ μὴ ἑτεροδιδασκαλεῖν, ⁴ μὴδὲ προσεχειν
some not other to teach, nor to hold to
μυθοῖς καὶ γενεαλογίαις ἀπεραντοῖς, αἰτίνας
fables and genealogies endless, which
ζητῆσεις παρεχουσι μᾶλλον ἢ οἰκονομίαν θεοῦ
disputes occasion rather than administration of God
τὴν ἐν πίστει· ⁵ (το ἐτέλος τῆς παραγγελίας
that by faith; (the now end of the commandment
ἐστὶν ἀγάπη ἐκ καθαρὰς καρδίας καὶ συνειδή-
is love out of a pure heart and conscience
σεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου· ⁶ ὧν
good and faith unfeigned; which
τινὲς ἀστοχῆσαντες, ἐξετραπήσαν εἰς ματαί-
some having misused, turned aside to foolish
λογίαν, ⁷ θέλοντες εἶναι νομοδιδασκαλοὶ, μὴ
talking, wishing to be law-teachers, not
νοοῦντες μὴτε ἅ λεγουσι, μὴτε περὶ
understanding neither the things they say, nor concerning
τινῶν διαβεβαίουνται. ⁸ Οἶδαμεν δὲ, ὅτι
certain things they positively affirm. We know but, that
καλὸς ὁ νόμος, εἰ τις αὐτῷ νομίμως χρήται,
good the law, if one it lawfully may use,
⁹ εἰδὼς τοῦτο, ὅτι δικαίῳ νόμῳ οὐ κεῖται,
knowing this, that for a just one a law not is laid down,
ἀνομοῖς δὲ καὶ ἀνυποτακτοῖς, ἀσεβεσι
for lawless ones but and for unruly ones, for ungodly ones
καὶ ἁμαρτωλοῖς, ἀνομίῳις καὶ βεβηλοῖς,
and sinners, for impious ones and for profane ones,
πατρὼν καὶ μητρῶν, ἀνδροφόνους,
for smiters of fathers and for smiters of mothers, for man-killers,
¹⁰ πόρνους, ἀρσενοκτοῦντας, ἀνδραποδιστάς,
for fornicators, for sodomites, for man-stealers,
ψευσταίς, ἐπιορκοῖς, καὶ εἰ τι ἕτερον τῇ ὕμναι-
for liars, for oath-breakers, and if anything other to the being

CHAPTER I.

¹ Paul, an Apostle of Jesus Christ, † according to an Appointment of God our Savior, and of Christ Jesus our HOPE,

² to † Timothy, a Genuine Child in Faith;—Favor, Mercy, Peace, from God the Father, and Christ Jesus our LORD.

³ Remain still in Ephesus, as I entreated thee, † when departing for Macedonia, so that thou mayest charge some not † to teach differently,

⁴ nor to hold to Fables and interminable Genealogies, † which occasion Disputes, rather than THAT * EDIFICATION of God by Faith.

⁵ (Now † the END of the COMMANDMENT is Love, † from a Pure Heart, and a good Conscience, and an undisssembled Faith;

⁶ which some having misused, turned aside to Foolish talking;

⁷ desiring to be Law-expositors, neither understanding what they are saying, nor certain things about which they positively affirm.

⁸ We know indeed That † the LAW is excellent if one use it lawfully;

⁹ † knowing this, That a Law is not enacted for a Righteous man, but for the Lawless and Unruly, for the Ungodly and Sinners, for the Impious and Profane, for Smiters of fathers and Smiters of mothers, for Assassins,

¹⁰ for Fornicators, for Sodomites, for Man-stealers, for Liars, for Perjurers, and if there be any other thing that is opposed

* ALEXANDRIAN MANUSCRIPT.—Title—THE FIRST OF TIMOTHY.

† of us—omit.

† 1. Acts ix. 15; Gal. i. 1, 11.
† 3. Acts xx. 1, 3; Phil. ii. 24.
† 5. Rom. xiii. 8–10; Gal. v. 14.
Gal. iii. 10; v. 23.

† 2. Acts xvi. 1; 1 Cor. iv. 17; Phil. ii. 17; 1 Thess. iii. 1.
† 3. Gal. i. 5, 7; 1 Tim. vi. 3, 10.
† 5. 2 Tim. ii. 23.
† 8. Rom. vii. 12.

νοση διδασκαλια αντικειται, ¹¹ κατα το ευα-
 γ-
 γελιον της δοξης του μακαριου θεου, ^δ επι-
 τευθην εγω· ¹² * [και] χαριν εχω τω ενδυναμω-
 σαντι με Χριστω Ιησου τω κυριω ημων, ^δτι
 πιστον με ηγησατο, θεμενος εις διακονιαν,
¹³ τον προτερον οντα βλασφημον και διωκτην
 και υβριστην· ^ααλλ' ηλεσθην, ^δτι αγνων
 εποιησα εν απιστια, ¹⁴ υπερεπλευνασε δε η
 χαρις του κυριου ημων μετα πιστεως και αγα-
 πης της εν Χριστω Ιησου. ¹⁵ Πιστος δ λογος,
 και πασης αποδοχης αξιος, ^δτι Χριστος Ιησους
 ηλθεν εις τον κοσμον αμαρτωλους σωσαι, ^{ων}
 πρωτος εμι εγω· ¹⁶ αλλα δια τουτο ηλεσθην,
 ινα εν εμοι πρωτω ενδειξηται Ιησους Χριστος
 την πασαν μακροθυμιαν, ^προς υποτιπωςιν των
 μελλοντων πιστευειν επ' αυτω εις ζων αιωνιον·
¹⁷ τω δε βασιλει των αιωνων, αθαρτω, αορατω,
 μονω θεω, τιμη και δοξα εις τους αιωνας των
 αιωνων· ^ααμην.)
¹⁸ Ταυτην την παραγγελιαν παρατιθεμαι σοι·
 τεκνον Τιμοθεε, ^{κα}τα τας προαγουσας ^επι σε
 προφητειας ^ινα στρατευη εν αυταις την καλην
 στρατειαν, ¹⁹ εχων πιστιν και αγαθην συνειδη-
 σιν, ^ην τιμες απωσαμενοι, ^{πε}ρι την πιστιν
 εμε, ^αυτοις ^εχουσιν ^αποσπασμενοι, ^{πε}ρι την πιστιν

† to the WHOLESOME Doc-
 trine;

11 according to the
 GLAD TIDINGS of the
 GLORY of the BLESSED
 GOD, † with which I was
 entrusted.

12 I give thanks to him
 who empowered me, Christ
 Jesus our LORD, because
 he deemed Me faithful,
 † putting into Service

13 him † who was PRE-
 VIOUSLY a Defamer, and
 a Persecutor, and a Violent
 man; † But I received mercy,
 † Because being ignorant
 I acted in Unbelief.

14 † But the FAVOR of
 our LORD superabounded,
 with THAT Faith and Love
 which are in Christ Jesus.

15 True is the WORD,
 and worthy of ALL Recep-
 tion, That † Christ Jesus
 came into the WORLD to
 save Sinners, of whom first
 am I.

16 But on this account
 † I received mercy, that
 in me, first, * Christ Jesus
 might exhibit ALL For-
 bearingance for an Example
 of THOSE BEING ABOUT to
 believe on him in order to
 aionian Life.

17 † Now to the KING of
 the AGES, the Incorrupti-
 ble, the Invisible, the Only
 God, be Honor and Glory
 for the AGES of the AGES.
 Amen.)

18 This CHARGE † I
 commit to thee, O Child
 Timothy, according to the
 PRECEDING PROPHECIES
 concerning thee, that by
 them thou mayest carry on
 † the good Contest;

19 retaining Faith and a
 Good Conscience, which
 some having thrust away,
 concerning the FAITH
 * suffered Shipwreck;

* ALEXANDRIAN MANUSCRIPT.—12. And—omit.
 Shipwreck.

† 10. 1 Tim. vi. 3; 2 Tim. iv. 3; Titus i. 0; 11. 1.
 1. 25; 1 Thess. ii. 4; 1 Tim. ii. 7; 2 Tim. i. 11; Titus i. 3.
 Col. i. 25. † 13. Acts viii. 8; ix. 1; 1 Cor. xv. 0; Phil. iii. 6.
 John ix. 30, 41; Acts iii. 17; xxvi. 0. † 14. 1 Cor. xv. 10.
 11. 17; Luke v. 32; xix. 10; Rom. v. 6; 1 John iii. 6.
 1 Tim. vi. 15, 16. † 18. 1 Tim. vi. 18, 14, 20; 2 Tim. ii. 2.
 2 Tim. ii. 3; iv. 7.

16. Christ Jesus.

10. suffered

† 11. 1 Cor. ix. 17; Gal. ii. 7; Col.
 † 12. 2 Cor. xiii. 5, 6; iv. 1.
 † 13. Luke xxiii. 34;
 † 15. Matt. ix. 13; Mark
 † 16. 2 Cor. iv. 1.
 † 17. 1 Tim. vi. 18.

εναυαγησαν· ²⁰ ὧν ἐστὶν Ὑμναιος καὶ Ἀλεξ-
were shipwreck; of whom is Hymenaeus and Alex-
ανδρος, οὓς παρέδωκα τῷ σατανᾷ, ἵνα παιδεύ-
ander, whom I delivered up to the adversary, so that they might
θῶσι μὴ βλασφημῇν.
be taught not to revile.

ΚΕΦ. β'. 2.

¹ Παρακαλῶ οὖν πρῶτον πάντων ποιεῖσθαι
I exhort therefore first of all to make
δεσπείας, προσευχάς, ἐντευξεις, εὐχαριστίας
supplications, prayers, intercessions, thanksgivings
ὑπὲρ πάντων ἀνθρώπων· ² ὑπὲρ βασιλέων, καὶ
in behalf of all men; in behalf of kings, and
πάντων τῶν ἐν ὑπεροχῇ ὄντων· ἵνα ἡρεμον
of all of those in high station being; so that a tranquil
καὶ ἡσυχίον βίον διαγῶμεν ἐν πάσῃ εὐσεβείᾳ
and quiet life we may lead in all piety
καὶ σεμνότητι. ³ Τοῦτο * [γὰρ] καλὸν καὶ ἀπο-
and seriousness. This [for] good and ac-
δεκτὸν ἐνώπιον τοῦ σωτήρος ἡμῶν θεοῦ, ⁴ ὃς
ceptable in presence of the preserver of us God, who
πάντας ἀνθρώπους θελεῖ σωθῆναι, καὶ εἰς ἐπιγ-
all men wishes to be saved, and into an exact
νώσιν ἀληθείας εἰσελθεῖν. ⁵ Εἰς γὰρ θεός, εἰς καὶ
knowledge of truth to come. One for God, one and
μεσίτης θεοῦ καὶ ἀνθρώπων, ἀνθρώπος Χριστὸς
mediator of God and of men, a man Anointed
Ἰησοῦς, ⁶ ὃ δὸνς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάν-
Jesus, he having given himself a ransom in behalf of
τῶν· * [τὸ μαρτυρίον] καιροῖς ἰδιοῖς, ⁷ εἰς ὃ
all; [the testimony] for seasons own, for which
ἐτέθη ἐγὼ κηρὺ καὶ ἀποστολὸς, (ἀληθεῖαν
was placed I a herald and an apostle, (truth
λεγῶν, οὐ ψευδομαι,) διδασκαλὸς ἐθνῶν ἐν πισ-
I speak, not I speak falsely,) a teacher of nations in faith
τει καὶ ἀληθείᾳ.
and in truth.

⁸ Βουλομαι οὖν προσευχεσθαι τοὺς ἀνδρας ἐν
I direct therefore to pray the men in
παντὶ τόπῳ, ἐπαιρόντας ὁσίους χεῖρας χωρὶς
every place, lifting up holy hands without
ὀργῆς καὶ διαλογισμοῦ. ⁹ Ὡσαύτως * [καὶ τὰς]
wrath and disputing. In the same way [and the]
γυναῖκας ἐν καταστολῇ κοσμιῶ, μετὰ αἰδούς
women in apparel becoming, with modesty
καὶ σωφροσύνης, κοσμεῖν ἑαυτάς, μὴ ἐν πλεγ-
and soundness of mind, to adorn themselves, not with wreaths,
μασίν, ἢ χρυσοῦ, ἢ μαργαριταῖς, ἢ ἱματισμῷ
or gold, or pearls, or a garment
πολυτελεῖ, ¹⁰ ἀλλ', (ὃ πρέπει γυναῖξιν ἐπαγ-
expensive, but, (which is becoming for women under-

20 of whom are † Hyme-
næus and Alexander; whom
I † delivered up to the
ADVERSARY, that they may
be taught not to blas-
pheme.

CHAPTER II.

1 I exhort, therefore,
first of all, to make Sup-
plications, Prayers, Inter-
cessions, and Thanksgiv-
ings in behalf of All Men;

2 † in behalf of Kings,
and ALL who ARE in High
station, so that we may
lead a Tranquil and Quiet
Life in All Piety and Ser-
iousness.

3 This is good and † ac-
ceptable before God, our
SAVION,

4 † who desires All Men
to be saved, † and to come
to an accurate Knowledge
of the Truth.

5 † For God is One, and
there is † One Mediator of
God and Men, that Man,
Christ Jesus,

6 † who GAVE himself a
Ransom in behalf of all,—
the TESTIMONY in its own
Seasons;—

7 † for which I was ap-
pointed a Herald and an
Apostle, (I speak Truth, I
do not falsify,) a Teacher
of Nations in * Faith and
Truth.

8 I appoint, therefore,
the MEN to pray in every
place, lifting up Holy
Hands without Wrath and
Disputing.

9 In like manner, the
WOMEN, also, in † becom-
ing Attire, with Modesty
and soberness of mind, not
decorating themselves with
Wreaths, or Gold, or
Pearls, or expensive Cloth-
ing,

10 but with good Works,
which become Women un-

* ALEXANDRIAN MANUSCRIPT.—3. for—omit.
Spirit and Truth. 9. and the—omit.

† 6. the TESTIMONY—omit.

7

† 20. 2 Tim. ii. 17, 14.

† 20. 1 Cor. v. 5.

† 2. Ezra vi. 10; Rom. xiii. 1

† 3. Rom. xii. 9; 1 Tim. v. 4.

† 4. Ezek. xviii. 23; John iii. 16, 17; Titus ii. 13; 2 Pet.

iii. 6.

† 5. John xvii. 3; 2 Tim. ii. 25.

† 6. Rom. iii. 20, 50; x. 13; Gal. iii. 20

† 6. Heb. viii. 6; ix. 15.

† 6. Matt. xx. 28; Mark x. 45; Eph. i. 7; Titus ii. 14.

Eph. iii. 7, 8; 2 Tim. i. 11.

† 9. 1 Pet. iii. 3, 4.

† 7

γελομεναις θεοσεβειαν,) δι' ἔργων αγα-
taking worship of God,) by means of works good.

11 Γυνὴ ἐν ἡσυχίᾳ μανθανέτω ἐν πατρὶ
A woman in quietness let learn with all

ὑποταγῇ. 12 Γυναίκε δὲ διδάσκειν οὐκ ἐπιτρέπω,
submission. A woman but to teach not I permit,

οὐδὲ αὐθεντεῖν ἀνδρὸς, ἀλλ' εἶναι ἐν ἡσυχίᾳ.
nor to assume authority over a man, but to be in silence.

13 Ἀδὰμ γὰρ πρῶτος ἐπλασθῆ, εἰτα Ἔβα. 14 Καὶ
Adam for first was formed, then Eve. And

Ἀδὰμ οὐκ ἠπατήθη· ἡ δὲ γυνὴ ἀπατήθεισα, ἐν
Adam not was deceived; the but woman having been deceived, in

παραβάσει γεγενεῖ. 15 σωθήσεται δὲ διὰ τῆς
transgression became; she will be preserved but through the

τεκνογονίας, εἰ μὴ μείνωσιν ἐν πίστει καὶ ἀγαπῇ
child-bearing, if they abide in faith and love

καὶ ἀγιασμῷ μετὰ σωφροσύνης.
and holiness with sobriety of mind.

ΚΕΦ. γ'. 3.

1 Πίττος ὁ λόγος· εἰ τις ἐπισκοπῆς ορεγεται,
True the word; If any one oversight longs after,

καλοῦ ἔργου ἐπιθυμεῖ. 2 Δεῖ οὖν τὸν ἐπισκο-
excellent a work he desires. It behoves then the overseer

πὺν ἀνεπιληπτὸν εἶναι, μίας γυναικὸς ἀνδρα,
unblamable to be, of one wife a husband,

νηφάλιον, σωφρόνα, κοσμίον, φιλοξενον, διδά-
vigilant, sedate, orderly, hospitable, able to

τικόν· 3 μὴ παρηνόν, μὴ πληκτὴν, ἀλλ' ἐπιεί-
teach; not a wine drinker, not a striker, but gen-

κῆ, μακάρον, ἀφιλαργυρον· 4 τοῦ ἰδίου οἴκου
ble, not quarrelsome, not a lover of money; of the own house

καλῶς προϊστάμενον, τέκνα ἔχοντα ἐν ὑποταγῇ
well presiding, children having; in subjection

μετὰ πάσης σεμνότητος· 5 (εἰ δὲ τις τοῦ ἰδίου
with all dignity; (if but any one of the own

οἴκου προστῆναι οὐκ οἶδε, πῶς ἐκκλησίας θεοῦ
house to preside not knows, how a congregation of God

ἐπιμελησεται;) 6 μὴ νεοφύτον, ἵνα μὴ τυφω-
will he take care of?) not a new convert, so that not being

θεὶς εἰς κρίμα ἐμπεσῇ τοῦ διαβόλου· 7 δεῖ δὲ
puff-blown into judgment he may fall of the accuser; it behoves but

αὐτοῦ καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἐξω-
him also a testimony good to have from those out-

θεν, ἵνα μὴ εἰς ονειδισμὸν ἐμπεσῇ καὶ παγίδα
side, so that not into reproach he may fall and a snare

τοῦ διαβόλου.
of the accuser.

dertaking the worship of God.

11 Let a Woman learn in Quietness with All Submission;

12 for I do not permit a Woman to teach, for to assume authority over a Man, but to be quiet;

13 for Adam was formed first, and then Eve.

14 And Adam was not deceived; but the woman having been deceived, became a Transgressor;

15 but she shall be preserved throughout child-bearing, if they abide in Faith, and Love, and Holiness, with Sobriety of mind.

CHAPTER III.

1 This SAYING is True. If any one longs after an Overseer's office, he desires an Excellent Work.

2 The OVERSEER then must be irreproachable, a husband of One Wife, vigilant, sedate, orderly, hospitable, fit to teach;

3 not a wine-drinker, no striker, but gentle, not quarrelsome, not a lover of money;

4 presiding well over his own Family, having the Children in Subjection with All Dignity;

5 (but if any one knows not how to preside over his own Family, how can he take care of a Congregation of God?)

6 Not a New convert, lest being puffed up, he may incur the Judgment of the ENEMY.

7 And he must even have a good Testimony from THOSE WITHOUT, that he may not fall into reproach and a Snare of the ENEMY.

* ALEXANDRIAN MANUSCRIPT.—12. wholly deceived.

† 12. 1 Cor. xiv. 34. † 12. Eph. v. 24. † 13. Gen. i. 27; 11. 18, 22; 1 Cor. xi. 8, 9.
; 14. Gen. iii. 6; 2 Cor. xi. 3. † 1. Acts xx. 28; Phil. i. 1. † 2. Titus. i. 6, &c.
† 2. 3 Tim. ii. 24. † 3. Titus. 1. 7. † 3. 1 Pet. v. 3. † 4. Titus. 6. † 7.
Acts xxii. 12; 1 Cor. v. 12; 1 Thess. iv. 12. † 7. 2 Tim. ii. 20.

⁸ Διακονους ὡσαυτως σεμνους, μη διλογους,
 Servants in like manner dignified, not two-worded,
 μη οινῷ πολλῷ προπεχοντας, μη αισχροκερ-
 not to wine much being addicted, not eager for base
 δεις, ⁹ εχοντας το μυστηριον της πιστεως εν
 gain, holding the secret of the faith in
 καθαρα συνειδησει. ¹⁰ Και οὗτοι δε δοκιμαζεσ-
 a pure conscience. Also these but let be proved
 θωσαν πρωτον, ειτα διακονειτωσαν, ανεγκλητοι
 first, then let serve, unblamable
 οντες. ¹¹ Γυναικας ὡσαυτως σεμνας, μη δια-
 being. Women in like manner serious, not ac-
 βολουσ, νηφαλιους, πιστας εν πασι. ¹² Διακο-
 cusers, vigilant, faithful in all things. Servants
 νοι εστωσαν μιας γυναικος ανδρες, τεκνων
 let be of one wife a husband, children
 καλως προϊσταμενοι και των ιδιων οικων. ¹³ Οἱ
 well presiding over and of the own houses. Those
 γαρ καλως διακονησαντες, θαβμον ἑαυτοις κα-
 for well having served, a standing for themselves honor-
 λον περιποιουνται, και πολλην παρρησιαν εν
 able they acquire, and much confidence in
 πιστει τη εν Χριστῳ Ἰησου. ¹⁴ Ταυτα σοι γρα-
 faith in that in Anointed Jesus. These things I write
 φω, ελπιζων ελθειν προς σε ταχιον. ¹⁵ εαν δε
 write, hoping to come to thee very soon; if but
 βραδυνω, ινα ειδης, πως δει εν οικῳ θεου
 I should delay, that thou mayest know, how it becometh in a house of God
 αναστρεφεισθαι, ητις εστιν εκκλησια θεου ζων-
 to conduct thyself, which is a congregation of God liv-
 τος. ¹⁶ Στυλος και εδραιωμα της αληθειας και
 ing. A pillar and basis of the truth and
 δημολογουμενως μεγα εστι το της ευσεβειας
 confessedly great is the of the piety
 μυστηριον. *Ος εφανερωθη εν σαρκι, εδικαιωθη
 secret, Who was manifested in flesh, was justified
 εν πνευματι, ωφθη αγγελοις, εκηρυχθη εν
 in spirit, was seen by messengers, was proclaimed among
 εθνεσιν, επιστευθη εν κοσμῳ, ανεληφθη εν
 nations, was believed among a world, was taken up in
 δοξη.
 glory.

ΚΕΦ. 3. 4.

¹ Το δε πνευμα ρητως λεγει, οτι εν υστεροις
 The but spirit expressly says, that in subsequent
 καιροις αποστησονται τινες της πιστεως, προσ-
 seasons will fall away some from the faith, ad-
 χοντες πνευμασι πλανοις και διδασκαλιας
 being to spirits wandering and to teachings

⁸ Assistants in like manner ought to be serious, not deceitful in speech, † not being addicted to much Wine, not eager for base gain;

⁹ holding the SECRET of the FAITH with a Pure Conscience.

¹⁰ But let These also be proved first, then let them serve, being unblamable.

¹¹ † Let the Women in like manner be serious, not accusers, vigilant, faithful in all things.

¹² Let Assistants be Husbands of One Wife, presiding well over their own Families.

¹³ For THOSE HAVING SERVED well, acquire for themselves an honorable Station, and Much Confidence in THAT Faith which is in Christ Jesus.

¹⁴ These things I write to Thee, hoping to come to thee very soon;

¹⁵ but if I should delay, so that thou mayest know how to conduct thyself in † God's House, which is a Congregation of the living God.

¹⁶ † A Pillar and Foundation of the TRUTH, and confessedly great, is the SECRET of PIETY; * † He who was manifested in Flesh, was justified in Spirit, was seen by Messengers, was proclaimed among Nations, was believed on in the World, was taken up in Glory.

CHAPTER IV.

¹ But the SPIRIT † expressly says, That in subsequent Seasons, some will apostatize from the FAITH, giving heed to † deceitful Spirits, and † to Teachings of Demons;

* ALPH. MS.—It is doubtful whether this word was originally ΟΣ who, or ΘΣ God.

† 16. This is according to the pointing of Griesbach. Nearly all the ancient MSS., and all the versions have "He who," instead of "God," in this passage. This has been adopted. The latter reading, however, is also according to the analogy of the faith, and well supported.

† 8. Acts vi. 3. † 8. Lev. x. 9. † 11. Titus ii. 3. † 15. Eph. ii. 21, 22;
 † 2 Tim. ii. 20. † 16. John i. 14; † 1 John i. 2. † 1. John xvi. 13; † 2 Thess. ii. 3;
 † 2 Tim. iii. 1; † 2 Pet. iii. 3. † 1. 2 Tim. iii. 13; † 2 Pet. ii. 1. † 1. Dan. xi. 35, 37, 38;
 Rev. ix. 20.

δαιμονίων, ² ἐν ὑποκρίσει ψευδολογῶν, κεκαυ-
of demons, by hypocrisy of false-speakers, having
τηριασμένων τὴν ἰδίαν συνείδησιν, ³ κωλύοντων
been cauterized the own conscience, forbidding
γάμειν, ἀπεχεσθαι βρωμάτων, ἃ ὁ θεὸς ἐκτι-
to marry, to abstain from foods, which the God created
σεν εἰς μεταλήψιν μετὰ εὐχαριστίας τοῖς πισ-
for a partaking of with thanksgiving by the faithful
τοῖς καὶ ἐπεγνώκασιν τὴν ἀληθειαν. ⁴ Ὅτι παν-
ones and they have known the truth. Because every

κτισμα θεοῦ καλόν, καὶ οὐδὲν ἀποβλητὸν, μετὰ
creature of God good, and nothing cast away, with

εὐχαριστίας λαμβανόμενον. ⁵ ἁγιαζεται γὰρ δια-
thanksgiving being received; it is sanctified forthrough

λογου θεοῦ καὶ ἐντευξεως. ⁶ Ταῦτα ὑποτίθεμε-
a word of God and of prayer. These things setting forth

νοῖς τοῖς ἀδελφοῖς, καλὸς ἐσθὶ διακονὸς Ἰησοῦ
to the brethren, good thou wilt be a servant of Jesus

Χριστοῦ, ἐντρέφομενος τοῖς λόγοις τῆς πίστεως
Anointed, being nourished with the words of the faith

καὶ τῆς καλῆς διδασκαλίας, ἥ παρηκολούθη-
and of the good teaching, which thou hast closely

κας. ⁷ Τοὺς δὲ βεβήλους καὶ γραῶδεις μυθους
followed. The but profane and old women fables

παραιτοῦ· γυμναζε δὲ σεαυτὸν πρὸς εὐσεβειαν.
do thou avoid; discipline but thyself for piety.

⁸ Ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστίν
The for bodily discipline for alltime it is

ὠφελίμος· ἡ δὲ εὐσεβεία πρὸς πάντα ὠφελίμος
profitable, the but piety for all things profitable

ἐστίν, ἐπαγγελίαν ἐχούσα ζωῆς τῆς νῦν καὶ
it is, a promise having of life of the now and

τῆς μελλούσης. ⁹ Πιστὸς ὁ λόγος καὶ πάσης
of that about coming. True the word and of all

ἀποδοχῆς ἀξίος. ¹⁰ Εἰς τοῦτο γὰρ * [καὶ]
acceptance worthy. In order to this for [also]

κοπιώμεν καὶ οὐκ ἐνδοξάζομεθα, ὅτι ἠλπίκαμεν ἐπὶ
we toil and are reproached, because we have hoped in

θεῷ ζῶντι, ὃς ἐστὶ σωτὴρ πάντων ἀνθρώπων,
God living, who is a preserver of all men,

μαλιστα πιστῶν. ¹¹ Παραγγέλλε ταῦτα καὶ
especially of believers. Do thou enjoin these things and

δίδασκε. ¹² Μηδεὶς σου τῆς νεότητος καταφρο-
do thou teach. None thee the youth let despise,

νεῖτω, ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν λόγῳ,
but a pattern become thou of the believers in word,

ἐν ἀναστροφῇ, ἐν ἀγαπῇ, ἐν πίστει, ἐν ἀγνείᾳ.
a conduct, in love, in faith, in purity.

² [misled] by the † Hy-
pocrisy of false teachers;
whose own † Conscience
has been seared;

³ forbidding † marriage,
and † the use of Foods
which God created in or-
der to be partaken of with
† Thanksgiving by the
BELIEVERS, even by those
who have recognized this
TRUTH;—

⁴ That † Everything
Created by God † is good,
and nothing is to be re-
jected, being received with
Thanksgiving;

⁵ since it is sanctified
through the Command of
God, and by Prayer.

⁶ Setting forth These
things before the BETH-
ZEN, thou wilt be a Good
Servant of * Christ Jesus,
† imbued with the WORDS
of the FAITH, and the
GOOD Teaching which thou
hast closely followed.

⁷ But † avoid PROFANE
and Silly Fables, and train
thyself for Piety;

⁸ for BODILY Training
is profitable for a little;
† but PIETY is profitable
for all things, † having a
Promise of the PRESENT
Life, and of THAT which is
FUTURE.

⁹ This SAYING is True,
and worthy of All Recep-
tion.

¹⁰ For on this account,
we toil and * are re-
proached, Because we hope
in the living God, † who is
a Preserver of All Men, es-
pecially of Believers.

¹¹ These things enjoin
and teach.

¹² Let no one despise
Thy YOUTH; but † become
a Pattern of the BELIEV-
ERS, in Word, in Conduct,
in Love, in Faith, in Purity.

* ALEXANDRIAN MANUSCRIPT.—0. Christ Jesus.
truly strive.

10. also—omit.

10. earn-

† 4 for this purpose, or for food, or for being partaken of—ver. 3.

1. 2. Matt. vii. 16; Rom. xvi. 19; 2 Pet. ii. 3. 1. 3. Eph. iv. 10. 1. 3. Heb. xiii. 4.
2. Rom. xiv. 8. 1. 4. Rom. xiv. 6; 1 Cor. x. 30. 1. 4. Rom. xiv. 14, 20; 1 Cor. x. 32.
3. 2 Tim. iii. 14, 15. 1. 7. 1 Tim. i. 4; vi. 20; 2 Tim. ii. 10, 23; iv. 4; Titus i. 14.
4. 1 Tim. vi. 6. 1. 8. Psa. xxxvii. 4; lxxiv. 11; eccl. 2, 3; eccl. 19; Matt. vi. 23; xix.
25. Mark x. 50; Rom. viii. 29. 1. 10. Job vii. 20; Psa. xxxvi. 6. 1. 12. Titus ii. 7.

13 Ἐως ἐρχομαι, προσεχε τῇ ἀναγνώσει, τῇ
Till I come, attend thou to the reading, to the
παράκλησει, τῇ διδασκαλίᾳ. 14 Μὴ ἀμελεῖς
exhorting, to the teaching. Not be thou neglectful
τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοὶ διὰ προ-
of the in thee endowment, which was given to thee through proph-
φητείας, μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσ-
ecy, with laying on of the hands of the elder-
βυτερίου. 15 Ταῦτα μελετά, ἐν ταῦτοις ἰσθι-
ship. These things do thou care for, in these things be thou;
ἵνα σου ἡ προκοπὴ φανερὰ ᾖ ἐν παντί.
so that of thee the progress manifest may be in all things.
16 Ἐπεχε σεαυτῷ, καὶ τῇ διδασκαλίᾳ· ἐπιμένε
Attend thou to thyself, and to the teaching; continue thou
αὐτοῖς· τοῦτο γὰρ ποιῶν, καὶ σεαυτὸν σώσεις
in them; this for doing, both thyself thou wilt save
καὶ τοὺς ἀκούοντας σου.
and those hearing thee.

ΚΕΦ. ε'. 5.

1 Πρεσβυτέρῳ μὴ ἐπιπλήξῃς, ἀλλὰ παρακα-
An elderly man not thou mayest chide, but exhort
λεῖ ὡς πατέρα· νεώτερος, ὡς ἀδελφούς·
as a father; younger men, as brothers;
πρεσβύτερας, ὡς μητέρας· νεώτερας, ὡς ἀδελ-
elderly women, as mothers; younger women, as sis-
φας, ἐν πατρὶ ἀγνείᾳ. 3 Χήρας τιμα, τὰς ὄντως
ters, in all purity. Widows honor, those really
χήρας. 4 Εἰ δὲ τις χήρα τέκνα ἢ ἐγγόνα ἔχει,
widows. If but any widow children or grandchildren has,
μὴ μανθανέτωσαν πρῶτον τὸν ἰδίον οἶκον εὐσεβεῖν,
let them be taught first the own house to be dutiful,
καὶ ἀμοιβὰς ἀποδοῖναι τοῖς προγόνοις· τοῦτο
and a recompense to render to the progenitors; this
γὰρ ἐστὶν ἀποδεκτὸν ἐνώπιον τοῦ θεοῦ. 5 Ἡ
for is acceptable in presence of the God. She
δὲ ὄντως χήρα καὶ μεμονωμένη ἠλπίκεν ἐπὶ τὸν
but really a widow and having been left alone hoped in the
θεόν, καὶ προσμένει ταις δεήσεσι καὶ ταις προσ-
God, and continues in the supplications and in the pray-
ευχαῖς νυκτός καὶ ἡμέρας· 6 Ἡ δὲ σπαταλῶσα,
ers night and day; she but luxuriates,
ζῶσα τεθνήκε. 7 Καὶ ταῦτα παραγγέλλε, ἵνα
living has died. And these things enjoin, so that
ἀνεκλήπτωσι ωσιν. 8 Εἰ δὲ τις τῶν ἰδίων, καὶ
unobtainable ones they may be. If but any one for those of own, and
χαλίστα τῶν οἰκειῶν, οὐ προνοεῖ, τὴν πίστιν
especially of the household, not provides, the faith

13 Till I come, attend to the READING, to the EXHORTING, to the TEACHING.

14 Neglect not that ENDOWMENT in thee, which was imparted to thee through Prophecy, with Imposition of the HANDS of the ELDERSHIP.

15 Make These things thy care; be occupied in them; so that Thy PROGRESS may be manifest in all things.

16 Attend to thyself and to the TEACHING; continue in them; for by doing this thou wilt save both Thyself, and THOSE who HEAR thee.

CHAPTER V.

1 Chide not an Elderly man, but exhort him as a Father; Younger men, as Brothers;

2 Elderly women as Mothers, Younger women as Sisters, in all Purity.

3 Support those Widows who are really Widows.

4 But if Any Widow has Children or Grandchildren, let these be taught first to be dutiful to their own Family, & and to render proper returns to their PROGENITORS; for this is acceptable in the sight of God.

5 Now SHE who is really a widow, and having been left alone, hopes in God, and continues in SUPPLICATIONS and PRAYERS Night and Day;

6 But SHE, living in SELF-INDULGENCE, is dead.

7 And enjoin these things, so that they may be unblamable.

8 But if any one provide not for his own relatives, and especially for *his Family, he has denied the

* ALEXANDRIAN MANUSCRIPT.—8. his Family.

1 14. 2 Tim. i. 6. 1 16. Acts xx. 23. 1 16. James v. 20. 1 1. Lev. xix. 32.
1 4. Gen. xiv. 10, 11; Matt. xv. 4; Eph. vi. 1, 2. 1 5. 1 Cor. vi. 32. 1 6. James v. 5.
1 7. 1 Tim. i. 3; iv. 11; vi. 17. 1 8. Isa. lviii. 7; Gal. vi. 10.

πρηνηται, και εστιν απιστου χειρων. ⁹ Χηρα
 encephalised, and is an unbeliever worse. A widow
 καταλεγεσθω μη ελαττον ετων εξηκοντα γεγο-
 let be enrolled not less of years sixty having
 νυ'α, ενός ανδρος γυνη, ¹⁰ εν εργοις καλοις μαρ-
 become, of one husband a wife, by works good being
 τυρουμένη· ει ετεκνотροφησεν, ει εξενοδοχη-
 attracted; if she reared a family, if she received
 σεν, ει άγιων ποδας ενιψεν, ει θλιβομενοις
 strangers, if of holy ones feet she washed, if afflicted ones
 επηρκεσεν, ει παντι εργω αγαθω επηκολουθησε.
 she relieved, if every work good she closely followed.
¹¹ Νεωτερας δε χηρας παραιτου· όταν γαρ κατασ-
 Younger but widows reject; when for they may
 τρηνιασωσι του Χριστου, γαμειν θελουσιν·
 be wanton towards the Anointed, to marry they wish;
¹² έχουσαι κριμα, ότι την πρωτην πιστιν
 having condemnation, because the first fidelity
 ηθετησαν· ¹³ άμα δε και αργαι μαθηθουσι
 they violated; at the same time also idle ones they learn
 περιερχομενοι τας οικιας· ου μονον δε αργαι,
 to go about the houses; not only but idle ones,
 αλλα και φλυαροι και περιεργοι, λαλousai τα
 but also praters and busybodies, speaking the things
 μη δεοντα. ¹⁴ Βουλομαι ουν νεωτερας γαμειν,
 not proper, I wish therefore younger ones to marry,
 τεκνυγονειν, οικοδεσποτειν, μηδεμιαν αφορμην
 to bear children, to keep house, no opportunity
 διδουσι· τω αντικειμενω λοιδωριας χαριν. ¹⁵ Ηδη
 to give to the opponent of reproach on account. Already
 γαρ τινες εξετραπησαν οπισω του σατανα. ¹⁶ Ει
 for some turned aside after the adversary. If
 τις [πιστος η] πιστη έχει χηρας, επαρκειτω
 any [believing man or] believing woman has widows, let such support
 αυτοις, και μη βαρεισθω ή εκκλησια, ίνα ταις
 them, and not let burden the congregation, so that those
 οντως χηραις επαρκεση. ¹⁷ Οί καλως προεστω-
 really widows may be relieved. The well presid-
 τες πρεσβυτεροι διπλης τιμης αξιουσθωσαν·
 ng elders double honor let be esteemed worthy;
 μαλιστα οί κοπιωντες εν λογω και διδασκαλῃ.
 especially those toiling in word and teaching.
¹⁸ Λεγει γαρ ή γραφή· Βουε αλωνντα ου φιμω-
 Says for the writing; An ox treading not thou shalt
 σεις· και· αξιος ό εργατης του μισθου αύτου.
 muzzle; and; worthy the laborer of the hire of himself.

FAITH, and is worse than an Unbeliever.

⁹ Let not a Widow be enrolled less than sixty Years old, † having been a Wife of One Husband,

¹⁰ well-reputed for good Works; whether she has reared a family, or † entertained strangers, or † washed the Saints' Feet, or relieved the Afflicted, or closely followed Every good Work.

¹¹ But reject Younger Widows, for when they become wanton against the ANOINTED one: they wish to marry;

¹² incurring Condemnation, Because they have violated their FIRST Fidelity.

¹³ † And at the same time also, they learn to be idlers, gadding about to the HOUSES; and not only idlers, but also Praters and Busybodies, speaking IMPROPER THINGS.

¹⁴ † I desire, therefore, the Younger Widows to marry to bear children, to keep house, † to give No Opportunity to the OPPONENT for reproach;

¹⁵ since some have already turned aside after the ADVERSARY.

¹⁶ If any believer of either sex have Widows, let such support them, and let not the CONGREGATION be burdened, so that it may relieve † THOSE who are REALLY Widows.

¹⁷ Let † the ELDERS who PRESIDE well † be esteemed worthy of Double Honor, especially THOSE who TOIL in Word and Teaching;

¹⁸ for the SCRIPTURE says, † "Thou shalt not muzzle an Ox threshing;" and, † "The LABORER is worthy of his REWARD."

* ALEXANDRIAN MANUSCRIPT.—16. believing man, or—omit.

† 9. 1 Tim. iii. 2. † 10. Acts xvi. 15; Heb. xiii. 2; 1 Pet. iv. 9. † 10. John xiii. 8.
 † 11. 5 Thess. iii. 11. † 12. 1 Cor. vii. 9. † 13. 1 Tim. vi. 3; Titus ii. 8.
 † 13. verses 8, 9. † 17. Rom. xii. 8; 1 Cor. ix. 10, 14; Gal. vi. 6; Phil. ii. 29; 1 Thess. v.
 † 13. Heb. xiii. 7, 17. † 17. Acts xxviii. 30. † 18. Deut. xiv. 4; 1 Cor. ix. 9.
 † 18. Lev. xix. 13; Deut. xiv. 14, 15; Matt. x. 10; Luke x. 7.

¹⁹ Κατα πρεσβυτερου κατηγοριαν μη παραδε-
Against an elder an accusation not do thou
χου, εκτος ει μη επι δυο η τριων μαρτυρων.
receive, without if not by two or three witnesses.

²⁰ Τους ἁμαρτανοντας, ενωπιον παντων ελεγγε,
The sinning ones, in presence of all reprove thou,
ἵνα και οι λοιποι φοβον εχωσι.
so that also the remainder fear may have.

²¹ Διαμαρτυρομαι ενωπιον του θεου και * [κυ-
I solemnly enjoin in presence of the God and [Lord]
ριου] Ιησου Χριστου και των εκλεκτων αγγε-
Jesus Anointed and of the chosen men-
λων, ἵνα ταυτα φυλαξης χωρις προκριματος
sengers, that these things thou mayest keep without
μηδεν ποιων κατα προσκλισιν. ²² Χειρας
nothing doing by partiality. Hands

ταχως μηδενι επιτιθει μηδε κοινωνει ἁμαρτιας
hastily to no one do thou put and outdo thou share in sins
αλλοτριας. Σεαυτον ἄγνον τηρει. ²³ Μηκετι
with others. Thyself pure do thou keep. No longer

ὑδροποτει, ἀλλ' οἶνω ὀλιγῳ χρω δια
be thou a water-drinker, but wise a little do thou use on account of
τον στομαχον * [σου] και τας πυκνας σου
the stomach [of thee] and the frequent of thee
ασθενειας. ²⁴ Τινων ἀνθρωπων αἱ ἁμαρτιας
weaknesses. Of some men the sins

προδηλοι εἰσι, προαγουσαι εἰς κρισιν· τιτι δε
previously manifest are, before leading to judgment; in some but
και επακουλουθουσιν. ²⁵ Ὡσαυτως και τα καλα
indeed they follow after. In like manner also the good

εργα προδηλα εἰσι· και τα ἄλλως εχοντα,
works previously manifest are; and the things otherwise being
κρυβηται ου δυναται.
to be hidden not are able.

ΚΕΦ. 5. 6.

¹ Ὅσοι εἰσιν ὑπο ζυγῳ δουλοι, τους ιδιους
As many as are under a yoke slaves, the own
δεσποτας πασης τιμης ἀξιους ἡγείσθωσαν, ἵνα
masters of all honor worthy let them esteem, that
μη το ὄνομα του θεου και ἡ διδασκαλία βλασ-
not the name of the God and the teaching may be
φημηται. ² Οἱ δε πιστους εχοντες δεσποτας,
reviled. Those and believing having masters,

μη καταφρονειτωσαν, ὅτι ἀδελφοι εἰσιν· ἀλλὰ
not let them disregard, because brethren they are; but
μαλλον δουλευετωσαν, ὅτι πιστοὶ εἰσι και
rather let them serve, because believing ones they are and

ἀγαπητοὶ οἱ τῆς ευεργεσίας ἀντιλαμβανομενοι.
beloved ones who of the well-doing are recipients.

Ταυτα διδασκε, και παρακαλει. ³ Εἰ τις
These things do thou teach, and do thou exhort. If any one
ἐτεροδιδασκαλει, και μη προσερχεται ὕμνῳ
teach differently, and not amounts to being

¹⁹ Against an Elder re-
ceive not an Accusation,
in any case, without Two
or Three Witnesses.

²⁰ * But † those who
sin reprove before all, so
that the best also may
fear.

²¹ † I solemnly enjoin
thee in the presence of
God and of * Christ Jesus,
and of the chosen Mes-
sengers, that thou keep
These things without pre-
judice, doing Nothing by
Partiality.

²² † Lay Hands hastily
on no one, † and be not a
partaker in Others' Sins;
keep Thyself pure.

²³ (Be no longer a
Water-drinker, but use a
little Wine on account of
thy stomach, and thy
FREQUENT Weaknesses.)

²⁴ † The sins of some
Men are previously man-
ifest, leading on to Judg-
ment; but in some, in-
deed, they follow after.

²⁵ * And so good
DEEDS also are previously
manifest, and those which
ARE OTHERWISE cannot be
concealed.

CHAPTER VI.

¹ Let as many † Bond-
servants as are under a
Yoke, esteem their own
Masters as worthy of All
Honor; † that the NAME
of God and the TEACHING
may not be reviled.

² And let not those
HAVING Believing Masters
disregard them, † Because
they are Brethren; but
rather serve, Because they
are Believers and Beloved,
who are RECIPIENTS of
the BENEFIT. † These
things teach and exhort.

³ If any one † teach dif-
ferently, and assent not to

* ALEXANDRIAN MANUSCRIPT.—20. But those.
Jesus. 23. of thee—omit.

21. Lord—omit.

21. Christ

† 20. Gal. ii. 13, 14; Titus i. 13.

† 21. 1 Tim. vi. 13; 2 Tim. ii. 14; iv. 1.

Acts vi. 6; xiii. 1; 1 Tim. iv. 14; 2 Tim. i. 6.

† 22. 2 John 11.

† 24. Gal. v. 10.

† 1. Eph. vi. 5; Col. iii. 22; Titus ii. 9; 1 Pet. ii. 18.

† 1. Isa. lii. 5; Rom. ii. 24; Titus

ii. 5, 8.

† 2. Col. iv. 1.

† 2. 1 Tim. iv. 11.

† 3. 1 Tim. i. 3.

ἡκούσιν λόγοις τοῖς τοῦ κυρίου ἡμῶν Ἰησοῦ
sound in words in those of the Lord of us Jesus
 Χριστοῦ, καὶ τῇ κατ' εὐσεβίαν διδασκαλίᾳ.
Appointed, and to that according to piety teaching;
 4 τετυφῶται, μὴδὲν ἐπιστάμενος, ἀλλὰ νοσῶν
he is puffed up, nothing being versed in, but being sick
 περὶ ζητήσεως καὶ λογομαχίας, ἐξ ὧν γίνεται
about questions and strifes of words, out of which arise
 φθόνος, ἐρις, βλασφημίας, ὑπονοίαι πονηραί,
envy, strife, evil-speakings, suspicions wicked,
 5 διαπαράτριβαι διεφθαρμένων ἀνθρώπων τὸν
wranglings having been corrupted of men the
 νοῦν, καὶ ἀπεστέρημένων τῆς ἀληθείας, νομίζον-
mind, and having been devoid of the truth, suppos-
 τῶν πορίσμον ἐν εὐσεβείᾳ. * [Ἀφισ-
ing gain to be the piety. (Withdraw
 τασθαι ἀπὸ τῶν τοιούτων.] Ἔστι δὲ ἡ πίστις
thyself from of the such ones.] It is but gain
 μέγας ἢ εὐσεβείᾳ μετὰ αὐταρκειας. Ἰουδὲ
great the piety with a competency. Nothing
 γὰρ εἰσηνεγάμεν εἰς τὸν κόσμον. * [Ἰδὲ,
for we brought into the world; (evident,
 8 οὐδὲ ἐξενεγκεῖν τι δύναμεθα. 9 Ἐχόντες δὲ
that neither to carry out anything are we able. Having and
 διατρίβας καὶ σκεπάσματα, τοῖς ἀρκέσθη-
fools and covering, with these things we shall be
 σομεθα. 10 Οἱ δὲ βουλομένοι πλουτεῖν, ἐπι-
satisfied. Those but wishing to be rich, fall
 τούσιν εἰς πειρασμὸν καὶ παγίδα, καὶ ἐπιθυμίας
into temptation and a snare, and desires
 πολλὰς ἀνόητους καὶ βλαβέρας, αἵτινες βυθι-
many foolish and hurtful, which sink
 ζοῦσι τοὺς ἀνθρώπους εἰς ὀλέθρον καὶ ἀπώλειαν.
deep the men into destruction and ruin.
 10 * ῥίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φιλαρ-
A root for of all of the evils is the love of
 γυρία· ἡ δὲ τινες ὀρεγόμενοι ἀπεπλανήθησαν ἀπὸ
money, which some longing after wandered from
 τῆς πίστεως, καὶ ἑαυτοὺς περιέπειραν ὀδυνῶν
the faith, and themselves pierced around with sorrows
 πολλῶν. 11 Σὺ δὲ, ὦ ἄνθρωπε * [τοῦ] θεοῦ,
many. Thou but, O man (of the) God,
 ταῦτα φεύγε· διώκε δὲ δικαιοσύνην, εὐσε-
these things flee, pursue thou and righteousness, piety.
 βειαν, πίστιν, ἀγάπην, ὑπομονήν, πραότητα.
faith, love, patience, meekness;
 12 ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπι-
contend thou the good contest of the faith, do thou
 λαβὼν τὴν αἰώνιον ζωὴν, εἰς ἣν ἐκλήθης,
lay hold of the age-lasting life, for which thou wast called out,
 καὶ ὁμολογήσας τὴν καλὴν ὁμολογίαν ἐνώπιον
and thou didst confess the good confession in presence
 πολλῶν μαρτυρῶν. 13 Παραγγέλλω σοι ἐνώ-
of many witnesses. I charge thee in
 πιον τοῦ θεοῦ, τοῦ ζωοποιούντος τὰ πάντα,
presence of the God, of that making alive the things all,

THOSE Sound Words of
 our LORD Jesus Christ, and
 to that TEACHING which is
 according to Piety,

4 he is puffed up, being
 master of Nothing, but is
 distracted about : Que-
 stions and Verbal conten-
 tions, out of which arise
 Envy, Strife, Revilings,
 evil Suspicions,

5 Wranglings of Men
 corrupted in MIND, and
 destitute of the TRUTH,
 supposing PIETY to be
 GAIN.

6 But PIETY with a
 Competency is great Gain.

7 For we brought Noth-
 ing into the WORLD, and it
 is evident that we are not
 able to carry anything out;

8 And I having supplies
 of Food and Clothing, with
 These let us be satisfied.

9 But THOSE wishing
 to be rich fall into a Tempt-
 ation, and a Snare, and in-
 to many foolish and injuri-
 ous Desires, which sink
 Men into Destruction and
 Ruin;

10 1 for a Root of All
 kinds of Evil is the LOVE
 of MONEY; which some
 longing after, wandered
 from the FAITH, and pier-
 ced Themselves around with
 many Sorrows.

11 But thou, O Man of
 God! flee from these things,
 and pursue Righteousness,
 Piety, Faith, Patience,
 Love, Meekness.

12 Maintain the GOOD
 Contest of the FAITH;
 lay hold of AIONIAN Life,
 for which thou wast called
 out, and didst confess the
 good Confession in the
 presence of Many Wit-
 nesses.

13 I charge thee in the
 presence of THAT God who
 makes alive ALL things,

* ALEXANDRIAN MANUSCRIPT.—5. From such withdraw thyself—omit.
 —omit. 11. of the—omit.

7. evident

1 4. 1 Tim. i. 4; 2 Tim. ii. 23; Titus iii. 9. 5. Titus i. 11; 2 Pet. ii. 13. 6. 1 Tim. i. 10; 2 Tim. ii. 23; Titus iii. 9. 7. 1 Tim. i. 10; 2 Tim. ii. 23; Titus iii. 9. 8. 1 Tim. i. 10; 2 Tim. ii. 23; Titus iii. 9. 9. 1 Tim. i. 10; 2 Tim. ii. 23; Titus iii. 9. 10. 1 Tim. i. 10; 2 Tim. ii. 23; Titus iii. 9. 11. 1 Tim. i. 10; 2 Tim. ii. 23; Titus iii. 9. 12. 1 Tim. i. 10; 2 Tim. ii. 23; Titus iii. 9. 13. 1 Tim. i. 10; 2 Tim. ii. 23; Titus iii. 9.

και Χριστου Ιησου, του μαρτυρησαντος επι
and Anointed Jesus, of that one testifying before
Ποντιου Πιλατου την καλην ομολογιας, 14 τη-
Pontius Pilate the good confession, to
ρησαι σε την εντολην απιλος, ανεπιληπτον,
keep thee the commandment spotless, blameless,
μεχρι της επιφανειας του κυριου ημων Ιησου
till the appearance of the Lord of us Jesus
Χριστου, 15 ην καιροις ιδιοις δεξει ο μακαριος
Anointed, which in seasons own he will show the blessed
και μονος δυναστης, ο βασιλευς των βασιλευ-
and only Potentate, the king of those being
οντων και κυριος των κυριουοντων, 16 ο μονος
king and Lord of those kingdoms, the only
εχων αθανασιαν, φως οικων απροσιτον, ονειδεν
one having deathlessness, light dwelling in inaccessible, whom saw
ουδεις ανθρωπων, ουδε ιδειν δυναται· ο τιμη
no one of men, nor to see is able, to whom honour
και κρατος αιωνιον· αμην.
and might age-lasting; so be it.

17 Τοις πλουσιοις εν τω νυν αιωνι, παραγ-
To those rich ones in the present age, do thou
γελλε μη υψηλοφρονειν, μηδε ηλπικεναι επι
charge not to be high-minded, nor to have confidence in
πλουτου αδηλοτητι, αλλ' εν τω θεω * [τω
wealth uncertain, but in the God * [the
ζωτι,] τω παρεχοντι ημιν παντα πλουσιως ες
living,] in that offering to us all things richly for
απολαυσιν· 18 αγαθοεργειν, πλουτειν εν εργοις
enjoyment; to work good, to be rich in works
καλοις, ευμεταδοτους ειναι, κοινωνικους, 19 απο-
good, liberal ones to be communicative ones, υνα-
θησανυριζοντας εαυτους θεμελιον καλον ες το
enagage for themselves a foundation good for the
μελλον, ινα επιλαβωνται της οντως ζωης.
future, so that they may lay hold of that really life.

20 Ω Τιμοθεε, την παραθηκην φυλαξον, εκ-
O Timothy, the trust guard thou, avoid-
τρεπομενος τας βεβηλους κενωφωνιας και αιτι-
the profane empty sounds and oppo-
ζεσεις της ψευδωνυμου γνωσεως· 21 ην τινες
gitions of the falsely-named knowledge; which some
επαγγελλομενοι, περι την πιστιν ποτοχησαν.
having professed, concerning the faith named the mark.
* Η χαρις μετα σου.
The favor with thee.

and THAT Christ Jesus, † who TESTIFYED to Pon-
tius Pilate the good Con-
fession ;

14 that thou keep the
COMMANDMENT, being
spotless, blameless, † till
the APPEARANCE of our
LORD Jesus Christ;

15 which in his own
Season THAT BLESSED and
only Potentate will exhib-
it,—; the KING of KINGS,
and LORD of LORDS,—

16 † the only one POS-
SESSING Immortality, in-
habiting Light inaccessible;
† whom no one of
Men has seen, nor is able
to see; to whom be Honour
and Mightaionian. Amen.

17 Charge THOSE RICH
in the PRESENT Age not to
be high-minded, nor † to
confide in Wealth so un-
certain, but in THAT God
† who IMPARTS to us ALL
things richly for Enjoy-
ment;—

18 to do good, † to be
rich in good Works, to be
liberal, willing to bestow;

19 † treasuring up for
themselves a good Founda-
tion for the FUTURE, that
they may lay hold of that
which is REALLY Life.

20 O Timothy ! guard
THAT TRUSTED to thee,
† turning away from the
PROFANE, Empty Sounds,
and Contradictions of that
FALSELY-NAMED KNOW-
LEDGE,

21 which some, having
professed, † erred concern-
ing the FAITH. FAVOR be
with * thee.

* ALEXANDRIAN MANUSCRIPT.—17. the living—omit.
—THE FIRST TO TIMOTHY.—WRITTEN FOR LAODICEA.

21. you. Subscription

† 15. Matt. xviii. 13; John xviii. 37. † 14. Phil. i. 6, 10; 1 Thes. iii. 13; v. 23.
† 15. Rev. xvii. 24; xix. 16. † 16. 1 Tim. i. 17. † 16. Eod. xxxiii. 30; John vi. 46.
† 17. Job xxxi. 28; Psa. lli. 7; xlii. 10; Mark x. 24; Luke xii. 21. † 17. Prov. xliii. 5.
† 17. Acts xiv. 17; xvii. 25. † 18. Luke x. 31; James ii. 5. † 18. Matt. vi. 50;
xix. 23; Luke xii. 33; xvi. 9. † 20. 2 Tim. i. 14; Titus i. 9; Rev. iii. 3. † 20. 1 Tim.
i. 4, 6; iv. 7; 2 Tim. ii. 14, 16, 28; Titus i. 14; iii. 9. † 21. 1 Tim. i. 6; 2 Tim. ii. 13.

* THE SECOND TO TIMOTHY.

ΚΕΦ. α'. 1.

¹ Παυλος, ἀποστολος Ἰησοῦ Χριστοῦ δια
Paul, an apostle of Jesus Anointed through
θεληματος θεοῦ, κατ' ἐπαγγελίαν ζωῆς τῆς ἐν
will of God according to a promise & life of that by
Χριστῷ Ἰησοῦ, ² Τιμοθεῖν ἀγαπητῷ τέκνῳ· χα-
Anointed Jesus, to Timothy beloved a child, fa-
ρις, ελεος, εἰρηὴν ἀπο θεοῦ πατρὸς, καὶ Χριστοῦ
vor mercy, peace from God almighty, and Anointed
Ἰησοῦ τοῦ κυρίου ἡμῶν.
Jesus the Lord of us.

³ Χάριν ἔχω τῷ θεῷ, ᾧ λατρεύω ἀπο προ-
Gratitude I have to the God to whom I offer homage (from an-
γόνων ἐν καθαρᾷ συνείδησει, ὡς ἀδιαλείπτον
citors with pure conscience, as unceasingly
ἔχω τὴν περὶ σου μνησίαν ἐν ταῖς δεήσεσι μου
I have the remembrance thee remembrance in the prayers of me
νυκτός καὶ ἡμέρας, ⁴ ἐπιθυῶν σε ἰδεῖν, μεμνη-
night and day longing thee to see, remem-
μεῖνός σου τῶν δακρυῶν, ἵνα χάρις πληρωθῶ·
mber of thee the tears, so that joy may be filled with.

⁵ ὑπομνήσιν λαμβάνων τῆς ἐν σοὶ ἀνυποκρίτου
a remembrance taking of the in thee unfeigned

πίστεως, ἥτις ἐνέγκησε πρῶτον ἐν τῇ μητρὶ
faith, which dwelt first in the grandmother
σου Ἀλιδί, καὶ τῇ μητρὶ σου Εὐνικῇ· πεπεισμαι
of thee Lois, and in the mother of thee Eunice, I have confidence
δε, ὅτι καὶ ἐν σοὶ. ⁶ Δι' ἣν αἰτίαν ἀναμνη-
and, that also in thee. Through which cause I remind

νήσκω σε ἀναζωπυρεῖν τοῦ χρίσματος τοῦ θεοῦ, ὃ
thee to kindle up the unction of the God, which
ἔστιν ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν
is in thee through the putting on of the hands

μου· ⁷ οὗ γὰρ ἔδωκεν ἡμῖν ὁ θεὸς πνεῦμα δει-
of me; not for gave to us the God a spirit of
λίας, ἀλλὰ δυναμῆος καὶ ἀγάπης καὶ σωφρονισ-
lity, but of power and of love and of a sound

μου. ⁸ Μὴ οὖν ἐπαισχυνῇς τὸ μαρτυρίον
mind. Not therefore thou mayest be ashamed of the testimony
τοῦ κυρίου ἡμῶν, μὴδὲ ἐμε τοῦ δεσμίον αὐτοῦ·
of the Lord of us, nor me the prisoner of him,

ἀλλὰ συγκακοπαθήσων τῷ εὐαγγελίῳ κατὰ
but participate in suffering evils for the glad tidings according to
δυναμὶν θεοῦ, ⁹ τοῦ σωσαντος ἡμᾶς καὶ καλε-
power of God, of the one having saved us and having

παντὰς κλήσει ἁγία, οὐ κατὰ τὰ ἔργα ἡμῶν,
called with a calling holy, not according to the works of us,

CHAPTER I

1 Paul, † an Apostle of Jesus Christ, by the Will of God, on account of the † Promise of THAT Life which is by Christ Jesus,

2 † to Timothy, a Be- loved Child; Favor, Mercy, Peace, from God the Fa- ther, and from Christ Je- sus our Lord.

3 I am thankful to God, († whom from my Ances- tors I religiously serve with a Pure Conscience,) as I have an unceasing REMEMBRANCE of thee in my PRAYERS, Night and Day;

4 † longing to see Thee, (being mindful of Thy TEARS,) so that I may be filled with Joy;

5 having a Recollection also of † the UNFEIGNED faith which is in thee, which first dwelt in thy GRANDMOTHER LOIS, and in † thy MOTHER EUNICE, and I am persuaded that it dwells also in thee.

6 For this reason I re- mind thee † to kindle up the FREE GIFT of * God, which is in thee, through the IMPOSITION of my HANDS.

7 For † God did not give to us a Cowardly Spirit, but one of Power, and of Love, and of a Sound mind.

8 Therefore I be not ashamed of † the TESTI- MONY of our Lord, nor of me † his PRISONER; but jointly suffer evil for the GLAD TIDINGS, according to the Power of THAT God,

9 † who SAVED us, and † called us with a holy In- vitation, † not according to our WORKS, but according

* ALEXANDRIAN MANUSCRIPT.—Title—THE SECOND TO TIMOTHY.

6. THE ANOINTED.

† 1. 2 Cor. i. 1. † 1. Eph. iii. 6; Titus i. 2; Heb. ix. 15. † 2. 1 Tim. i. 2.
† 3. Acts xiii. 31; xiii. 1; xlv. 14; xxvii. 23; Rom. i. 9; Gal. i. 14. † 4. 2 Tim. iv. 9, 21.
† 5. 1 Tim. i. 5. † 5. Acts xvi. 1. † 6. 1 Tim. iv. 14. † 7. Rom. viii. 15.
† 8. Rom. i. 10. † 8. 1 Tim. ii. 6; Rev. i. 2. † 8. Eph. iii. 1; Phil. i. 7. † 9.
† 1 Tim. i. 1; Titus iii. 4. † 9. 1 Thess. iv. 7; Heb. iii. 1. † 9. Titus iii. 6.

αλλα κατ' ιδιαν προθεσιν και χαριν την
but according to own purpose and favor that
δοθεισαν ημιν εν Χριστω Ιησου προ χρονων
having been given to us in Anointed Jesus before times
αιωνιων, ¹⁰ φανερωθεισαν δε νυν δια της επι-
age-lasting, having been manifested but now through the ap-
φανειας του σωτηρος ημων Ιησου Χριστου,
pearance of the savior of us Jesus Anointed,
καταργησαντος μεν τον θανατον, φωτισαντος
having rendered powerless under the death, having illuminated
δε ζωην και αμυσθησιν δια του ευαγγελιου,
but life and incorruptibility by means of the glad tidings,
¹¹ εις ο ετεθη: εγω κηρυξ και αποστολος και
for which was appointed: I a herald and apostle and
διδασκαλος * [εθνων] ¹² δι' ην αιτιαν και
a teacher [of nations] through which cause also
ταυτα πασχω, αλλ' ουκ επαισχυνομαι· οίδα
these things I suffer, but not I am ashamed; I know
γαρ ο πεπιστευκα, και πεπεισμαι, οτι δυνα-
for in whom I have believed, and I have confided in, because power-
τος εστι την παραθηκην μου φυλαξαι εις εκεινην
he is the trust of me to guard to that
την ημεραν.
the day.

¹³ Υποτυπωσιν εχε υγιαινοντων λογων, ων
An outline hold thou of sound words, of which
παρ' εμου ηκουσας, εν πιστει και αγαπη τη εν
from me thou didst hear, in faith and love in that in
Χριστω Ιησου· ¹⁴ την καλην παραθηκην φυλα-
Anointed Jesus; the good trust do thou
ξον δια πνευματος αγιου, του ενοικουντος εν
guard through spirit holy, of that dwelling in
ημιν.
us.

¹⁵ Οιδας ταυτο, οτι απεστραφησαν με παντες
Thou knowest this, that turned away me all
οι εν τη Ασια, ων εστι Φυγελλος και Ερμο-
those in the Asia, of whom is Phygellus and Hermo-
γενης. ¹⁶ Ωη ελεος ο κυριος τω Ονησιφορου
genus. May grant mercy the Lord to the of Onesiphorus
οικω· οτι πολλακις με ανεψυξε, και την αλυσιν
house; because often me refreshed, and the chain
μου ουκ επησχυνηθη, ¹⁷ αλλα γενομενος εν
mine not he was ashamed, but having been in
Ρωμη, σπουδαιοτερον εξητησε με, και ευρε·
Rome, very diligently he sought me, and found.
¹⁸ (Ωη αυτω ο κυριος ευρει ελεος παρα κυριου
may grant to him the Lord to find mercy from Lord
εν εκεινη τη ημερα·) και οσα εν Εφεσσω
in that the day; and what things in Ephesus
διηκουησε, βελτιον συ γινωσκεις.
he served, very well thou knowest.

to his Own Purpose, and
THAT FAVOR which was
BESTOWED on us in Christ
Jesus, † before the æonian
Times;

¹⁰ but † is now manifest-
ed through the APPEAR-
ANCE of our SAVIOR
* Christ Jesus, † who has
indeed rendered DEATH
powerless, and who has il-
lustrated Life and incor-
ruptibility by the GLAD
TIDINGS;

¹¹ † for which I was ap-
pointed a Herald, and an
Apostle, and a Teacher of
Nations;

¹² † for Which Cause I
also suffer These things;
but I am not ashamed;
and I know in whom I
have believed and have
confided, For he is able to
guard my ENTRUSTED
CHARGE till That DAY.

¹³ Retain † an Outline
of Wholesome Words,
which thou didst hear
from me, in THAT Faith
and Love which are in
Christ Jesus.

¹⁴ † Guard the GOOD
Entrusted charge, through
THAT holy Spirit which
DWELLS in us.

¹⁵ Thou knowest this,
That All THOSE in ASIA
† turned away from me; of
whom are Phygellus and
Hermogenes.

¹⁶ May the LORD grant
Mercy † to the FAMILY of
ONESIPHORUS. — Because
he ofte refreshed Me,
and † was not ashamed of
my CHAIN;

¹⁷ but being in Rome
he searched for me very
diligently, and found me.

¹⁸ (May the LORD grant
to him † to find Mercy from
the Lord in That DAY!)
and how many things he
served me in Ephesus,
thou knowest very well.

* ALEXANDRIAN MANUSCRIPT.—10. Christ Jesus,

11. of nations.—omit.

† 9. Rom. xvi. 25; Eph. i. 4; iii. 11; Titus i. 2; 1 Pet. i. 20. † 10. Rom. xvi. 26; Eph. i. 10. † 11. 1 Cor. xv. 54, 55; Heb. ii. 14. † 12. Acts ix. 15; Eph. iii. 7, 8; 1 Tim. iii. 7. † 13. Eph. vi. 1; 2 Tim. ii. 2. † 14. Rom. vi. 17. † 15. 1 Tim. vi. 20. † 16. Matt. xxv. 34—40.

ΚΕΦ. Β'. 2.

¹ Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ
Thou therefore, child of me, be strong in the
χαρίτι τῇ ἐν Χριστῷ Ἰησοῦ. ² καὶ ἃ ἡκού-
favor in that in Anointed Jesus; and the things thou didst
σας παρ' ἐμοῦ δια πολλῶν μαρτυρῶν, ταῦτα
hear from me through many witnesses, these things
παραθού πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἐσύν-
entrust thou to faithful men, who competent shall
ται καὶ ἑτέροις διδάξαι. ³ Σὺ οὖν κακοπαθή-
be also others to teach. Thou therefore endure evil
σὺν ὡς καλὸς στρατιώτης Ἰησοῦ Χριστοῦ.
as good a soldier of Jesus Anointed.
⁴ Οὐδεὶς στρατευόμενος ἐμπλεκέται ταῖς τοῦ
No one serving as a soldier involves himself with the of the
βίου πραγματείαις, ἵνα τῷ στρατολογησάντι
life occupations, so that the one having enlisted
ἀρεσῇ. ⁵ Ἐὰν δέ * [καὶ] ἀθλῇ τις, οὐ στέ-
he may please. If but [also] may contend any one, not is
φανοῦται, εἰ μὴ νομιμῶς ἀθλήσῃ. ⁶ Τὸν κο-
crowned, if not lawfully he may have contended. The toil-
πιῶντα γεωρῶν δεῖ πρῶτον τῶν καρπῶν μετα-
ing husbandman it behoves first of the fruits to par-
λαμβάνειν. ⁷ Νοεῖ, ἃ λέγω· δὴ γὰρ
take. Consider thou, the things I say; may give for
σοὶ ὁ κύριος συνέσιν ἐν παντί. ⁸ Μνημονεύε Ἰη-
to thee the Lord understanding in all things. Do thou remember Je-
σοῦν Χριστὸν ἐγγερμένον ἐκ νεκρῶν, ἐκ
is Anointed having been raised out of dead ones, from
σπέρματος Δαυὶδ, κατὰ τὸ εὐαγγέλιον μου·
seed of David, according to the glad tidings of me;
⁹ ἐν ᾧ κακοπαθὼ μέχρι δεσμῶν, ὡς κακουργός·
in which I suffer evil even to chains, as an evildoer;
ἀλλ' ὁ λόγος τοῦ θεοῦ οὐ δεδεσται. ¹⁰ Διὰ
but the word of the God not is chained. On account of
τοῦτο πάντα ὑπομένω διὰ τοὺς ἐκλεκτούς,
this all things I undergo on account of the chosen ones,
ὅτι καὶ αὐτοὶ σωτηρίας τυχώσι τῆς ἐν Χριστῷ
so that also they salvation may obtain of that in Anointed
Ἰησοῦ, μετὰ δόξης αἰωνίου. ¹¹ Πίπτος ὁ λόγος·
Jesus, with glory age-lasting. True the word,
εἰ γὰρ συναπεθανομέν, καὶ συζήσομεν. ¹² εἰ
if for we died with, also we shall live with; if
ὑπομενόμεν, καὶ συμβασιλευσόμεν· εἰ ἀρνού-
we endure patiently, also we shall reign with; if we

CHAPTER II.

¹ Thou, therefore, my Child, be strong in THAT FAVOR which is in Christ Jesus.
² † And the things which thou didst hear from me through Many Witnesses, These † entrust to Faithful Men, who will be † competent also to instruct others.
³ Do thou, therefore, * endure with me hardship, † as a Good Soldier of Christ Jesus.
⁴ † No one serving as a soldier embarrasses himself with the OCCUPATIONS of LIFE, in order that he may please HIM who ENLISTED him.
⁵ And if any one contend in the games, he is not crowned, unless he contend lawfully.
⁶ † The TILLING HUSBANDMAN ought first to partake of the FRUITS.
⁷ Think of what I say; * for the LORD will give thee Understanding in all things.
⁸ Remember Jesus Christ of the † Seed of David, † has been raised from the Dead, according to my GLAD TIDINGS;
⁹ in which I endure hardship, † even to Chains, as a Malefactor; † but the word of GOD is not chained.
¹⁰ Therefore † I undergo All things on account of the CHOSEN people, so that they also may obtain THAT Salvation which is in Christ Jesus with Glory aionian.
¹¹ True is the word; † For if we died with him, we shall also live with him;
¹² † if we endure patiently, we shall also reign with him, if we disown

* ALEXANDRIAN MANUSCRIPT.—3. endure with me hardship, as a Good Soldier of Christ Jesus. 5. also—omit. 7. for the Lord will give thee.

1. 2. 2 Tim. i. 13; iii. 10, 14. 2. 1 Tim. i. 18. 12. 1 Tim. iii. 2; Titus i. 9.
1. 3. 1 Tim. i. 18. 4. 1 Cor. ix. 25. 5. 1 Cor. ix. 10. 8. Rom. i. 3, 4.
Acts ii. 30; xlii. 23. 8. 1 Cor. xv. 1, 4, 20. 10. Phil. i. 7; Col. iv. 3, 15
10. Acts xxviii. 31; Eph. vi. 19, 20; Phil. i. 13, 14. 10. Eph. iii. 13; Col. ii. 24
11. 2 Cor. iv. 8. 12. Rom. viii. 17; 1 Pet. iv. 13. 12. Matt. x. 33.

μεθα, κακεινος αρνησεται ἡμας· ¹³ εἰ ἀπιστοῦ-
deny, also he will deny us; if faithless,
μεν, εἰκοσι πιστος μενει· αρνησασθαι ἑαυτον
he faithful remains; to deny himself
ου δυναται.
not he is able.

¹⁴ Ταυτα ὑπομνησκε, διαμαρτυρομενος ενω-
These things do thou put in mind, earnestly testifying in pre-
πιον του κυριου, μη λογομαχειν, εις ουδεν
ence of the Lord, not to dispute about words, for nothing
χρησιμον, επι καταστροφη των ακουοντων.
useful, to a subversion of those hearing.

¹⁵ Σπουδασον σεαυτον δοκιων παραστησαι τω
Be thou diligent thyself approved to present to the
θεω, εργατην ανεπαισχυτον, ορθοτομουνα
God, a workman unblamed, cutting straight
τον λογον της αληθειας. ¹⁶ Τας δε βεβηλους
the word of the truth. The but profane

κενοφωνιας περιστασο· επι πλειον γαρ προκο-
empty sounds do thou avoid; to more for they will
ψουσιν ασεβειας, ¹⁷ και ο λογος αυτων ως γα-
proceed impiety; and the word of them as a mor-
γραινα νομην ἐχει· ὧν ἐστιν Ὑμηναιος και
ti ying sore pasture will have; of whom is Hymeneus and

Φιλιππος, ¹⁸ οἵτινες περὶ την αληθειαν ηστο-
Philetus, who concerning the truth mis-
χησαν, λεγοντες την αναστασιν ηδη γεγονε-
the mark, saying the resurrection already to have hap-
ται, και ανατρεπουσι την τινων πιστιν. ¹⁹ Ο
eued, and overturn the of some faith. The

κεντοι στερεος θεμελιος του θεου ἐστηκεν,
however firm foundation of the God stands,
εγνων την σφραγιδα ταυτην· Εγνω κυριος τους
having the seal this; Knew Lord the

οντας αυτον· και· Αποστητω απο αδικιας πας
being of himself; and; Let depart from injustice every one
δ ονομαζων το ονομα κυριου. ²⁰ Εν μεγαλη δε
who is naming the name of Lord. In great but

οικια ουκ εστι μονον σκευη χρυσα και αργυρα,
a house not is only vessels golden and made of silver,
αλλα και ξυλινα και οστρακινα· και α μεν εις
but also wooden and earthen; and some indeed for
τιμην, α δε εις ατιμιαν. ²¹ Εαν ουν τις εκκα-
honor, some and for dishonor. If therefore any one should
θαρη ἑαυτον απο τωτων, εσται σκευος εις
well cleanse himself from these, he will be a vessel for

him, he also will disown
us;

¹³ If we are faithless,
he remains faithful; * for
† he cannot deny himself.

¹⁴ Remind them of
These things, † solemnly
charging them in the pre-
sence of the LORD, † not to
contend about words for
Nothing Useful, to the
Subversion of the HEAR-
ERS.

¹⁵ Be diligent to pre-
sent Thyself to * GOD, an
approved Workman, irre-
proachable, rightly treat-
ing the WORD OF TRUTH.

¹⁶ † But PROFANE,
Empty Declarations re-
sist; for they will further
promote Impiety;

¹⁷ and the WORD of
those [men] will eat like a
Mortifying sore; of whom
are † Hymenius and Phile-
tus;

¹⁸ who † missed the
mark with respect to the
TRUTH, † saying that the
RESURRECTION has al-
ready happened; and they
are perverting the FAITH
of SOME.

¹⁹ However, the FIRM
Foundation of GOD stands,
having this INSCRIPTION,
"THE LORD † knows those
who ARE his;" and, "Let
EVERY ONE who NAMES
the NAME of the LORD de-
part from Iniquity."

²⁰ But in a Great House
there are not only golden
and silver Vessels, but also
wooden and earthen ones;
† some for Honor, and
some for Dishonor.

²¹ If, then, any one en-
tirely purify himself from
these things, he will be a

* ALEXANDRIAN MANUSCRIPT.—13. for he cannot.

13. the ANOINTED one.

† 10. Literally, a Seal, on which inscriptions were frequently engraved. Doddridge re-
marks, "The expression is here used with peculiar propriety, in allusion to the custom of
engraving upon some stones laid in the foundations of buildings the names of the persons by
whom, and the purposes for which, the structure is raised: and nothing can have a greater
tendency to encourage the hope, and at the same time to engage the obedience of Christi-
ans, than this double inscription."

‡ 13. Rom. iii. 3; 1x. 0.

† 13. Num. xiii. 10.

† 14. 1 Tim. v. 21; vi. 13; 2 Tim.

iv. 1. † 14. 1 Tim. i. 4; vi. 4; Titus iii. 0, 11.

† 10. 1 Tim. iv. 7; vi. 20; Titus i. 14.

† 17. 1 Tim. i. 20.

† 13. 1 Tim. vi. 21.

† 13. 1 Cor. xv. 12.

† 19. John x

14, 27. See Num. xvi. 5.

† 20. Rom. ix. 21.

τιμην, ἡγιασμενον, * [και] ευχρηστον τῷ δεσποτι, εἰς παν εργον αγαθον ἡτοιμασμενον.
honor, having been cleansed, [and] of good use to the master, for every work good having been prepared.

22 Τας δε νεωτερικας επιθυμιας φευγε· διωκε δε
The now youthful desires flee thou; pursue thou but
 δικαιοσυνην, πιστιν, αγαπην, ειρηνην μετα των
righteousness, faith, love, peace with those
 επικαλουμενων τον κυριον εν καθαρας καρδιας.
calling on the Lord out of pure a heart.

23 Της δε μωρας και απαιδευτους ζητησεις πα-
The but foolish and unstructive questions do
 ραιτου, ειδως, οτι γεννωσι μαχας· 24 δουλον δε
thou avoid, knowing, that they beget contentions; a bondman but
 κυριον ου δει μαχεσθαι, αλλ' ηπιον ειναι προς
of Lord no it behooves to quarrel, but gentle to be to
 παντας, διδασκτικον, ανεξικακον, 25 εν πραοτητι
all, fit to teach, enduring evil, in meekness
 παιδευοντα τους αντιδιατιθεμενους· μηποτε δω-
admonishing those being opposed; perhaps may give
 αυτοις ο θεος μετανοιαν εἰς ἐπιγνωσιν αληθειας,
to them the God a change of mind to a knowledge of truth,
 26 και ανανηψωσιν εκ της του διαβολου παγί-
and they may be recovered from the of the accuser snare
 υος εἰς ωρημενοι ὑπ' αὐτου εἰς το ἐκεῖνον θε-
having been taken alive by him for the of him will

λημα.

ΚΕΦ. γ'. 3.

1 Τούτο δε γινώσκει, ὅτι ἐν ἐσχάταις ἡμέραις
This but know thou, that in latter days

ἐνστήσονται καιροὶ χαλεποὶ. 2 Ἐπὸνται γὰρ οἱ
will be present seasons trying. Will be for the

ἀνθρώποι φιλαυτοὶ, φιλαργυροὶ, ἀλαζονες,
men self-lovers, money-lovers, boasters,

ὑπερηφανοὶ, βλασφημοὶ, γονευσὶν ἀπειθεῖς,
haughty ones, revilers, to parents disobedient,

αχριστοὶ, ἀνοσιοὶ, 3 ἀστοργοὶ, ἀσπονδοὶ,
unthankful ones, unholiness, void of natural affection, implacable,

διαβόλοι, ἀκρατεῖς, ἀνημεροὶ, ἀφιλαγαθοὶ,
accusers, without self-control, fierce ones, without love to good men,

4 προδοταί, προπετεῖς, τετυφωμένοι, φιληδονοὶ
traitors, rash ones, having been puffed up, pleasure-lovers

μαλλον ἢ φιλοθεοὶ· 5 ἐχόντες μορφῶσιν εὐσε-
rather than God-lovers; having a form of

βείας, τὴν δὲ δύναμιν αὐτῆς ἠρνήμενοι. Καὶ
piety, the but power of her having denied. Also

τούτους ἀποτρέπου. 6 Ἐκ τούτων γὰρ εἰσὶν οἱ
these turn away from. Out of these for are those

ἐνδύνοντες εἰς τὰς οἰκίας καὶ αἰχμαλωτίζοντες
entering into the houses and leading captive

Vessel for Honor, sanctified, of good use to the MASTER, prepared for Every good Work.

22 Now flee from YOUTHFUL DESIRES; but pursue Righteousness, Fidelity, Love, Peace, with * ALL THOSE who invoke the LORD from a Pure Heart.

23 Reject also foolish and unstructive Questions, knowing That they produce Contentions;

24 and † a Servant of the Lord must not be contentious, but be Gentle towards all, fit to teach, patient under evil;

25 in meekness correcting the OPPOSERS; perhaps God may give them a change of mind in order * to a Knowledge of the Truth;

26 and that they may be recovered † from the SNARE of the ENEMY, who have been entrapped by him for his Pleasure.

CHAPTER III.

1 But * know This, † That in latter Days trying Seasons will come;

2 for the MEN will be Self-lovers, Money-lovers, Boasters, Plausible, Blasphemers, Disobedient to Parents, Ungrateful, Unholy,

3 Without natural affection, Implacable, Accusers, Without self-control, Fiercious Inters of good men,

4 Treacherous, Rash, Self-conceited, Lovers of pleasure rather than Lovers of God;

5 having a Form of Piety, † but having denied its POWER; † from These also turn away.

6 For † of these are THOSE ENTERING the HOUSES, and leading cap.

* ALEXANDRIAN MANUSCRIPT.—21. and—omit. I. know you This.

25. to come to a Knowledge.

† 21. 2 Tim. iii. 17; Titus iii. 1. † 22. Acts ix. 14; 1 Cor. i. 2. † 23. Titus iii. 6.
 † 24. 1 Tim. iii. 2, 3. † 25. Gal. vi. 1; 1 Tim. vi. 11; 1 Pet. iii. 15. † 26. 1 Tim. iii. 7.
 † 1. 1 Tim. iv. 1; 2 Tim. iv. 3; 2 Pet. iii. 3. † 5. 1 Tim. v. 8; Titus i. 10. † 5. 2 Thess.
 iii. 6; 1 Tim. vi. 5. † 6. Matt. xxiii. 14; Titus i. 11.

γυναικαρια σεσωρευμενα ἁμαρτιας, ἀγομενα
little women having been laden with sins, being led away
ἐπιθυμiais ποικιλiais, ⁷ παντοτε μανθανοντα,
by inordinate desires various, always learning,

και μηδεποτε εις επιγνωσιν αληθειας ελθειν
and never into a knowledge of truth to come

δυναμενα. ⁸ Ον τροπον δε Ιαννης και Ιαμβρης
are able. Which way but Jannes and Jambres

αντεστησαν Μωυσει, ουτω και ουτοι ανθισταν-
opposed Moses, so also these are opposed

ται τη αληθεια, ανθρωποι κατεφθαρμενοι τον
to the truth, men having corrupted the

νοον, αδοκιμοι περι την πιστιν. ⁹ Αλλ' ου
mind, disapproved ones concerning the faith. But not

προκοψουσιν επι πλειον· η γαρ ανοια αυτων εκ-
they shall proceed to more, the for folly of them very

δηλος εσται πασιν, ως και η εκεινων εγενετο.
plain shall be to all, as also that of those became.

¹⁰ Συ δε παρηκολουθηκας μου τη διδασκαλια,
Thou but hast closely followed of me the teaching,

τη αγωγη, τη προθεσει, τη πιστει, τη μακροθυ-
the conduct, the purpose, the fidelity, the forbear-

μια, * [τη αγαπη,] τη υπομονη, ¹¹ τοις διωγ-
ance, [the love,] the patience, the perse-

μοις, τοις παθημασιν, οια μοι εγενετο εν
cutions, the sufferings, what things to me happened in

Αντιοχεια, εν Ικονιω, εν Λυστροις· οious διωγ-
Antioch, in Iconium, in Lystra, what perse-

μους υπηνεγκα, και εκ παντων με ερρυσατο ο
cutions endured, and out of all me delivered the

κυριος. ¹² Και παντες δε οι θελונτες ευσεβως
Lord. Indeed all but those wishing piously

ζην εν Χριστω Ιησου, διωχθησονται. ¹³ Πονη-
to live in Anointed Jesus, will be persecuted. Evil

ροι δε ανθρωποι και γοητες προκοψουσιν επι το
but men and jugglers will progress to the

χειρον, πλανωντες και πλανωμενοι. ¹⁴ Συ δε
worse, deceiving and being deceived. Thou but

μενε εν οis εμαθες και επιστωθης, ειδως,
abide in the things thou didst learn and wast convinced of, knowing,

para τινος εμαθες, ¹⁵ και οti απο βρεφους
from whom thou didst learn, and that from a babe

τα ιερα γραμματα οιδας, τα δυναμενα σε σοφι-
the holy writings thou knowest, those being able thee to make

σαι εις σωτηριαν, δια πιστεως της εν Χριστω
wise for salvation, through faith of that in Anointed

Ιησου. ¹⁶ Πασα γραφη θεοπνευστος και ωφελι-
Jesus, All writing inspired of God and profit-

SIMPLE WOMEN, laden with Sins, being led away by various * Inordinate desires,

⁷ always learning, and never able to come to a Knowledge of Truth.

⁸ Now in the manner that Jannes and Jambres opposed Moses, so also are these opposed to the TRUTH; Men corrupted in MIND, disapproved concerning the FAITH.

⁹ But they shall not proceed further; for their * FOOLISHNESS shall be very plain to all, as THEIRS also became.

¹⁰ But thou hast closely followed my TEACHING, my CONDUCT, my INTENTION, my FIDELITY, my FORBEARANCE, my LOVE, my PATIENCE,

¹¹ my PERSECUTIONS, my SUFFERINGS; what happened to me in Antioch, in Iconium, in Lystra; What Persecutions I endured; and yet from all the LORD delivered Me.

¹² And indeed ALL who wish to live piously in Christ Jesus will be persecuted.

¹³ But Evil Men and Imposters will make progress for the worse, deceiving and being deceived.

¹⁴ But do thou continue in the things which thou didst learn, and wast convinced of, knowing by whom thou hast been instructed;

¹⁵ And That from a Child thou hast known those HOLY Scriptures, which are ABLE to make Thee wise for Salvation, through THAT Faith which is in Christ Jesus.

¹⁶ All Scripture, divinely inspired, is indeed

* ALEXANDRIAN MANUSCRIPT.—0. Inordinate desires and Pleasures. STANDING. 10. LOVE—omit.

9. UNDER-

† 7. 1 Tim. ii. 4. † 8. Exod. vii. 12. † 9. Exod. vii. 12; viii. 18; ix. 11.
† 10. Phil. ii. 22; 1 Tim. iv. 6. † 11. Acts xiii. 45, 50. † 12. Acts xiv. 2, 5.
† 11. Acts xiv. 19. † 11. Psal. xxxiv. 10; 2 Cor. i. 10. † 12. Acts xiv. 22.
† 13. 2 Thess. ii. 11; 1 Tim. iv. 1; 2 Tim. ii. 10. † 14. 2 Tim. i. 13; ii. 2. † 15.
John v. 39. † 16. 2 Pet. i. 20, 21.

μος προς διδασκαλιαν, προς ελεγχον, προς
able for teaching, for proof, for
επανορθωσιν, προς παιδειαν την εν δικαιοσυνη·
correction, for training up that in righteousness;
17 ινα αρτιος η ο του θεου ανθρωπος, προς παν
so that complete may be the of the God man, for every
εργον αγαθον εξηρτισμενος.
work good having been thoroughly fitted.

ΚΕΦ. Δ'. 4.

1 Διαμαρτυρομαι ενωπιον του θεου, και Ιησου
solemnly charge in presence of the God, and Jesus
Χριστου του μελλοντος κρινειν ζωντας και
Anointed of that one being about to judge living ones and
νεκρους, και την επιφανειαν αυτου και την
dead ones, and the appearing of himself and the
βασιλειαν αυτου· 2 κηρυξον τον λογον, επιστηθι
kingdom of himself; publish thou the word, be thou urgent
ευκαιρως ακαιρως, ελεγχον, επιτιμησον,
seasonably unseasonably, confute thou, rebuke thou,
παράκαλεσον εν παση μακροθυμια και διδαχη.
exhort thou with all long-suffering and teaching.
3 Εσται γαρ καιρος, οτε της υγιαίνουσας διδασ-
Will be for a season, when of the wholesome teach-
καλίας ουκ ανεχονται, αλλα κατα τας ιδίας
ing not they will endure, but according to the own
επιθυμίας εαυτοίς επιπαρευσουσιν διδασκαλους,
desires of themselves they will heap up teachers,
κνηθομενοι την ακοην· 4 και απο μεν της αλη-
tickling the ear; and from indeed of the truth
θειας την ακοην αποστρεψουσιν, επι δε τους
the hearing they will turn away, to but the
μυθους εκτραπησονται. 5 Συ δε νηφε εν πα-
fables they will be turned aside. Thou but besober in all
σι, κακοπαθησον, εργον ποιητον ευαγγελισ-
things, suffer thou evil, work do thou of a proclaimers of glad
του, την διακονιαν σου πληροφορησον. 6 Εγω
tidings, the service of thee do thou fully perform.
γαρ ηδη σπενδομαι, και ο καιρος της εμης
for already am being poured out, and the season of the of my
αναλυσεως εφেষτηκε· 7 τον αγωνα τον καλον
dissolution has come near; the contest the good
ηγωνισμαι, τον δρομον τετελεκα, την πιστιν
I have contested, the race I have finished, the faith
τητηρηκα· 8 λοιπον αποκειται μοι ο της δικαιο-
I have guarded; remaining is laid up for me the of the righteous-
συνης στεφανος, ον αποδωσει μοι ο κυριος εν
ness crown, which will give to me the Lord in
κεινη τη ημερα, ο δικαιος κριτης, ου μονον δε
that the day, the righteous judge, not only but
εμοι, αλλα και πασι τοις ηγαπηκοσι την επι-
to me, but also to all to those having loved the ap-
φανεian αυτου.
pearance of him.

profitable for Teaching, for
Conviction, for Correction,
for THAT Discipline which
is in Righteousness;

17 so that the MAN of
God may be complete,
thoroughly fitted for Ev-
ery good Work.

CHAPTER IV.

1 I adjure thee before
THAT God and * Christ
Jesus † who is ABOUT to
judge the Living and the
Dead, and by his APPEAR-
ING and by his KINGDOM,

2 proclaim the WORD,
be urgent seasonably, un-
seasonably, confute, re-
buke, exhort, with ALL
Long-suffering and Teach-
ing.

3 † For there will be a
Time when they will not
endure WHOLESOME In-
struction, but will accu-
mulate Teachers for Them-
selves, according to their
OWN Inordinate desires,
tickling their EAR,

4 and they will indeed
turn away from the HEAR-
ING of the TRUTH, and † be
turned aside to FABLES.

5 But be thou sober in
all things; † suffer * bad
treatment; perform † an
Evangelist's Work; fully
accomplish thy SERVICE.

6 For † I am already be-
ing poured out, and the
TIME of * my DISSOLUTION
has come near.

7 † I have maintained
* the GOOD CONTEST. I
have finished the RACE, I
have guarded the FAITH;

8 it remains that there
is laid up for me † the
CROWN of RIGHTEOUSNESS
which the LORD, the
RIGHTEOUS Judge, will
give me in THAT DAY,
and not only to me, but
also to ALL THOSE who
have LOVED his APPEAR-
ANCE.

* ALEXANDRIAN MANUSCRIPT.—1. Christ Jesus.
dier of Christ Jesus; perform.

5. bad treatment, as a Good Sol-
dier of Christ Jesus; perform.

1 17. 2 Tim. i. 21.

7. Titus i. 14.

11. 17.

* S.

2 Tim. i. 12.

1 1. Acts x. 42.

1 5. 2 Tim. i. 8; ii. 3.

1 7. 1 Cor. ix. 24, 25; Phil. iii. 14.

1 8. 2 Tim. iii. 1.

1 5. Acts xxi. 8; Eph. iv. 11.

1 8. James i. 12; 1 Pet. v. 4; Rev. ii. 10

1 4. 1 Tim. i. 4; iv

1 0. Phil

⁹ Σπουδασον ελθειν προς με ταχως. ¹⁰ Δη-
 mas earnestly endeavor to come to me soon. De-
 mas γαρ με εγκατελειπεν, αγαπησας τον νυν
 was for me forsok, having loved the present
 αιωνα, και επορευθη εις Θεσσαλονικην· Κρησ-
 age, and went to Thessalonica; Cres-
 κης εις Γαλατιαν, Τίτος εις Δαλματιαν· ¹¹ Λου-
 cene to Galatia, Titus to Dalmatia; Luke
 κας εστι μονος μετ' εμου· Μαρκον αναλαβας
 is alone with me; Mark having taken up
 αγε μετα σεαυτου· εστι γαρ μοι ευχρηστος
 do thou bring with thyself, he is for to me very useful
 εις διακονιαν. ¹² Τυχικον δε απεστειλα εις Εφε-
 for service. Tychicus but I sent to Ephe-
 σον. ¹³ Τον φελωνην, ον απελικον εν Τρωαδι
 sus. The cloak, which I left in Troas
 παρα Καρπω, ερχομενος φερε, και τα βιβλια,
 with Carpus, coming bring thou, and the written rolls,
 μαλιστα τας μεμβραναις. ¹⁴ Αλεξανδρος ο χαλ-
 especially the parchments. Alexander the copper-
 κευς πολλα μοι κακα ενεδειξατο· αποδιωκων αυτω
 smith many to me evil things openly showed; may give to him
 ο κυριος κατα τα εργα αυτου· ¹⁵ ον και συ
 the Lord according to the works of him; whom also thou
 φυλασσον, λιαν γαρ ανθεστηκε τοις ημετεροις
 beware, greatly for he has opposed the our
 λογοις. ¹⁶ Εν τη πρωτη μου απολογια ουδεις
 words. In the first of me defence no one
 μοι συμπαραγενετο, αλλα παντες με εγκατελι-
 by me stood, but all me forsok.
 πον· (μη αυτοις λογισθει·) ¹⁷ ο δε κυριος μοι
 (not to them may it be imputed,) the but Lord by his
 παρεστη, και ενεδυναμωσε με, ινα δι' εμου το
 stood, and strengthened me, so that through me the
 κηρυγμα πληροφορηθη, και ακουση παντα τα
 proclamation might be fully established, and might hear all the
 εθνη· και ερυσθη εκ στοματος λεοντος·
 nations; and I was delivered out of mouth of a lion;
¹⁸ * [και] ρυσεται με ο κυριος απο παντος εργου
 [and] will deliver me the Lord from every work
 πονηρου, και σωσει εις την βασιλειαν αυτου
 evil, and will save for the kingdom of himself
 την εκουρανιον· ω· ¹⁹ δοξα εις τους αιωνας των
 the heavenly; to whom the glory for the ages of the
 αιωνων· αμην.
 ages; so be it.

¹⁹ Ασπασαι Πρισκαν και Ακυλαν, και τον
 Salutethou Prisca and Aquila, and the
 Ονησιφορου οικον. ²⁰ Εραστος εμεινεν εν Κρη-
 of Onesiphorus house. Erastus remained in Cor-

⁹ Do thy best to come to me soon;

¹⁰ for † Demas forsook Me, † having loved the PRESENT Age, and went to Thessalonica, Crescens to Galatia, Titus to * Dalmatia.

¹¹ Luke alone is with me. Take up Mark, and bring him with thee; for he is very useful to Me for Service.

¹² But I sent Tychicus to Ephesus.

¹³ When thou comest, bring the † bag which I left at Troas with Carpus; also the books, and especially the PARCHMENTS.

¹⁴ † Alexander the COPPERSMITH, did many Evil things to Me; † the LORD * will reward him according to his works;

¹⁵ of whom do thou also beware, for he has very much opposed our Words.

¹⁶ In my first Defence no one * came to Me, but all forsook me; († may it not be imputed to them!)

¹⁷ † but the LORD * was present, and strengthened me, † so that through me the PROCLAMATION might be fully established, and All the NATIONS might hear; and I was delivered † out of the Lion's Mouth.

¹⁸ The LORD will deliver me from Every evil Work, and preserve me for his HEAVENLY KINGDOM; to * whom be the GLORY for the AGES of the AGES. Amen.

¹⁹ Salute † Prisca and Aquila, and † the FAMILY of ONESIPHORUS.

²⁰ † Erastus remained at

* ALEXANDRIAN MANUSCRIPT.—10. Dermalia. to Me. 17. was present, and.

14. will reward. 15. and—omit.

16. came to him.

† 13. Pheloneea means either a bag or a cloak. According to the Syriac it is a bag or wrapper in which books were kept.

† 10. Col. iv. 15; Philemon 24. † 10. 1 John ii. 15. † 14. Acts xix. 33; 1 Tim. i. 20. † 14. 2 Sam. iii. 30; Psa. xxviii. 4; Rev. xviii. 6. † 10. 2 Tim. i. 15; Acts vii. 60. † 17. Matt. x. 10; Acts xxiii. 11; xxvii. 23. † 17. Acts ix. 15; xxvi. 17. 1s; Eph. iii. 8. † 17. Psa. xvi. 21; 2 Pet. ii. 9. † 10. Acts xviii. 2; Rom. xvi. 3. † 10. 2 Tim. i. 10. † 20. Acts xxii. 22; Rom. xvi. 23.

1. θψ· Τροφιμον δε απελικον εν Μιλητω ασθε-
 ιαθη; Trophimus but I left in Miletus being
 νουντα, ²¹ Σπουδασον προ χειμωνος ελθειν.
 sick. Earnestly endeavor before winter to come.
 Ασπαζεται σε Ευβουλος, και Πουδης, και Λινος,
 salutes thee Eubulus, and Pudens, and Linus,
 και Κλαυδια, και οι αδελφοι παντες. ²² Ο
 and Claudia, and the brethren all. The
 κυριος Ιησους * [Χριστος] μετα το πνευματος
 Lord Jesus [Anointed] with the spirit
 σου. Η χαρις μεθ' υμων.
 of thee. The favor with you.

Corinth, but I left † Tro-
 phimus sick at * Miletus.

21 † Do thy best to come
 before Winter. Eubulus,
 and Pudens, and Linus,
 and Claudia, and all the
 BRETHREN salute thee.

22 † The LORD Jesus be
 with thy spirit. FAVOR
 be with thee. *

* ALEXANDRIAN MANUSCRIPT.—20. Miletus.
 ιαθη—SECOND TO TIMOTHY—WATTS FROM LAODICEA.

22. Anointed—omit Subscript

† 20. Acts xx. 4; xxi. 29

‡ 22. verse θ.

1 27. Gal. vi. 18; Philemon 25.

* TO TITUS.

ΚΕΦ. α'. 1.

¹ Παυλος δουλός θεου, ἀποστόλος δε Ἰησοῦ
Paul a bondman of God, an apostle but of Jesus
Χριστοῦ, (κατὰ πίστιν ἐκλεκτῶν θεοῦ καὶ
Anointed, according to faith of chosen ones of God and
ἐπιγνώσιν ἀληθείας τῆς κατ' εὐσεβείαν, ² ἐπ'
a knowledge of truth of that according to piety, in
ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγείλατο ὁ ἀψευ-
hope of life age-lasting, which promised the not
δης θεός πρὸ χρόνων αἰώνων, ³ ἐφάνηρωσε δε
false God before times age-lasting, manifested but
καιροῖς ἰδιοῖς τὸν λόγον αὐτοῦ, ἐν κηρυγματι ὁ
in seasons own the word of himself, by a proclamation which
ἐπιστεύθη ἐγὼ κατ' ἐπιταγὴν τοῦ σωτῆρος
was entrusted with according to an appointment of the savior
ἡμῶν θεοῦ,) ⁴ Τίτῳ γνήσιῳ τέκνῳ κατὰ κοινὴν
of us God,) to Titus a genuine child according to common
πίστιν· χάρις, εὐεός, εἰρήνη ἀπὸ θεοῦ πατρὸς,
faith; favor, mercy, peace from God a father,
καὶ κυρίου Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν.
and Lord Jesus Anointed the savior of us.

⁵ Τοῦτου χάριν κατέλιπον σε ἐν Κρήτῃ, ἵνα
Of this cause I left thee in Crete, so that
τα λείποντα ἐπιδιορθώσῃ, καὶ καταστή-
th things wanting thou mightest rectify, and thou mightest consti-
τῇς κατὰ πόλιν πρεσβυτέρους, ὡς ἐγὼ σοὶ
tute a each city elders, as I to thee
διεταζάμην· ⁶ εἰ τις ἐστὶν ἀνεγκλήτος, μὴ
gave order; if any one is irreproachable, of one
γυναικὸς ἀνὴρ, τέκνα ἐχὼν πιστά, μὴ ἐν
wife a husband, children having believing, nor under
κατηγορίᾳ ἀσώτίας, ἢ ἀνυποτακτά. ⁷ Δεῖ γὰρ
an accusation of prodigality, or of insubordination. It behoveth for
τοῦ ἐπισκόπου ἀνεγκλήτου εἶναι, ὡς θεοῦ οἰκον-
the overseer irreproachable to be, as of God steward-
ομον· μὴ αὐθαδῆ, μὴ ὀργίλον, μὴ παροῖνον, μὴ
ard; not self-indulgent, not passionate, not a wine-drinker, not
πληκτὴν, μὴ αἰσχροκερδῆ, ⁸ ἀλλὰ φιλοξένον,
a striker, not eager for base gains, but a friend to strangers,
φιλαγαθόν, σωφρόνα, δίκαιον, ὁσίον, ἐγκρατῆ,
a friend to goodness, prudent, just, holy, self-governed,
⁹ ἀντεχόμενον τοῦ κατὰ τὴν διδασχὴν πιστοῦ
holding fast of the according to the teaching true
λόγου, ἵνα δυνατός ᾗ καὶ παρακαλεῖν ἐν τῇ
word, so that able he may be both to exhort by the

CHAPTER I.

1 Paul, a Servant of God, and an Apostle of Christ Jesus, as to the Faith of God's Chosen ones, and to a Knowledge of THAT Truth which is according to Piety,

2 in Hope of aionian Life, which God, who is NEVER FALSE, announced before aionian Times,

3 who manifested his WORD, at proper Seasons, by a Proclamation with which I was entrusted, according to an Appointment of God our SAVIOR;

4 to Titus, my Genuine Child by a Common Faith; Favor, Mercy, Peace, from God the Father, and from Christ Jesus our SAVIOR.

5 For this purpose I left thee behind in Crete, that thou mightest regulate THINGS which are DEFICIENT, and mightest appoint ELDERS in each City, as I directed thee;

6 if any one is irreproachable, a Husband of One Wife, having believing Children, not under an Accusation of Profligacy, or of insubordination.

7 For it is necessary that the OVERSEER be irreproachable, as God's Steward; not self-indulgent, not passionate, not a wine-drinker, not a Striker, not eager for base gains;

8 but Hospitable, a Friend to goodness, prudent, just, holy, self-governed;

9 maintaining the TRUE Word in his TEACHING, so that he may be able both

* ALEXANDRIAN MANUSCRIPT.—Title—To Titus.
Jesus our SAVIOR. 6. behind in Crete.
Any Affliction, and to confute the OPPRESSORS.

1. Christ Jesus. 4. Christ
9. both to comfort those who are in

† 1. 2 Tim. II. 28. † 2. 2 Tim. I. 1; III. 7. † 3. Num. xxII. 10; 1 Tim. II. 13.
† 3. Rom. xvi. 25; 1 Tim. I. 9; 1 Pet. I. 20. † 3. 2 Tim. I. 10. † 3. 1 Tim. I. 11.
† 4. Rom. I. 12; 2 Cor. IV. 13; 2 Pet. I. 1. † 5. 1 Cor. XI. 34. † 5. 2 Tim. II. 3.
† 6. 1 Tim. III. 2. † 7. Matt. xxiv. 45; 1 Cor. IV. 1, 2. † 7. Lev. x. 9; Eph. v. 15.
† 8. 1 Tim. III. 3. † 7. 1 Pet. v. 2. † 8. 2 Thess. II. 15; 2 Tim. I. 13.

διδασκαλία τῇ ὑγιαίνουσῃ καὶ τοὺς ἀντιλεγόν-
teaching by that sound and those speaking against
τας ἐλεγχεῖν.
to confute.

¹⁰ Εἰσι γὰρ πολλοὶ * [καὶ] ἀνυποτακτοὶ, μα-
Are for many [and] unruly ones, foul-
ταιολογοὶ καὶ φρεναπαταί, μαλίστα οἱ ἐκ περι-
ish talkers and deceivers, especially those of circum-
τομῆς, ¹¹ οὓς δεῖ ἐπιστομίζειν διτινες
cision, whom it is necessary to muzzle; who
όλους οἴκους ἀνατρέπουσι, διδασκόντες ἅ μὴ
whole houses overturn, teaching the things not
δεῖ, αἰσχροῦ κέρδους χάριν. ¹² Εἶπε τις ἐξ
proper, of base gain on account. Said one from
αὐτῶν ἰδίου αὐτῶν προφήτης· Κρήτες αἰεὶ
of them own of them a prophet; Cretans always
ψεύσται, κακὰ θηρία, γαστέρες ἀργαί. ¹³ Ἡ
liars, evil wild beasts, gluttons idle. The
μαρτυρία αὕτη ἐστὶν ἀληθής· δι' ἣν αἰτῶν
testimony this is true; for which cause
ἐλέγχε αὐτοὺς ἀποτομῶς, ἵνα ὑγιαίνωσιν ἐν τῇ
reprove them severely, so that they may be sound in the
πίστει, ¹⁴ μὴ προτεχόντες Ἰουδαίκοις μυθίοις,
faith, not holding to Jewish fables,
καὶ ἐντολαῖς ἀνθρώπων ἀποστρεφόμενων τὴν
and commandments of men turning away from
ἀληθειαν. ¹⁵ Πάντα μὲν καθάρᾳ τοῖς καθάροις·
truth. All things indeed pure to the pure ones;
τοῖς δὲ μεμιασμένοις καὶ ἀπίστοις οὐδὲν καθά-
to those but having been defiled and unfaithful ones nothing pure,
ρον, ἀλλὰ μεμιανταὶ αὐτῶν καὶ ὁ νους καὶ ἡ
but has been defiled of them both the mind and the
συνειδήσις. ¹⁶ Θεοῦ ὁμολογοῦσιν εἶδεναι, τοῖς
conscience. God they profess to have known, by the
δὲ ἔργοις ἀρνοῦνται, βδελυκτοὶ ὄντες καὶ ἀπει-
but works they deny, abominable ones being an-: disco-
θεῖς, καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδοκίμοι.
bedient ones, and as to every work good worthless ones.

ΚΕΦ. β'. 2.

¹ Σὺ δὲ λαλεῖ ἅ πρεπεὶ τῇ ὑγιαίνουσῃ
Thou but speak the things becoming to the wholesome
διδασκαλίᾳ· ² πρεσβυτὰς νηφαλεοὺς εἶναι, σεμ-
teaching; aged men vigilant ones to be, serious
νοὺς, σωφρονᾶς, ὑγιαίνοντας τῇ πίστει, τῇ ἀγα-
ones, prudent ones, sound ones in the faith, in the love,
πῇ, τῇ ὑπομονῇ· ³ πρεσβυτίδας ὡσαντῶς ἐν κα-
in the patience, aged women in like manner in de-
ταστηματι ἱεροπρεπεῖς, μὴ διαβολοὺς, μὴ
portment becoming what is sacred, not accusers, not
οἶνφ πολλὰφ δεδουλωμένους, καλὸν διδασκαλοὺς,
to wine much enslaved, good teachers,

to exhort & by the sound instruction, and to confute the opposers.

¹⁰ For & there are Many Unruly persons, Foolish talkers and & Deceivers, especially those of & the Circumcision;

¹¹ whom it is necessary to silence; who overturn Whole Families, teaching & for Sordid Gain what is not proper.

¹² One of them, a & Prophet of their own, said, "Cretans always "Liars are, Savage Beasts, "with craving Maw."

¹³ This testimony is true; & therefore reprove them severely, so that they may be sound in the FAITH,

¹⁴ & not holding to Jew- ish Fables, and & Precepts of Men who turn away from the truth.

¹⁵ & All things, indeed, are pure to those who are pure; but to those who are defiled and Unfaith- ful, nothing is pure; but both Their mind and con- science are defiled.

¹⁶ They profess to have known God, but & by their works they renounce him, being abominable and dis- obedient, and as to Every good Work worthless.

CHAPTER II.

¹ But do thou inculcate things proper for & whole- some Instruction;—

² that Aged men be vi- gilant, serious, prudent, & sound in the FAITH, in LOVE, in PATIENCE;

³ & that Aged women, in like manner, be in Depor- tment as becomes Sacred persons; not Accusers, not enslaved by much Wine, Good instructors,

* ALEXANDRIAN MANUSCRIPT.—10. and—omit.

3. and not.

+ ¹² The poet Epimenides, in a work "concerning Oracles," who among the Romans was reputed to have foretold future events.

† ¹⁰ 1 Tim. i. 10; vi. 3; 2 Tim. iv. 3; Titus ii. 1. † ¹⁰ 1 Tim. i. 3. † ¹⁰ Rom. xvi. 18. † ¹⁰ Acts xv. 1. † ¹¹ 1 Tim. vi. 5. † ¹³ 2 Cor. xiii. 10; 2 Tim. iv. 2. † ¹⁴ 1 Tim. i. 4; iv. 7; 2 Tim. iv. 4. † ¹⁴ Isa. xix. 13; Matt. ev. v; Col. ii. 22. † ¹⁵ Luke xi. 30—41; Rom. xiv. 14, 20; 1 Cor. vi. 12; x. 23, 25; 1 Tim. iv. 3, 4. † ¹⁶ 2 Tim. iii. 5. † ¹⁶ Titus i. v. † ¹⁶ 3. 1 Tim. ii. 9, 10; iii. 11; 1 Pet. iii. 3, 4.

4 ἵνα σωφρονίζωσι τὰς νεὰς, φιλάνδρους
so that they may wisely influence the young women, husband-lovers
εἶναι, φιλοτεκνους, 5 σωφρονὰς, ἄγνας, οἰκου-
to be, children-lovers, prudent ones, pure ones, house-

ρους, ἀγαθὰς, ὑποτασσόμενας τοῖς ἰδίοις ἀνδρά-
keepers, good ones, being submissive to the own husbands,
σιν, ἵνα μὴ ὁ λόγος τοῦ θεοῦ βλασηται.
that not the word of the God may be evil-spoken of.

6 Τοὺς νεώτερος ὥσαντως παρακαλεῖ σωφρονεῖν.
The younger men in like manner do thou exhort to be prudent,

7 περὶ πάντα σεαυτὸν παρέχόμενος τύπον κα-
concerning all things thyself exhibiting a pattern of
λῶν ἐργῶν, ἐν τῇ διδασκαλίᾳ ἀδιαφθορίαν, σεμ-
good works, in the teaching incorruptness, seri-

νοτητα, 8 λόγον ὑγιή, ἀκαταγνώστον· ἵνα ὁ ἐξ
ousness, speech sound, not to be condemned; so that he from
ἐναντίας ἐντραπῇ, μὴδὲν ἔχων περὶ ἡμῶν λε-
of opposition may be ashamed, nothing having concerning us to

γεῖν φαῦλον. 9 Δούλους, ἰδίοις δεσποταῖς ὑπο-
say evil. Slaves, to own masters to be

τασσεσθαι, ἐν πασὶν εὐαρεστοὺς εἶναι, μὴ αντι-
submissive, in all things well-pleasing to be, not contra-
λεγοντάς, 10 μὴ νοσφίζομενους, ἀλλὰ πιστὴν
dicting, not purloining, but believ-

πασαν ἐνδείκνυμενους ἀγαθὴν· ἵνα τὴν διδασ-
evidence showing good; so that the teach-
καλίαν τοῦ σωτῆρος ἡμῶν θεοῦ κοσμήσωμεν ἐν
ing of the savior of us of God they may adorn as

πατὶν. 11 Ἐπεφάνη γὰρ ἡ χάρις τοῦ θεοῦ * [ἡ]
all things. Shone forth for the favor of the God [that]
σωτῆριος πᾶσιν ἀνθρώποις, 12 παιδεύουσα ἡμᾶς,
savior for all men, admonishing us,

ἵνα ἀρνησάμενοι τὴν ἀσεβειαν καὶ τὰς κοσμί-
so that having renounced the impiety and the worldly
κὰς ἐπιθυμίας, σωφρονῶς καὶ δικαίως καὶ ἐν-
desires, prudently and righteously and pi-

σεβῶς ᾤσωμεν ἐν τῷ νῦν αἰωνί. 13 προσδεχο-
ously we may live in the present age; waiting
μενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφανείαν τῆς
for the blessed hope and appearing of the

δοξῆς τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν
glory of the great God and savior of us
Ἰησοῦ Χριστοῦ. 14 ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν,
Jesus Anointed; who gave himself on behalf of us,

ἵνα λυτρωσθῇ ἡμᾶς ἀπο πάσης ἀνομίας, καὶ
so that he might redeem us from all lawlessness, and
καθαρίσῃ ἑαυτὴν λαὸν περιουσίαν, ζηλωτὴν
might purify for himself a people peculiar, zealous

4 in order that they may wisely influence the YOUNG WOMEN † to be affectionate to their husbands and children;

5 prudent, chaste, domestic, good, † submissive to their OWN Husbands, so that the WORD of GOD may not be reviled.

6 The YOUNGER MEN, in like manner, exhort to be prudent;

7 † as to all things exhibiting Thyself a Pattern of Good Works, Uncorruptness in the TEACHING, Seriousness,

8 † Sound Speech not to be condemned, † so that HE who is of the Opposition may be ashamed, having Nothing evil to say concerning us,

9 Let † BOND-SERVANTS be submissive to their OWN Masters; † in all things to be well-pleasing; not contradicting;

10 not secretly stealing, but showing All good Fidelity; † so that they may adorn * THAT DOCTRINE of God our SAVIOR in all things.

11 For † the Saving FAVOR of God is manifested for All Men,

12 teaching us, † that renouncing IMPIETY and † WORLDLY Desires, we should live prudently, righteously, and piously in the PRESENT Age,

13 † waiting for the BLESSED Hope, even the appearing of the GLORY of our GREAT GOD and Savior Jesus Christ;

14 who gave himself on our behalf, that he might redeem us from All Lawlessness, and † cleanse for himself a peculiar Pro-

ple, devoted to Good Works.

* ALEXANDRIAN MANUSCRIPT.—10. THAT DOCTRINE of God.

11. that—omit.

† 4. 1 Tim. v. 14. : 5. 1 Cor. xiv. 34; Eph. v. 22; Col. iii. 18; 1 Tim. ii. 11; 1 Pet. iii. 1, 5. : 7. 1 Tim. iv. 12; 1 Pet. v. 3. : 8. 1 Tim. vi. 3. : 8. 1 Tim. v. 13; 1 Pet. ii. 13. : 9. Eph. vi. 5; Col. iii. 22; 1 Tim. vi. 1, 2; 1 Pet. ii. 18. : 9. Eph. v. 24. : 10. Matt. v. 10; Phil. ii. 15. : 11. Rom. v. 15; Titus iii. 4, 5; 1 Pet. v. 12. : 12. Rom. vi. 10; Eph. i. 4; Col. i. 22; 1 Thess. iv. 7. : 12. 1 Pet. iv. 2; 1 John ii. 16; 13. 1 Cor. i. 7; Phil. iii. 20. : 14. Gal. i. 4; ii. 20; Eph. v. 2; 1 Tim. ii. 6.

καλῶν ἔργων. ¹⁵ Ταῦτα λαλεῖ καὶ παρακαλεῖ
of good works. These speak thou and exhort thou
καὶ ἐλέγχε μετὰ πάντων ἐπιταγῆς· μὴδεις σου
and reprove thou with all strictness; no one of these
περιφρονεῖτω.
let disregard.

ΚΕΦ. γ'. 3.

1 Ἰπομιμνησκε αὐτοὺς ἀρχαῖς καὶ ἐξουσίαις
Do thou remind them to governments and authorities
ὑποτασσέσθαι, ¹πειθαρχεῖν, πρὸς παν ἔργον
to be submissive, to obey rulers, as to every good
ἀγαθὸν ἑτοιμοὺς εἶναι, ²μηδενα βλατφῆμειν,
work ready to be, no one to speak evil of,
ἀμαχους εἶναι, ἐπικεῖς, πᾶσαν ἐνδεικνυμενους
not quarrelsome to be, gentle, all showing
πραότητα πρὸς πάντας ἀνθρώπους. ³Ἦμεν γὰρ
mildness to all men. Were for
ποτε καὶ ἡμεῖς ἀνοήτοι, ἀπειθεῖς, πλανώμενοι,
formerly also we senseless ones, disobedient ones, erring ones.
δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλας,
being enslaved to inordinate desires and pleasures various,
ἐν κακίᾳ καὶ φθονίᾳ διαγοντες, στυγῆτοι, μισ-
in malice and envy passing through, odious ones, hat-
ουντες ἀλλήλους. ⁴Ὅτε δὲ ἡ χρηστότης καὶ
ing each other. When but the kindness and
ἡ φιλάνθρωπια ἐπέφανη τοῦ σωτῆρος ἡμῶν
the love to man shone forth of the preserver of us
θεοῦ, ⁵οὐκ ἐξ ἔργων τῶν ἐν δικαιοσυνῇ ὧν
of God, not from of works of those in righteousness which
ἐποίησαμεν ἡμεῖς, ἀλλὰ κατὰ τὸν αὐτοῦ ἐλεον
did we, but according to the of himself mercy
ἐσώσεν ἡμᾶς, διὰ λουτροῦ παλιγγενεσίας, καὶ
he saved us, through a bath of a new birth, and
ἀνακαινώσεως πνεύματος ἁγίου, ⁶οὗ ἐξεχεῖν
a renovation of spirit holy, of which he poured out
ἐφ' ἡμᾶς πλουσίως, διὰ Ἰησοῦ Χριστοῦ τοῦ σω-
on us richly, through Jesus Anointed the sa-
τήρος ἡμῶν, ⁷ἵνα δικαιωθέντες τῇ ἐκείνου
vior of us, so that having been justified by the of him
χαρίτι, κληρονομοῖ γένομεθα κατ' ἐλπίδα
favor, heirs we might become according to a hope
ζωῆς αἰωνίου. ⁸Πιστός ὁ λόγος· καὶ περὶ
of life age-lasting. True the word; and respecting
τούτων βούλομαι σε διαβεβαιώσθαι, ἵνα φρον-
these things I wish thee to affirm strongly, so that they may
τιζῶσι καλῶν ἔργων προῖστασθαι οἱ πεπιστευ-
be careful of good works to excel those having be-
κότες * [τῷ] θεῷ. Ταῦτα ἐστὶ τὰ καλὰ καὶ
lived [in the] God. These is the things good and

15 * Teach these things, and † exhort and reprove with All Strictness; let no one disregard Thee.

CHAPTER III.

1 * And remind them † to be submissive to Govern-ments and Authorities, to obey rulers, * and to be † ready for Every good Work;

2 † to revile No one, † not to be quarrelsome; to be † mild, showing Entire Gentleness to All Men;

3 For † for ourselves, also, were formerly senseless, disobedient, erring, being in bondage to various Inordinate desires and Pleasures, living in Malice and Envy, detestable, hating each other.

4 But when † the GOOD-NESS and the PHILAN-THROPHY of God † our SA- VIOR, appeared,

5 he saved us, † not on account of those Works in Righteousness which we did, but according to HIS OWN Mercy, † through * the BATH of Regenera- tion, and a Renovation of the Holy Spirit,

6 † which he poured out on us richly through Jesus Christ our SA- VIOR;

7 † so that having been justified by HIS FAVOR, † we might become † heirs † according to a Hope of aionian Life.

8 This DOCTRINE is True; and respecting these things I wish thee to fully establish them; so that THOSE HAVING BELIEVED in God may be careful † to excel in Good Works. These things are THOSE which are * good and profitable to MEN.

* ALEXANDRIAN MANUSCRIPT.—15. Teach.
ready. 5. the BATH of. 8. the—omit.

1. And remind. 1. and to be
8. good and profitable.

† 15. 1 Tim. iv. 12. † 1. Rom. xlii. 1; 1 Pet. ii. 13. † 1. Col. i. 10; 2 Tim. ii. 21; Heb. xlii. 21. † 2. Eph. iv. 31. † 2. 2 Tim. ii. 24, 25. † 2. Phil. iv. 5.
† 3. 1 Cor. vi. 11; Eph. ii. 1; Col. i. 21; iii. 7; 1 Pet. iv. 3. † 4. Titus ii. 11. † 4.
1 Tim. ii. 3. † 5. Rom. iii. 20; ix. 11; xi. 0; Gal. ii. 10; Eph. ii. 4, 8, 0; 2 Tim. i. 0.
† 6. John iii. 8, 6; Eph. v. 20; 1 Pet. iii. 21. † 0. Acts ii. 33; x. 43. † 7. Rom.
iii. 24; Gal. ii. 10. † 7. Rom. viii. 23, 24. † 7. Titus i. 2. † 8. verses 1, 14.

ωφελιμα τοις ανθρωποις· ⁹ μωρας δε ζητησεις
profitable to the men; foolish but questions

και γενεαλογιας και ερις και μαχας νομικας
and genealogies and strifes and fightings about

περιστασο· εισι γαρ ανωφελεις και ματαιοι.
law; they are for unprofitable and vain.

¹⁰ Αιρετικον ανθρωπον μετα μιαν και δευτεραν
A factious man after a first and second

νουθεσιαν παραιτου· ¹¹ ειδως, οτι εξεστραπται
admonition do thou reject; knowing, that has been perverted

ο τοιουτος, και αμαρτανει, ων αυτοκατακριτος.
such a one, and sins, being self-condemned.

¹² Όταν πεμψω Αρτεμαν προς σε η Τυχικον,
When I shall send Artemas to thee or Tychicus,

σπουδασον ελθειν προς με εις Νικοπολιν· εκει
earnestly endeavor to come to me to Nicopolis; there

γαρ κεκρικα παραχειμ'σαι. ¹³ Σηναν την νομι·
for I have decided to winter. Zenas the law-

κον και Απολλω σπουδαιως προεμψον, ινα μη·
yer and Apollos diligently mention before, so that both-

δεν αυτοις λειπη. ¹⁴ Μανθανετωσαν δε και οι
ing to them may be lacking. Let learn and also the

ημετεροι καλων εργων προϊστασθαι εις τας
ours of good works to excel for the

αναγκαιας χρειας, ινα μη ωσιν ακαρποι. ¹⁵ Ασ·
pressing wants, so that not they may be unfruitful. Sa-

παζοντα σε οι μετ' εμου παντες· απασαι τους
love thee those with me all; salute thou those

φιλουντας ημας εν πιστει. Ή χαρις μετα
loving us in faith. The favor with

παντων υμων.
all of you.

⁹ But avoid Foolish Questions, and † Genealogies, and Disputes, and Contentions about the Law; for they are † unprofitable and Vain.

¹⁰ † Reject a Factious Man, † after a First and Second Admonition;

¹¹ knowing that such A ONE has been perverted, and sins, † being self-condemned.

¹² When I shall send Artemas to thee, or † Tychicus, earnestly endeavor to come to me at Nicopolis; for I have decided to pass the winter there.

¹³ Send forward Zenas the LAWYER, and † Apollos, with careful attention, so that they may not lack anything;

¹⁴ and let our [brethren] also learn † to stand foremost in Good Works for these PRESSING Occasions, † that they may not be unfruitful.

¹⁵ All who are with me, salute thee. Salute THOSE who LOVE us in the Faith. Favor be with you all!

* ALEXANDRIAN MANUSCRIPT.—Subscriptio.—TO TITUS.—WRITTEN FROM NICOPOLIS.

† 0. 1 Tim. i. 4; 2 Tim. ii. 23; Titus i. 14. † 0. 2 Tim. ii. 14. † 10. Matt. xviii. 17; Rom. xvi. 17; 2 Thess. iii. 6, 14; 2 Tim. iii. 5; 2 John 10. † 10. 2 Cor. xiii. 2.
† 11. Acts xiii. 40. † 12. Acts xx. 4; 2 Tim. iv. 13. † 13. Acts xviii. 24.
† 14. verse 8. † 14. Rom. xv. 23; Phil. i. 11; iv. 17; Col. i. 10; 2 Pet. i. 8.

* TO PHILEMON.

ΚΕΦ. α'. 1.

¹ Παυλος, δεσμμιος Χριστου Ιησου, και Γιω-
Paul, a prisoner of Anointed Jesus, and Timo-
θεος δ αδελφος, Φιλημονι τω αγαπητω και συν-
thy the brother, to Philemon the beloved one and fellow-
εργω ημων, ² και Απφια τη αγαπητη, και Αρ-
worker of us, and to Apphia the beloved one, and Ar-
χιππω τω συστρατιωτη ημων, και τη κατ'
chippus the fellow-soldier of us, and to the in
οικον σου εκκλησια· ³ χαρις υμιν και ειρηνη
house of thee congregation; favor to you and peace
απο θεου πατρος ημων, και κυριου Ιησου Χρισ-
from God a father of us, and Lord Jesus Anointed.
του.

⁴ Ευχαριστω τω θεω μου παντοτε, μνειαν
I give thanks to the God of me always, a remembrance
σου ποιουμενος επι των προσευχων μου, ⁵ ακου-
of thee making in the prayers of me, hear-
ων σου την αγαπην και την πιστιν, ην εχεις
ing of thee the love and the faith, which thou hast
προς τον κυριον Ιησουν και εις παντας τους
to the Lord Jesus and for all the
αγιους· ⁶ οπου η κοινωνια της πιστεως σου
holy ones, that the fellowship of the faith of thee
ενεργης γενηται, εν επιγνωσει παντος αγαθου
active may become, by a knowledge of every good
του εν ημιν, εις Χριστον * [Ιησουν.] ⁷ Χαραν
of the in us, in regard to Anointed [Jesus.] Joy
γαρ εχομεν πολλην και παρακλησιν επι τη
for we have much and consolation in the
αγαπη σου, οτι τα σπλαγχνα των αγιων ανα-
love of thee, because the bowels of the holy ones has
πεπνυται δια σου, αδελφε. ⁸ Διο πολλην
been refreshed through thee, O brother. Therefore much
εν Χριστω παρρησιαν εχων επιτασσειν σοι το
in Anointed boldness having to enjoin thee the
ανηκον, ⁹ δια την αγαπην μαλλον παρακαλω·
becoming thing, through the love rather I beseech;
τοιουτου ων, ως Παυλος πρεσβυτης, νυνι δε και
such a one being, as Paul an old man, now but also
δεσμμιος Ιησου Χριστου· ¹⁰ παρακαλω σε περι
a prisoner of Jesus Anointed; I beseech thee concerning

CHAPTER I.

¹ Paul, † a Prisoner for Christ Jesus, and Timothy the BROTHER, to Philemon, the BELOVED one, and our † fellow-laborer,—

² and to Apphia, the sis-
ter, and to † Archippus, our FELLOW-SOLDIER; and the † CONGREGATION in thy House.

³ † Favor to you, and Peace from God our Father, and from the Lord Jesus Christ;

⁴ † I give thanks to my God always, making Men-
tion of thee in my PRAY-
ERS,

⁵ († hearing of Thy LOVE and FAITH, which thou hast toward the Lord Jesus, and for All the SAINTS.)

⁶ that the FELLOWSHIP of thy FAITH may become efficient, † by a Knowledge of Every Good thing in us, in regard to Christ.

⁷ * For we have much Joy and Consolation over Thy LOVE, O Brother! Because the TENDER SYMPATHIES of the SAINTS † have been refreshed through thee.

⁸ Therefore, † having much confidence in Christ to enjoin on thee WHAT IS BECOMING,

⁹ on account of * that LOVE I rather entreat; he-
ing such a one, as Paul † an old man, and now also † a Prisoner for * Christ Jesus,

¹⁰ I entreat thee res-

* ALEXANDRIAN MANUSCRIPT.—Title—TO PHILEMON.

6. JERUS. omit.

7. For I love.

9. NECESSITY I rather entreat.

3. the sister, and to.

9. Christ

† 9. Benson following *Theraphylact* says, that *presbuteres*, translated an old man in this place, has the signification of *presbuteres*, an ambassador; and in support of his opinion he cites some passages from the LXX, and from the Apocrypha.—*Macknight*. Dr. *Adam Clarke* also inclines to the same view.

† 1. Eph. iii. 1; iv. 1; 2 Tim. i. 8; verse 8. † 1. Phil. ii. 25. † 2. Col. iv. 17.
† 2. Rom. xvi. 5; 1 Cor. xvi. 10. † 3. Eph. i. 2. † 4. Eph. i. 10. † 5. Eph.
i. 15; Col. i. 4. † 6. Phil. i. 9, 11. † 7. 2 Cor. vii. 13; 2 Tim. i. 16; verse 20. † 8.
1 Thess. ii. 6. † 9. verse 1.

του εμου τεκνου, ὃν ἐγεννησα ἐν τοῖς δεσμοῖς
of the em child, whom I begot in the bonds

*[μου,] Ονησίμου, ¹¹ τὸν ποτε σοὶ ἀχρηστὸν,
[of me,] Onesimus, that formerly to thee unprofitable,

νυνὶ δὲ σοὶ καὶ ἐμοὶ εὐχρηστὸν, ὃν ἀνεπέμψα
now but to thee and to me profitable, whom I sent back;

¹² σὺ δὲ αὐτὸν, τούτ' ἐστὶ τὰ ἐμὰ σπλάγχνα,
thou but him, that is the my bowels,

προσλαβού. ¹³ Ὅν ἐγὼ ἐβούλομην πρὸς ἐμαυ-
do thou receive. When I was wishing for my-

τὸν κατεχειν, ἵνα ὑπὲρ σου μοὶ διακονῇ ἐν
self to retain, so that on behalf of thee to me he might serve in

τοῖς δεσμοῖς τοῦ εὐαγγελίου. ¹⁴ χωρὶς δὲ τῆς
the bonds of the glad tidings; without but of the

σῆς γνώμης οὐδὲν ᾔθελῶ ποιεῖσαι, ἵνα μὴ ὥς
thy consent nothing I wished to do, so that not as

κατὰ ἀνάγκην τὸ ἀγαθὸν σου ἢ, ἀλλὰ
according to constraint the good of thee might be, but

κατὰ ἑκούσιον. ¹⁵ Ταχὺ γὰρ διὰ τοῦτο
according to willingness. Perhaps for on account of this

ἐχωρισθῇ πρὸς ὥραν, ἵνα αἰώνιον αὐτὸν ἀπέ-
he was separated for an hour, so that an age him thou might-

χῇς. ¹⁶ οὐκέτι ὥς δούλον, ἀλλ' ὑπὲρ δού-
est receive; no longer as a slave, but above a

λόν, ἀδελφὸν ἀγαπητὸν, μάλιστα ἐμοί, ποσῶ
slave, a brother beloved, especially to me, by how much

δὲ μάλλον σοὶ, καὶ ἐν σαρκὶ καὶ ἐν κυρίῳ. ¹⁷ Εἰ
but more to thee, both in flesh and in Lord. If

οὐκ ἔχεις κοινωνόν, πρόσλαβου αὐτὸν ὥς
thou me thou holdest a partner, receive thou him as

ἐμέ. ¹⁸ Εἰ δὲ τι ᾔδικησέ σε, ἢ ὀφείλει, τοῦτο
me. If but anything he wronged thee, or owes, this

ἐμοὶ ἐλλογέι. ¹⁹ Ἐγὼ Παῦλος ἐγγράψα τῇ
to me put thou on account. I Paul wrote with the

ἐμῇ χειρὶ, ἐγὼ ἀποτίσω· ἵνα μὴ λέγω σοὶ,
my hand, I will pay off; so that not I may say to thee,

ὅτι καὶ σεαυτὸν μοὶ προσοφείλεις. ²⁰ Ναι,
that even thyself to me thou owest. Yes,

ἀδελφε, ἐγὼ σου οὐαίμην ἐν κυρίῳ ἀναπαύ-
O brother, I of thee should be profited in Lord, refresh

σόν μου τὰ σπλάγχνα ἐν Χριστῷ. ²¹ Πέποιθώς
thou of me the bowels in Anointed. Having confidence

τῇ ὑπακοῇ σου ἐγράψα σοὶ, εἰδὼς, ὅτι καὶ
in the obedience of thee I wrote to thee, knowing, that even

ὑπὲρ ὃ λέγω ποιήσεις.
beyond what I may say thou wilt do.

²² Ἄμα δὲ καὶ ἐτοιμαζέ μοι ξενίαν· ἐλπίζω
At the same time but also prepare thou for me lodging; I hope

that is.

pecting MY Child, †whom I begot in my BONDS, THAT †Onesimus,

†11 who formerly was UNPROFITABLE to Thee, but is now profitable to Thee and to Me;

†12 whom I have sent *back to thee; and do thou receive Him, that is, MYSELF.

†13 Whom I was wishing to retain for Myself, †so that on thy behalf he might serve me in these BONDS for the GLAD TIDINGS;

†14 but I desired to do Nothing without thy Consent, †that thy GOOD deed might not be as from Constraint, but Voluntary.

†15 †For perhaps on this account he was separated for a little time, in order that thou mightest receive him for an Age;

†16 no longer as a Bondman, but above a Bondman,—†a beloved Brother, especially to me, but how much more to thee, †both in the Flesh, and in the Lord!

†17 If, then, thou regard-est Me as †a Partner, receive him as me.

†18 But if he injured thee in anything, or is indebted, place this to my account;

†19 (†I Paul write with my own hand.) I will pay it off; that I may not say to thee, That to me thou owest even thyself.

†20 Yes, Brother, may I derive profit from Thee in the Lord; †refresh my TENDER SYMPATHIES in Christ.

†21 †Having confidence in thy COMPLIANCE, I write to thee, being assured That thou wilt even do beyond what I request.

†22 But at the same time, also, prepare for me a

* ALEXANDRIAN MANUSCRIPT.—10. of me—omit. that is.

†12. again to thee. Receive Him,

†10. 1 Cor. iv. 15; Gal. iv. 10. †10. Col. iv. 0. †13. 1 Cor. xvi. 17; Phil. ii. 30
†14. 2 Cor. ix. 7. †15. See Gen. xlv. 5, 8. †10. Matt. xxiii. 8; 1 Tim. vi. 2
†10. Col. iii. 22. †17. 2 Cor. viii. 23. †20. verse 7. †21. 2 Cor. vii. 10.

γαρ, ὅτι δια τῶν προσευχῶν ὑμῶν χαρισθήσο-
 for, that through the prayers of you I shall be im-
 μαι ὑμῖν. ²³ Ἀσπάζεται σε Ἐπαφρας, ὁ συναχ-
 parted to you. Salutes thee Epaphras, the fellow-
 μαλωτος μου ἐν Χριστῷ Ἰησοῦ, ²⁴ Μαρκου, Ἀρι-
 captive of me in Anointed Jesus, Mark, Aris-
 τάρχος, Δημας, Λουκας, οἱ συνεργοὶ μου. ²⁵ Ἡ
 tarchus, Demas, Luke, the fellow-workers of me. The
 χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ
 favor of the Lord of us Jesus Anointed with the
 πνεύματος ὑμῶν, ⁴
 spirit of you.

lodging, for I hope That
 I through your PRAYERS I
 shall be imparted to you.

23 I Epaphras, my YEL-
 LOW-CAPTIVE in Christ Je-
 sus, salutes thee;

24 also I Mark, I Aristar-
 chus, I Demas, I Luke, my
 YELLOW-LABOERS.

25 I The FAVOR of our
 Lord Jesus Christ be with
 your SPIRIT.

* ALEXANDRIAN MANUSCRIPT.—The Subscription to this Epistle has been cut off.

I 23. Phil. I. 25; II. 24.

I 22, 2 Cor. I. 11.

I 23. Col. I. 7; IV. 12.

I 32.

Acts xii. 12, 25.

I 24. Acts xiv. 20; xvii. 2; Col. (p. 10.

I 24. Col. iv. 12.

I 24. 2 Tim. iv. 11.

I 23. 2 Tim. iv. 22.

* TO THE HEBREWS.

ΚΕΦ. α'. 1.

CHAPTER I.

¹ Πολυμερῶς και πολυτροπῶς παλαι ὁ θεὸς
in many parts and in many ways long ago the God
ἁλθσας τοῖς πατράσιν ἐν τοῖς προφῆταις, ἐπ'
saying spoken to the fathers by the prophets, in
ἰσχατοῦ τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν
last of the days of these spoke to us by
υἱῷ, ² ὃν ἐθηκε κληρονομον παντῶν, (δι'
a son, whom he appointed an heir of all things, (on account of
αὐτοῦ και τοὺς αἰῶνας ἐποίησεν,) ³ ὃς (ὡν ἀπα-
whom also the ages he made,) who (being an efful-

γασμα τῆς δόξης και χαρακτηρ τῆς ὑποστάσεως
gence of the glory and an exact impress of the substance
αὐτοῦ, φερων τε τα παντα τῷ ῥηματι τῆς
of him, sustaining and the things all by the word of the
δυναμῆς αὐτοῦ,) * [δι' ἐαυτοῦ] καθαρισμόν
power of himself,) 'through himself] a purification
ποιήσαμενος τῶν αμαρτιῶν * [ἡμῶν,] ἐκάθισεν ἐν
having made of the sins of us, sat down at

δεξιᾷ τῆς μεγαλῶσυνης ἐν ὑψηλοῖς. ⁴ τοσούτῃ
right of the majesty in high places; by so much
κρείττων γενομένος * [τῶν] ἀγγέλων, ὅσῳ δια-
greater having become of the messengers, by so much more
φορτερον παρ' αὐτοὺς κεκληρονομηκεν ὄνομα.
excellent beyond them he has inherited a name.

⁵ Τινι γὰρ εἶπε ποτε τῶν ἀγγέλων· Τίος μου εἶ
To which for did he say ever of the messengers; A son of me art
σύ, ἐγὼ σημερον γεγεννηκα σε; και παλιν
I to-day have begotten thee? and again;
Ἐγὼ ἐσομαι αὐτῷ εἰς πατέρα, και αὐτὸς ἐσται
I will be to him for a father, and he shall be

μοι εἰς υἱόν; ⁶ ὅταν δὲ παλιν εἰσαγαγῇ τὸν
to me for a son? when but again he may lead in the
πρωτοτοκὸν εἰς τὴν οἰκουμένην, λεγε· Και
first-born into the habitable, he says; And
προσκυνησάτωσαν αὐτῷ παντὲς ἀγγελοι θεοῦ.
let worship him all messengers of God.

Και πρὸς μὲν τοὺς ἀγγέλους λεγει· 'Ὁ
And concerning indeed the messengers he says; He
ποιων τοὺς ἀγγέλους αὐτοῦ πνεύματα,
making the messengers of himself spirits,
και τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλογα·
and the public servants of himself of fire a flame;

⁸ πρὸς δὲ τὸν υἱόν· 'Ὁ θρόνος σου ὁ θεὸς εἰς
concerning but the son; The throne of thee the God for

¹ God having anciently spoken, † in many portions and by various methods, to the FATHERS by the PROPHETS,

² in the last of these DAYS † spoke to us by a Son, † whom he appointed Heir of all things, on account of whom also he constituted the AGES;

³ † who, being an Effulgence of his GLORY, and an exact Impress of his SUBSTANCE, and * making manifest ALL things by the WORD of his POWER, † having made a Purification for SINS, † sat down at the Right hand of the MAJESTY in high places;

⁴ having become as much superior to Angels, † as he has inherited a more Excellent Name than they.

⁵ For to which of the ANGELS did he ever say, † "Thou art my Son, To-day † I have begotten thee?" And again, † "I will be to him for a Father, and he shall be to me for a Son?"

⁶ And when again he shall introduce † the FIRST BORN into the HABITABLE, he says, † "And let All God's Angels worship him."

⁷ And with respect to the ANGELS, indeed he says, † "It is HE who MAKES his ANGELS Winds, and his MINISTERS SERVANTS of a Flame of Fire."

⁸ But to the son, † "Thy THRONE, O GOD,

* VATICAN MANUSCRIPT.—Title—TO THE HEBREWS.
things by. 3. through himself—omit.

3. making manifest ALL things by. 4. of the—omit.

† 1. Num. xii. 6, 8. † 2. John i. 17; xv. 15; Heb. ii. 3. † 3. John i. 14; xiv. 9; 2 Cor. iv. 4; Col. i. 15.
xvi. 38; John iii. 35; Rom. viii. 17. † 4. Heb. vii. 27; ix. 12, 14, 17. † 5. Psa. cx. 1; Eph. i. 20; Heb. viii. 1; x. 12; xii. 2.
† 6. Heb. i. 22. † 7. 4. Eph. i. 21; Phil. ii. 6, 10. † 8. Psa. ii. 7; Acts xiii. 33; Heb. v. 5.
† 9. 2 Sam. vii. 14; 1 Chron. xxi. 10; xxviii. 6; Psa. lxxviii. 26, 27. † 10. Psa. xcvi. 7. † 11. Psa. civ. 4. † 12. Psa. xlv. 6, 7.

τον αἰωνα * [του αἰωνος.] βιβλος ευθυτητος ἡ
the age [of the age.] a scripture of rectitude the
βιβλος της βασιλειας σου. ⁹ Ηγαπησας δικαιο-
scripture of the kingdom of thee. Thou didst love right-
οσυνην, και εμισησας ανομιαν, δια τουτο
tousness, and thou didst hate lawlessness, on account of this
εχρισε σε ο θεος σου, ελαιον αγαλλιασεως
anointed thee the God of thee, all of extreme joy
παρα τους μετοχους σου. ¹⁰ Και. Συ κατ'
beyond the associates of thee. And, Thou in
αρχας, κυριε, την γην θεμελιωσας, και εργα
a beginning, O Lord, the earth didst form, and works
των χειρων σου εισιν οι ουρανοι. ¹¹ Αυτοι απο-
of the hands of thee are the heavens. They shall
λυνται, συ δε διαμενεις, και παντες ως ιμα-
perish, thou but remainest, and all as agar-
τιον παλαιωθησονται, ¹² και ωσει περιβολαιον
ment shall become old, and like an upper garment
ελιξεις αυτους, και αλλαγησονται, συ δε ο
thou wilt fold them, and they shall be changed; thou but the
αυτος ει, και τα ετη σου ουκ εκλειψουσι,
same art, and the years of thee not will fail, &c.
¹³ Προς τινα δε των αγγελων ειρηκε ποτε. Κα-
To which but of the messengers did he say ever; Do
θου εκ δεξιων μου, εως ανθω τους εχθρους
thou sit a right of me, till I may place the enemies
σου υποποδιον των ποδων σου; ¹⁴ Ουχι παντες
of thee shalt for the feet of thee? Not all
εισι λειτουργικα πνευματα, εις διακονιαν απο-
are public serving spirits, for service being
τελλομενα δια τους μελλοντας κληρονο-
sent forth on account of those being about to inherit
μειν σωτηριαν; ΚΕΦ. β'. 2. ¹ Δια τουτο
salvation? On account of this
ιδει περισσοτερος ημας προσεχειν τοις ακου-
It behooves more earnestly us to attend to the things har-
θεισι, μηποτε παραβρωμεν. ² Ει γαρ ο
ding usen toward, lest perhaps we should glide away, If for the
δ'ι αγγελων λαληθεις λογος εγενετο βεβαι-
through messengers having been spoken word was firm
ος, και πασα παραβασις και παρακοη ελαβεν
and every deviation and imperfect hearing received
ενδικον μισθοποδιαν. ³ Πως ημεις εκφευ-
a just retribution; how we shall es-

"is for the AGE; * and
"the SCRIPTURE of RECTI-
"TUDIN is the Scripture of
"thy KINGDOM.
"9 "Thou didst love
"Righteousness, and hate
"Lawlessness; therefore,
"thy God I anointed thee,
"O GOD, with the oil of
"Exultation beyond thy
"ASSOCIATES."
"10 Also, "Thou, O
"Lord, at First didst lay
"the foundation of the
"EARTH; and the HEA-
"VENS are Works of thy
"HANDS;
"11 "They shall perish,
"but thou remainest,
"and they all shall be-
"come old like a Gar-
"ment;
"12 "and like a Mantle
"thou wilt fold them up;
"like a Garment also
"they shall be changed;
"but thou art the SAME,
"and thy YEARS shall not
"fail."
"13 But to which of the
ANGELS did he ever say,
"Sit thou at my Right
"hand, till I put thine
"ENEMIES underneath thy
"FEET?"
"14 Are they not all
Ministering Spirits, sent
forth for Service, on ac-
count of THOSE BEING
ABOUT to inherit SAL-
VATION?
CHAPTER II.
"1 On this account it be-
hooves us to attend more
earnestly to the THINGS
HEARD, lest we should
ever let them glide away.
"2 For if the word
spoken through Angels
was firm, and Every De-
viation and Disobedience
received a Just Retribu-
tion;
"3 How shall we escape.

* VATICAN MANUSCRIPT.—8. of the AGE—omit. 8. and the SCRIPTURE of RECTITUDE
is the Scripture of his KINGDOM. 12. like a Garment also they shall be changed.

1 9. Isa. lxi. 3; Luke iv. 18; John x. 36; Acts iv. 27; x. 38. 1 10. Ps. cii. 25.
2 11. Isa. xxiv. 4; 11. 6; Matt. xiv. 35; 1 Pet. iii. 7, 10; Rev. xx. 11. 1 13. Ps. cx. 16
Matt. xii. 43; Acts ii. 34, 35; Heb. x. 12. 1 14. Ps. xxi. 7; xcl. 11; ciii. 20, 21.
1 15. James ii. 8. 1 2. Deut. xxxiii. 7; Acts vii. 53. 1 2. Num. xv. 30, 31; Deut.
v. 8; xvi. 2. 8; xxvii. 34. 1 3. Heb. x. 28, 29; xii. 33.

μεθα τηλικαυτης αμελησαντες σωτηριας; ἥτις
 cape so great having disregarded a salvation? which
 αρχην λαβουσα λαλεισθαι δια του κυριου,
 a beginning having received to be spoken through the Lord,
 ὑπο των ακουσαντων εις ἡμας εβεβαιωθη.
 by those having heard for us was confirmed,
 4 συνεπιμαρτυρουντος του θεου σημειοις τε καί
 co-attesting the God by signs both and
 τερασι, και ποικιλαις δυναμεσι, και πνευματος
 by prodigies, and by various powers, and of spirit
 αγιου μερισμοις, κατα την αυτου θελησιν.
 holy by distributions, according to the of himself will.
 5 Ου γαρ αγγελοις ὑπεταξε την οικουμενην την
 Not for to messengers he did subject the habitable that
 μελλουσιν, περι ἧς λαλουμεν. 6 Διεμαρτυ-
 about coming, concerning which we speak. Testified
 ρατο δε που τις, λεγων· Τι εστιν ανθρωπος,
 but somewhere one, saying; What is man,
 οτι μιμησκη αυτου· η υιος ανθρωπου, οτι
 that thou dost remember him; or a son of man, that
 επισκεπη αυτον; 7 Ηλαττωσας αυτον βραχυ
 thou dost observe him? Thou didst make less him a little while
 τι παρ' αγγελου· δοξη και τιμη εστεφανω-
 than messengers; with glory and with honor thou didst
 σας αυτον. 8 παντα ὑπεταξας ὑποκατω των
 crown him; all things thou didst place under the
 ποδων αυτου. Εν γαρ τῷ ὑποταξαι * [αυτῷ]
 feet of him. In for the to be subjected (to him)
 τα παντα, ουδεν αφηκεν αυτῷ ανυποτακ-
 the things all, nothing is left to him unsubject-
 τῶν· νυν δε ουπω δρωμεν αυτῷ τα παντα
 ed; now but not yet we see to him the things all
 ὑποτεταγμενα. 9 Τον δε βραχυ τι παρ' αγγε-
 having been placed. The but a short time than messen-
 λους ηλαττωμενον βλεπομεν Ιησουν δια το
 gers having been made less we see Jesus on account of the
 παθημα του θανατου δοξη και τιμη εστεφα-
 suffering of the death with glory and with honor having been
 νωμενον· ὅπως χαριτι θεου ὑπερ παντος γεν-
 crowned; so that by favor of God on behalf of all he
 σθται θανατον. 10 Επρεπε γαρ αυτῷ, δι' ὃν
 might taste of death. It was fitting besides for him, for whom
 τα παντα και δι' οὗ τα παντα, πολλους
 the things all and through whom the things all, many
 υιους εις δοξαν αγαγοντα τον αρχηγον της
 sons into glory leading the prince of the
 σωτηριας αυτων δια παθηματων τελειωσαι.
 salvation of them through sufferings to perfect.

having disregarded So great a Salvation? which beginning to be spoken by the Lord, was confirmed for Us by those who HEARD him;
 4 GOD co-attesting both Signs and Wonders and various Mighty works, and Distributions of Holy Spirit, according to HIS Will?
 5 For to Angels he did not subject the FUTURE HABITABLE, concerning which we speak.
 6 But one somewhere testified, saying, "What is a Man That thou dost remember him? or a Son of Man. That thou dost regard him?"
 7 "Thou didst make him for a little while inferior to Angels; thou didst crown him with Glory and Honor;
 8 "thou didst subject "All things under his "FEET;"—for in SUBJECTING ALL THINGS, he left Nothing unsubjected to Him; but, at present, we do not see that ALL things have actually been placed under Him.
 9 But we behold JESUS, on account of the SUFFERING OF DEATH crowned with Glory and Honor, HAVING BEEN MADE for a little while inferior to Angels, so that, by God's Favor, he might taste of Death on behalf of every one.
 10 For it was becoming him; for on account of whom are ALL things, and through whom are ALL things, in conducting Many Sons to Glory, to perfect the PRINCE of their SALVATION through Sufferings.

* VATICAN MANUSCRIPT.—5. to him—omit.

3. Matt. iv. 17; Mark i. 14. 3. Luke i. 2. 4. Mark xvi. 20; Acts xiv. 3; xix. 11; Rom. xv. 18, 19; 1 Cor. ii. 4. 4. Acts ii. 23, 43. 4. 1 Cor. xii. 4, 7, 11. 5. Heb. vi. 6; 2 Pet. iii. 13. 6. Ps. viii. 4. 9. Acts ii. 33. 9. Phil. ii. 7-9. 9. Rom. v. 18; viii. 32; 2 Cor. v. 16; 1 Tim. ii. 6; 1 John ii. 9. 10. Rom. xi. 30. 10. Luke xiii. 32; Heb. v. 9. 10. Acts iii. 15; v. 31; Heb. xii. 9.

11 Ὁ τε γὰρ ἁγιάζων καὶ οἱ ἁγιαζόμενοι, ἐξ
 He both for sanctifying and those being sanctified, out of
 ἑνὸς παντὸς δι' ἣν αἰτίαν οὐκ ἐπαισχυρεται
 one all; for which cause not he is ashamed
 ἀδελφούς αὐτοὺς καλεῖν, 12 λέγων· Ἀπαγγέλω
 brethren them to call, saying; I will announce
 τὸ ὄνομα σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκ-
 the name of thee to the brethren of me, in midst of a
 κλήσιας ὕμνησω σε. 13 Καὶ πάλιν· Ἐγὼ ἐσο-
 congregation I will praise thee. And again; I will
 μαι πεισθῶς ἐπ' αὐτῷ καὶ πάλιν· Ἰδοὺ ἐγώ,
 be having trusted in him; and again; Lo I,
 καὶ τὰ παῖδια ἃ μοι ἔδωκεν ὁ θεός. 14 Ἐπει οὖν
 and the children which to me gave the God. Since then
 τὰ παῖδια κεκοινώθηκε παρκος καὶ αἵματος, καὶ
 the children have been sharers of flesh and blood, also
 αὐτὸς παραπλήσιως μετέσχε τῶν αὐτῶν, ἵνα
 he is like manner partook of the of them, so that
 δια τοῦ θανάτου καταργήσῃ τὸν το
 by means of the death he might make powerless him the
 κρατὸς ἐχόντα τοῦ θανάτου, τοῦτ' ἐστὶ τὸν
 strength having of the death, that is the
 διαβολόν, 15 καὶ ἀπαλλάξῃ τούτους ὅσοι φοβώ-
 accuser, and might set free them as many as by fear
 θανάτου δια παντός τοῦ ζῆν ἐνοχοὶ ἦσαν δου-
 of death through all of the life held in were slav-
 λείας. 16 Οὐ γὰρ δηποῦ ἀγγέλων ἐπιλαμβάνει-
 ery. Not for in any manner of messengers he takes hold,
 ται, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται.
 but of seed of Abraham he takes hold.
 17 Ὅθεν ὠφελεῖ κατὰ πάντα τοῖς ἀδελφοῖς
 Hence he was obliged in all things to the brethren
 ὁμοιωθῆναι, ἵνα ἐλεημῶν γενῆται καὶ πιστός
 be made like, so that merciful he might be and faithful
 ἀρχιερεὺς τὰ πρὸς τὸν θεόν, εἰς τὸ ἱλασκέσθαι
 high-priest the things as to the God, in order to the to expiate
 τὰς ἁμαρτίας τοῦ λαοῦ. 18 Ἐν ᾧ γὰρ πεπονθεν
 the sins of the people. By what for he has suffered
 αὐτὸς πειρασθεὶς, δύναται τοῖς πειραζομένοις
 himself having been tried, he is able to those being tried
 βοηθῆσαι,
 to render aid.

ΚΕΦ. γ'. 3.

1 Ὅθεν, ἀδελφοὶ ἅγιοι, κληθεὶς ἐπουρανίου
 Whence, brethren holy, of a calling heavenly
 μετοχοῖς κατανοήσατε τὸν ἀποστόλον καὶ ἀρ-
 partakers do you attentively regard the apostle and high-

11 For both the SANCTIFYER and the SANCTIFIED are from one; for Which Cause he is not ashamed to call Them Brethren;

12 saying, † "I will announce thy NAME to my BRETHREN; in the † "Midst of the Congregation I will praise thee."

13 And again, † "I will confide in him." And again, † "Behold, I and the CHILDREN whom † "God gave Me."

14 Since, then, the CHILDREN have one common nature of * Blood and Flesh, he † also, in like manner, partook of these; † in order that, by means of his DEATH, he might vanquish HIM POSSESSING the POWER of DEATH—that is, the ENEMY—

15 and might liberate THOSE who, by Fear of Death, were throughout their Whole LIFE held in Slavery.

16 † Besides, he does not in any way take hold of Angels, but he takes hold of the Seed of Abraham;

17 hence, he was obliged to be assimilated to his BRETHREN in all things, so that he might be † a Merciful and Faithful High priest as to things relating to God, in order to EXPIATE the SINS of the PEOPLE.

18 For by what he has suffered, having been tried, † he is able to assist THOSE who are TRIED.

CHAPTER III.

1 Therefore, holy Brethren, Associates of a heavenly † Calling, attentively regard Jesus, † the APOS-

* VATICAN MANUSCRIPT.—14. Blood and Flesh.

† 16. Or, "For truly it," i. e. the fear of death, or death itself, "does not lay hold of" or seize on "angels, but of the seed of Abraham it does lay hold."—Theolog. Rep. and Kneeland.

† 11. Heb. x. 10, 14. † 11. Matt. xxviii. 10; John xx. 17; Rom. viii. 20. † 12. Ps. xxii. 22, 26. † 13. Ps. xviii. 2; Is. xli. 2. † 13. Isa. viii. 18. † 13. John x. 20; xvii. 6, 9, 11, 12. † 14. John i. 14; Rom. viii. 3; Phil. ii. 7. † 14. 1 Cor. xv. 64, 65; Col. ii. 16; 2 Tim. i. 10. † 15. Luke i. 74; Rom. viii. 15; 2 Tim. i. 7. † 17. Heb. iv. 15; v. 1, 2. † 18. Heb. vii. 25. † 1. Rom. i. 7; 1 Cor. i. 2; Eph. iv. 1; Phil. ii. 14; 2 Thess. i. 11; 2 Tim. i. 9; 2 Pet. i. 10. † 1. Rom. xv. 8; Heb. ii. 17, etc.

χιερα της ὁμολογίας ἡμων, Ἰησουν· ² πιστῶν
 priest of the profession of us, Jesus; faithful
 οντα τῷ ποιήσαντι αὐτον, ὥς καὶ Μωυσης ἐν
 being to the one having appointed him, as even Moses in
 * [ὅλῳ] τῷ οἰκῷ αὐτου. ³ Πλειονος γὰρ οὗτος
 [whole] the house of him. Of more for this
 δοῆς παρα Μωυσην ἡξίωται, καθ' ὅσον
 glory than Moses has been esteemed worthy, as far as
 πλειονα τιμην ἔχει τοῦ οἴκου ὃ κατασκεύασας
 more honor he has of the house the one having built
 αὐτον. ⁴ (Πας γὰρ οἶκος κατασκευάζεται ὑπο
 itself. (Every for house is built by
 τινος· ὁ δὲ * [τα] πάντα κατασκεύασας, θεός.)
 some one, he but [the things] all having built, God.)
⁵ Καὶ Μωυσης μὲν πιστός ἐν ὅλῳ τῷ οἰκῷ
 And Moses indeed faithful in whole to the house
 αὐτου, ὡς θεράπων, εἰς μαρτυριον τῶν λαληθη-
 of him, as a servant, for a testimony of the things going
 σομενων· ⁶ Χριστός δὲ, ὡς υἱός ἐπὶ τὸν οἶκον
 to be spoken: Anointed but, as a son over the house
 αὐτου· οὗ οἶκος ἐσμεν ἡμεῖς, εἰπερ τὴν παρ-
 of him, of whom a house are we, if indeed the con-
 ῥησιαν καὶ τὸ καυχῆμα τῆς ἐλπίδος * [μεχρὶ
 fidence and the boasting of the hope [all
 τελους βεβαιαν] κατασχῶμεν. ⁷ Διό, καθὼς
 end firm] we should hold fast. Therefore, as
 λέγει τὸ πνεῦμα τὸ ἅγιον· Σήμερον, εἰ τῆς
 says the spirit the holy; To-day, if the
 φωνῆς αὐτου ἀκουσῆτε, ⁸ μὴ σκληρυνῆτε τὰς
 voice of him you will hear, not you should harden the
 καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ, κατα
 hearts of you, as in the bitter provocation, in
 τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρημῷ, ⁹ οὐ
 the day of the temptation in the desert, not
 ἐπειράσαν * [με] οἱ πατέρες ὑμῶν, ἐδοκίμασαν
 tempted [me] the fathers of you, proved
 * [με], καὶ εἶδον τὰ ἔργα μου, τεσσαράκοντα
 [me], and saw the works of me, forty
 ἐτη· ¹⁰ διό προσώχθισα τῇ γενεᾷ ἐκείνῃ, καὶ
 years, therefore I was provoked with the generation that, and
 εἶπον· Αἰε πλανῶντα τῇ καρδίᾳ· αὐτοὶ δὲ οὐκ
 said; Always hey wander in the heart, they but not
 ἐγνώσαν τὰς ὁδούς μου· ¹¹ ὡς ὡμοσα ἐν τῇ
 they acknowledged the ways me, so I swore in the
 ὀργῇ μου· Εἰ εἰσελεύσονται εἰς τὴν καταπαύσιν
 wrath of me; If they shall enter into the rest
 μου. ¹² Βλέπετε, ἀδελφοί, μήποτε ἐστὶ ἐν
 of me. Take ye heed, brethren, lest ever shall be in
 τινὶ ὑμῶν καρδία πονηρὰ ἀπιστίας, ἐν τῷ ἀποσ-
 any one of you a heart evil of unbelief, in the to fall

TILK and High-priest of our
 CONFESSION;
 2 who is Faithful to
 HIM who APPOINTED him,
 even as † Moses was in his
 HOUSE.
 3 For he has been es-
 teemed worthy of MORE
 Glory than Moses, as much
 as the BUILDERS has MORE
 Honor than the HOUSE it
 self.
 4 (For every House is
 built by some one; but
 † HE HAVING BUILT all
 things is God.)
 5 And Moses, indeed,
 was faithful in his WHOLE
 HOUSE, as † a Servant,
 † for a Testimony of the
 THINGS to be SPOKEN;
 6 but Christ as a Son
 over his HOUSE, † Whose
 House we are, if we should
 hold fast † the CONFIDENCE
 and the EXULTATION
 of the HOPE.
 7 Therefore, as the
 HOLY SPIRIT says, † "To-
 day, if you will hear his
 VOICE,"
 8 "harden not your
 " HEARTS, as in the BIT-
 TER PROVOCATION, in
 " the DAY of the TRIAL in
 " the DESERT;
 9 "where your FA-
 " THERS tried, proved, and
 " saw my WORKS Forty
 " Years.
 10 "Therefore, I was
 " provoked with * that
 " GENERATION, and said,
 " 'They always err in
 " 'HEART;' but thrg did
 " not acknowledge my
 " WAYS;
 11 "so I swore in my
 " INDIGNATION—' If they
 " 'shall enter my REST!'"
 12 Beware, Brethren,
 lest there should ever be in
 any one of you an evil Dis-
 believing Heart, by APOS-
 TATIZING from the living
 God;

* VATICAN MANUSCRIPT.—2. Whole—omit.
the End—omit.

9. me—omit twice.

4. the things—omit.
10. this GENERATION.

6. Firm to

1. 2. Num. xii. 7; verse 5
xii. 7; Deut. iii. 24; Josh. i.
xii. 16; vi. 19; 2 Cor. vi. 10;
Col. i. 23; Heb. x. 33.

2. 4. Eph. ii. 10; iii. 6.
viii. 31.
h. ii. 21, 22; 1 Tim. iii. 15; 1 Pet. ii. 5.
7. 1st ed. xcv. 7—11.

1. 5. Exod. xiv. 31; Num.
xv. 15; Deut. xviii. 15, 16.
1. 6. 1 Cor.
† 6. Rom. v. 9.

τηναι απο θεου ζωντος· ¹³ αλλα παρακαλειτε
away from God living; but do you exhort
εαυτους καθ' ἑκαστην ἡμεραν, αχρις οὗ
yourselves in each day, till of which
το σημερον καλειται, ἵνα μη σκληρυνθῇ ἐξ
the to-day it is called, so that not may be hardened from
ὑμων τις απατη της ἀμαρτίας. ¹⁴ Μετοχοι
of you any one by a delusion of the sin. Partakers
γάρ του Χριστου γεγοναμεν, εανπερ την ἀρ-
for of the Anointed we have become, if perhaps the begin-
χην της ὑποστασεως μεχρι τελους βεβαιαν
ning of the confidence till an end from
κατασχωμεν. ¹⁵ Εν τῷ λεγεσθαι· Σημερον,
we held fast. In respect to the to be said; To-day,
εαν της φωνης αυτου ακουσητε· μη σκληρυν-
if the voice of him you may hear; not harden you
τε τας καρδιας ὑμων, ὡς εν τῷ παραπικρασμῷ.
the hearts of you, as in the bitter provocation.
¹⁶ Τινες γὰρ ακουσαντες παρεπικραναν; ἀλλ'
Some for having heard did provoke? but
ου παντες οἱ ἐξελθοντες ἐξ Αἰγυπτου δια Μου-
not all those having come out from Egypt by means of Mo-
σεως; ¹⁷ Τισι δε προσωχθισε τεσσαρακοντα
me? With whom but was he vexed forty
ετη; ουχι τοις ἀμαρτησασιν; ὧν τα ἔωλα
years? not with those having sinned? of whom the members
ἐπεσεν εν τη ερημῳ. ¹⁸ Τισι δε ὡμοσε μη εἰσε-
fell in the desert. To whom but did he swear not to en-
λευσεσθαι εἰς την καταπαυσιν αὐτου, εἰ μη
ter into the rest of himself, if not
τοις ἀπειθησασιν; ¹⁹ Καὶ βλέπομεν, ὅτι οὐκ
to those having disobeyed? And we see, that not
ἠδυνήθησαν εἰσελθεῖν δι' ἀπιστιαν. ΚΕΦ.
they were able to enter because of unbelief.
δ'. 4. ¹ Φοβηθῶμεν οὖν, μήποτε, καταλειπο-
We may fear them, lest ever, being
μενης ἐπαγγελίας εἰσελθεῖν εἰς την καταπαυ-
left a promise to enter into the rest;
σιν αὐτου, δοκῇ τις ἐξ ὑμῶν ὑστερηκεναι.
of him, should seem any one from of you to have failed.
² Καὶ γὰρ εὐμεν ἐνηγγελισμένοι, καθάπερ
Also for we are having been addressed with glad tidings, even as
κακεῖνοι· ἀλλ' οὐκ ὠφελήσεν ὁ λόγος της
also they; but not did profit the word of the
ἀκοῆς ἐκείνων, μὴ συγκεκραμένος τη πίστει
hearing them, not having been mixed with the faith
τοις ἀκουσασιν. ³ Εἰσερχομεθα γὰρ εἰς την
in those hearing. We enter for into the
καταπαυσιν οἱ πιστευσαντες, καθὼς εἰρηκεν·
rest those having believed, as he has said,
'Ὡς ὡμοσα ἐν τῇ ὀργῇ μου· Εἰ εἰσελεύσονται
So I swore in the wrath of me. If they shall enter
εἰς την καταπαυσιν μου· καίτοι τῶν ἐργῶν ἀπο
into the rest of me; namely from the works from

¹³ but exhort each other every Day, while it is called TO-DAY, so that no one among you may be hardened by a Delusion of SIN;

¹⁴ for we have become Associates of the ANOIN-ED, † if indeed we hold fast the BEGINNING of our CONFIDENCE firm to the End.

¹⁵ With regard to the DECLARATION—† To-day, "if you should hear his "VOICE, harden not your "HEARTS, as in the BIT- "TER PROVOCATION;"—

¹⁶ † for who, having heard, did provoke? And not ALL those who CAME out from Egypt under Mo- ses?

¹⁷ And with whom was he displeased Forty Years? Was it NOT with THOSE who SINNED?—† Whose CORPSES fell in the DES- ERT?

¹⁸ And † to whom did he swear that they should not enter his REST, if not to the DISBELIEVING?

¹⁹ † And we see That they were not able to enter because of Unbelief.

CHAPTER IV.

¹ Therefore, † we may be afraid, lest at any time a Promise to enter his REST, being left, any one among you should seem to come short of it.

² For we also have been evangelized even as they were; but the WORD of the REPORT did not profit them, not being mingled with FAITH in the HEAR- ERS.

³ † We, however, HAV- ING BELIEVED, enter the REST; according as he has said, † "So I swore in my "INDIGNATION—" If they "shall enter my REST;" namely, from the work-

† 14. verse 6. † 15. verse 7. † 10. Num. xiv. 2, 4, 11, 34, 39; Deut. 1. 34, 39, 58.
† 17. Num. xiv. 22, 29, etc.; xxi. 6; Psa. cvi. 20; 1 Cor. x. 5; Jude 5. † 18. Num. xiv.
30; Deut. 1. 34, 35. † 10. Heb. iv. 8. † 1. Heb. xii. 15. † 3. Heb. iii. 14.

καταβολῆς κόσμου γεννηθέντων. ⁴ Εἰρηκῆ γὰρ
laying down of a world having been done It has been spoken for
πῶς ^α ἐν τῇ ἑβδόμῃ οὕτω· Καὶ κατε-
somewhere concerning the seventh thus, And created
παύσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπο παν-
the God on the day the seventh from all
των τῶν ἐργῶν αὐτοῦ· ⁵ καὶ ἐν τούτῳ παλιν
of the works of himself, and in this again,
Εἰ εἰσελεύσονται εἰς τὴν καταπαύσιν μου.
If they shall enter into the rest of me.
⁶ Ἐπεὶ οὖν ἀπολείπεται τίνας εἰσελθεῖν εἰς
Since then it is left some to enter into
αὐτήν, καὶ οἱ πρότερον εὐαγγελισθέντες οὐκ
her, and those formerly having received glad tidings not
εἰσηλθόν δι' ἀπειθεῖαν· ⁷ παλιν τίνα ὀρίζει
entered on account of unbelief, again certain he doth
ἡμέραν, Σήμερον, ἐν Δαυὶδ, λέγων, μετὰ το-
a day, To-day, by David, saying, after so
σόντων χρόνων· (καθὼς εἰρηται)· Σήμερον, ἐάν
long a time, (as it has been said,) To-day, if
τῆς φωνῆς αὐτοῦ ἀκουσῇτε, μὴ σκληρυνῇτε τὰς
the voice of him you may hear, not harden you the
καρδίας ὑμῶν. ⁸ Εἰ γὰρ αὐτοὺς Ἰησοῦς κατε-
hearts of you. If for them Jesus caused
παύσεν, οὐκ ἂν περὶ ἀλλῆς ἐλάλει μετὰ
to rest, not would concerning another have spoken after
τῶν αὐτῆς ἡμερῶν. ⁹ Ἀρα ἀπολείπεται σαββατισ-
this of a day. Therefore remains a keeping of a
μος τῷ λαῷ τοῦ θεοῦ. ¹⁰ Ὁ γὰρ εἰσελθὼν
sabbath for the people of the God. The for one entering
εἰς τὴν καταπαύσιν αὐτοῦ, καὶ αὐτὸς κατεπα-
into the rest of him, also himself caused to
σιν ἀπο τῶν ἐργῶν αὐτοῦ, ὥσπερ ἀπο τῶν ἰδίων
rest from the works of himself, like as from the own
ὁ θεός. ¹¹ Σπουδασάμεν οὖν εἰσελθεῖν εἰς
the God. We should earnestly endeavor therefore to enter into
ἐκείνην τὴν καταπαύσιν, ἵνα μὴ ἐν τῷ αὐτῷ
that the rest, so that not by the same
τις ὑποδειγματὶ πέσῃ τῆς ἀπειθείας. ¹² Ζῶν
any one example may fall of the unbelief. Living
γὰρ ὁ λόγος τοῦ θεοῦ, καὶ ἐνεργητής, καὶ τομῶν τε
for the word of the God, and energetic, and more cut-
ρος ὑπὲρ πᾶσαν μαχαίραν διστομὸν, καὶ δι-
ting beyond every sword two-mouthed, even cut-
νομήνους ἀχρι μερίσμου ψυχῆς * [τε] καὶ πνευ-
ting through to a division of life [both] and of
ματος, ἀρμών τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυ-
breath, of joints both and of marrow, and able to judge of
μησέων καὶ ἐννοιῶν καρδίας· ¹³ καὶ οὐκ ἐστὶ
thoughts and of intentions of hearts and not is
κτιστὶς ἀφανὴς ἐνώπιον αὐτοῦ, πάντα δὲ γυμνά
a creature out of sight in presence of him, all things but naked

done at the Foundation of the World.

⁴ For it has been some-
where spoken concerning
the SEVENTH day, thus,
"And God rested on the
SEVENTH day from all his
works"

⁵ And again, in this
manner, "If they shall
"enter my rest."

⁶ Since, then, it is left
for some to enter, and
those who formerly re-
ceived glad tidings did
not enter on account of
Unbelief,—

⁷ He again defines a cer-
tain Day. "To-day," say-
ing by David, after so long
a Time, (as * it has been
said before.) "To-day,"
"if you will hear his
voice, harden not your
"HEARTS."

⁸ For if Joshua caused
Them to rest, he would
not, subsequently, have
spoken of Another Day.

⁹ Therefore, a Sabbath-
rest remains for the PEOP-
LE OF GOD.

¹⁰ FOR HE HAVING EN-
TERED HIS REST, will also
himself rest from his
works, like as God from
HIS OWN.

¹¹ Let us earnestly en-
deavor, therefore, to enter
That REST, that no one
may fall; by the SAME Ex-
ample of UNBELIEF.

¹² For the word of
God is: living, and ener-
getic, and more cutting
than Any two-edged
Sword, cutting through
even to a Separation of
Life and Breath, and of
Joints and Marrow, and
able to judge the Thoughts
and Intentions of the
Heart;

¹³ and no Creature is
concealed in his sight,
but all things are naked

* VATICAN MANUSCRIPT.—7. It has been said before.

12. both—omit.

† 4. Gen. ii. 2; Exod. xii. 11; xxii. 17.
Heb. iii. 7. † 11. Heb. iii. 12, 13, 10.
o. 5; 1 Pet. i. 23. † 12. Prov. v. 4.
1 Cor. xiv. 24, 25. † 13. Ps. cxlvi. 13, 14; xc. 8; cxlvi. 11, 12.

† 6. Heb. iii. 10. † 7. Ps. xlv. 7.
† 12. Isa. xlii. 2; Jer. xxiii. 20; 1 Cor. x.
† 13. Eph. vi. 17; Rev. i. 10; ii. 10. † 13.

και τετραχληλισμενα τοις οφθαλμοις αυτου, and having been laid open to the eyes of him, προς ον ημιν ο λογος. with whom for us the word.

¹⁴ Εχοντες ουν αρχιερεα μεγα, διεληλυθота Having therefore a high-priest great, having passed through τους ουρανους, Ιησουν τον υιον του θεου, κρα- the heavens, Jesus the son of the God, we should τωμεν της ομολογιας. ¹⁵ Ου γαρ εχομεν αρ- lay hold of the profession. Not for we have a χιερεα μη δυναμενον συμπαθησαι ταις ασθε- high-priest not being able to suffer with the weak- νειαις ημων, πεπειρασμενον δε κατα παντα nesses of us, having been tempted but in all things καθ' ομοιοτητα, χωρις αμαρτίας. ¹⁶ Προσερχω- according to a likeness, apart from sin. We should

μεθα ουν μετα παρρησιας τω θρονω της χαρι- come therefore with confidence to the throne of the favor, tos, ινα λαβωμεν ελεον, και χαριν * [εϋρωμεν] so that we may receive mercy, and favor [we may find] εις ευκαιρον βοηθειαν. ΚΕΦ. ε'. 5. ¹ Πας for seasonable help. Every

γαρ αρχιερευς εξ ανθρωπων λαμβανομενος, for high-priest from men having been taken, υπερ ανθρωπων καθισταται τα προς τον on behalf of men is placed over the things relating to the θεον, ινα προσφερη δωρα τε και θυσιας υπερ God, so that he may offer gifts both and sacrifices on behalf αμαρτιων. ² μετριοπαθειν δυναμενος τοις αγνοου- of sins; to suffer in a measure being able with the ignorant- σι και πλανωμενοις, επει και αυτος περικειται ones and erring ones, since also himself surrounds απθνειαν. ³ και δια ταυτην οφειλει, καθως weakness: and on account of this it is fitting, as

περι του λαου, οϋτω και περι εαυτου προσ- concerning the people, so also concerning himself to φερειν υπερ αμαρτιων. ⁴ Και ουχ εαυτω offer on behalf of sins. And not to himself τις λαμβανει την τιμην, αλλα καλουμενος any one takes the honor, but he being called υπο του θεου, καθαπερ και Ααρων. ⁵ Οϋτω και by the God, as even Aaron. Thus and ο Χριστος ουχ εαυτον εδοξασε γεννηθηναι αρχιε- the Anointed not himself did glorify to become a high- ρεα, αλλ' ο λαλησας προς αυτον. Τίς μου ει priest, but the one having spoken to him; Aaron of me art συ, εγω σημερον γεγεννηκα σε. ⁶ καθως και εν thou. I to-day have begotten thee; as also in ετερη λεγει. Συ ιερευς εις τον αιωνα, κατα another he says; Thou a priest for the age, according to

and † exposed to his EYES, whose WORD is addressed to us.

¹⁴ Having, therefore, † a great High-priest, † who has passed through the HEAVENS, Jesus, the SON of GOD, † we should firmly retain the CONFESSION.

¹⁵ For † we have not a High-priest unable to sympathize with our WEAKNESSES; but one † having been tried in all respects like ourselves, † apart from Sin.

¹⁶ † We should therefore, approach with Confidence to the THRONE of FAVOR, that we may receive Mercy and Favor for seasonable help.

CHAPTER V.

¹ For Every High-priest having been taken from Men is appointed in behalf of Men, over THINGS relating to GOD, † that he may offer both Gifts and Sacrifices for Sins,

² being able to deal gently with the IGNORANT and Erring, since he himself is also surrounded by Infirmary;

³ and † on this account, as for the PEOPLE, so also for himself, he is obliged to offer * for Sins.

⁴ † And no one takes the HONOR on Himself, but he BEING CALLED by GOD, even as † Aaron was.

⁵ † And thus the ANOINTED one did not glorify himself to become a High-priest; but HE who SPOKE concerning him, † "Thou art my Son, "To-day have I begotten † thee."

⁶ as also in another place he says, † "Thou art a Priest for the AGE,

* VATICAN MANUSCRIPT.—16. we may find—omit.

3. concerning Sins.

† 13. Job xxvi. 6; xxiv. 21; Prov. xv. 11. † 14. Heb. iii. 1. † 14. Heb. vii. 20; ix. 12, 24. † 14. Heb. x. 23. † 15. Heb. ii. 18. † 15. Luke xxi. 28. † 2 Cor. v. 21; Heb. vii. 26; 1 Pet. ii. 22; 1 John iii. 5. † 16. Eph. ii. 18; iii. 12; Heb. x. 19, 21, 22. † 1. Heb. viii. 3, 4; ix. 9; x. 11. † 3. Lev. iv. 3; ix. 7; xvi. 6, 15, 17; vii. 27. † 4. 3 Chron. xxvi. 18; John iii. 27. † 4. Exod. xxviii. 1; Num. xvi. 5, 40; 1 Chron. xiii. 13. † 5. John viii. 54. † 5. Ps. ii. 7; Heb. i. 6. † 6. Ps. cx. 4; Heb. vii. 17, 21.

την ταξιν Μελχισεδεκ. ⁷ Ὃς ἐν ταῖς ἡμέραις
the order of Melchizedek. Who in the days
της σαρκος αὐτοῦ, δεήσεις τε καὶ ἰκετηρίας
of the flesh of himself, prayers both and supplications
πρὸς τὸν δυναμένον σωζειν αὐτὸν ἐκ θανάτου,
to him being able to deliver him out of death,
μετὰ κραυγῆς ισχυραὶ καὶ δακρυαὶ προσενεγ-
with a cry strong and tears having offered,
κας, καὶ εἰσακουσθεὶς ἀπο τῆς εὐλαβείας, ⁸ (καί-
and having been heard from the piety, (though
περὶ ὡν υἱός,) ἐμαθεν, ἀφ' ὧν ἐπαθε, τὴν
being a son,) learned, from what things he suffered, the
ὑπακοήν· ⁹ καὶ τελειωθείς ἐγένετο τοῖς ὑπα-
obedience, and having been perfected he became to those obey-
κουσιν αὐτῷ πασὶν αἰτίος σωτηρίας αἰωνίου,
ing him to all a cause of salvation age-lasting,
¹⁰ προσαγορευθεὶς ὑπὸ τοῦ θεοῦ ἀρχιερεὺς κατὰ
having been declared by the God a high-priest according to
την ταξιν Μελχισεδεκ. ¹¹ Περὶ οὗ πολὺς
the order of Melchizedek. Concerning whom great
ἦμιν ὁ λόγος καὶ δυσερμηνεύτος λέγεται, ἐπεὶ
to us the word and hard to be explained to any, since
ινωθροὶ γεγονάτε ταῖς ἀκοαῖς. ¹² Καὶ γὰρ οφεί-
sluggish ones you have become in the hearing. Even for bring-
λυντες εἶναι διδασκαλοὶ διὰ τὸν χρόνον,
obligated to be teachers on account of the time,
παλιν χρεῖαν ἔχετε τοῦ διδάσκειν ὑμᾶς, τίνα
again need you have of the to teach you, certain
τα στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ θεοῦ·
the elements of the beginning of the oracles of the God;
καὶ γεγονάτε χρεῖαν ἔχοντες γαλακτός, καὶ οὐ
and you have become need having of milk, and not
στερεᾶς τροφῆς. ¹³ Πᾶς γὰρ ὁ μετεχὼν γαλακ-
of solid food. Every one for the partaking of milk,
τός, ἀπειρὸς λόγου δικαιοσύνης· νηπίος γὰρ
unskilled of a word of righteousness; a babe for
ἐστὶ· ¹⁴ τελειῶν δὲ ἐστὶ ἢ στερεὰ τροφή, τῶν
he is; for perfect ones but is the solid food, for those
διὰ τὴν ἔξιν τα αἰσθητήρια γεγυμνασμένα
by the habit the - perceptions having been exercised
ἐχόντων πρὸς διακρίσιν καλοῦ τε καὶ κακοῦ.
having for a discrimination of good both and evil.
ΚΕΦ. 5'. 6. ¹ Διὸ ἀφέντες τὸν τῆς ἀρχῆς
Therefore leaving the of the beginning
τοῦ Χριστοῦ λόγον, ἐπὶ τὴν τελειότητα φερω-
of the Anointed word, towards the perfection we should
μεθα· μὴ παλιν θεμελίον καταβαλλόμενοι μετα-
progress; not again a foundation laying down for re-
νοίας ἀπο νεκρῶν ἐργῶν, καὶ πίστεως ἐπὶ θεοῦ,
formation from dead works, and of faith in God,

"according to the ORDER
"of Melchizedek."
⁷ He (who in the DAYS
of his FLESH, having † offered
up both Prayers and
Supplications, † Crying a-
loud with Tears to HIM
who was ABLE to deliver
him out of Death, and was
heard for his devotion,)
⁸ † though, being a Son,
learned † OBEEDIENCE from
what he suffered;
⁹ and † having been per-
fected, became a Cause of
eternal Salvation to all
THOSE who OBEY him;
¹⁰ having been declared
by God, a High-priest,
† according to the ORDER
of Melchizedek;
¹¹ concerning whom in
Our DISCOURSE † we have
Much to say, and of diffi-
cult interpretation, since
you have become sluggish
HEARERS.
¹² For even when you
ought, by this TIME, to be
Teachers, you again have
Need of one to TEACH you
certain † FIRST ELEMENTS
of the ORACLES of GOD;
and have become such as
have Need of † Milk, and
not of Solid Food.
¹³ EVERY ONE, how-
ever, PARTAKING of Milk,
is unskilled in the Word of
Righteousness; for he is
† an Infant;
¹⁴ but the SOLID Food
is for Adults—for THOSE
possessing FACULTIES NA-
TURALLY EXERCISED † for
the discrimination both of
Good and Evil.

CHAPTER VI.

¹ Therefore, † leaving
the FIRST principles of the
DOCTRINE of the ANOINT-
ED one, we should progress
towards MATURITY; not
again laying down a Founda-
tion for Reformation
from † Works caus-
ing

† 7. Mat. xxvi. 30, 42, 44; Mark xiv. 30, 30; John xvii. 1.
xxvii. 40, 50; Mark xv. 34, 37. † 8. Heb. iii. 0.
ii. 10; xi. 40. † 10. verse 6; Heb. vi. 20.
† 12. Heb. vi. 1. † 12. 1 Cor. iii. 1—3. † 13. 1 Cor. xiii. 11; xiv. 20; Eph. iv. 14;
1 Pet. ii. 2. † 14. Isa. vii. 15; 1 Cor. ii. 14, 15. † 1. Phil. iii. 12—14; Heb. v. 12.
† 1. Heb. ix. 14

† 7. Psa. xxiii. 1; Matt.
† 8. Phil. ii. 8. † 0. Heb.
† 11. John xvi. 12; 2 Pet. iii. 10.
† 1. Phil. iii. 12—14; Heb. v. 12.

² βαπτισμων διδαχης, επιθεσεως τε χειρων,
of dippings teaching, of laying on and of hands,

αναστασεως τε νεκρων, και κριματος αιωνιου.
of a resurrection and of dead ones, and of a judgment age-lasting.

³ Και τουτο ποιησομεν, εανπερ επιτρεπη ο θεος.
And this we will do, if may permit the God.

⁴ Αδυνατον γαρ, τους απαξ φωτισθεντας, γε-
impossible for, those once having been enlightened, hav-

σαμενους τε της δωρας της επουρανιου, και
ing-tasted and of the gift of the heavenly, and

μετοχους γενηθεντας πνευματος αγιου, ⁵ και
partakers having become of spirit holy, and

καλον γευσαμενους θεου ρημα, δυναμεις τε
good having tasted of God word, powers and

μελλοντος αιωνος, ⁶ και παραπεσοντας, παλιν
about coming of an age, and having fallen away, again

ανακαινιζειν εις μετανοιαν, ανασταυρουντας
to renew for reformation, having crucified again

εαυτοις τον υιον του θεου και παραδειγματι-
for themselves the son of the God and exposing to

ζοντας. ⁷ Γη γαρ η ποιουσα τον επ' αυτης
thence. Earth for that having drank the on her

πολλακις ερχομενον υετον, και τικτουσα βοτα-
often coming rain, and producing her-

νην υθετον εκεινοις, δι' ους και γεωργειται,
bage useful to them, for whom also it is tilled,

μεταλαμβάνει ευλογιας απο του θεου. ⁸ εκφε-
receives a blessing from the God, produc-

ρουσα δε ακανθας και τριβολους, αδοκιμος και
ing but thorns and thistles, rejected and

καταρας εγγυς, ης το τελος εις καυσιν.
a curse near, of which the end for burning.

⁹ Πτεπεισμεθα δε περι υμων, αγαπητοι, τα
Having been persuaded but concerning you, beloved ones, the things

κρειττονα και εχομενα σωτηριας, ει και ουτω
better and being possessed of salvation, though even thus

λαλουμεν. ¹⁰ Ου γαρ αδικος ο θεος, επιλαθεσ-
we speak. Not for unjust the God, to be for-

θαι του εργου υμων και της αγαπης, ης ενεδει-
ful of the work of you and of the love, which you

ξαπθε εις το ονομα αυτου, διακονησαντες τοις
manifested for the name of him, having ministered to the

αγιοις και διακονουντες. ¹¹ Επιθυμουμεν δε,
holy ones and are ministering. We desire but,

εκαστον υμων την αυτην ενδεικνυσθαι σπουδην
each of you the same to show diligence

προς την πληροφориαν της ελπιδος αρχι τελους.
for the full assurance of the hope till an end;

Death, and of Faith in God;

² * of the † Doctrine of Immersions, and of the † Imposition of Hands, and of † the Resurrection of the Dead, and of † the aionian Judgment.

³ And This we will do, † if God should permit.

⁴ For THOSE † once ENLIGHTENED, and having tasted the HEAVENLY GIFT, and † became Partakers of holy Spirit,

⁵ and having tasted the Good Word of God and the Powers of † the Coming Age,

⁶ and having fallen away, † it is impossible to renew again to Reformation, † they having re-crucified and are exposing to contempt the SON of GOD.

⁷ For That Land HAVING DRINKED THE RAIN frequently FALLING on it, and producing Vegetation: useful to those for whom also it is cultivated, receives a Blessing from God;

⁸ † but that yielding Thorns and Thistles is disapproved, and near to a Curse; the END of which is for burning.

⁹ But respecting you, Beloved, we confidently hope for BETTER things, even those connected with Salvation, though even thus we speak.

¹⁰ For God is not unjust, so as to be forgetful of † your work, and the LOVE which you manifested for his NAME, † having served the SAINTS and are serving.

¹¹ But we earnestly desire each one of you to show the SAME Diligence † for the FULL COMPLETION of the HOPE to the End;

* VATICAN MANUSCRIPT.—2. of—omit.

: 2. Acts xix. 4. 5. : 2. Acts viii. 14—17: xix. 0. : 2. Acts xvii. 31, 22. : 2. Acts xxi. 25; Rom. 11. 16. : 1. 3. Acts xviii. 11; 1 Cor. iv. 10. : 4. Heb. x. 32. : 4. Gal. vii. 2, 5; Heb. ii. 4. : 5. Heb. ii. 5. : 1. Matt. xii. 31, 32; Heb. x. 20. : 1. Pet. ii. 20, 21; 1 John v. 16. : 1. 0. Heb. x. 29. : 8. Isa. v. 6. : 10. 1 Thess. i. 3. : 10. Rom. xv. 25; 2 Cor. vii. 4; 1x. 1. 12; 2 Tim. i. 15. : 11. Col. ii. 2.

¹² ἵνα μὴ νωθροὶ γενήσθε, μιμηταὶ δὲ τῶν δια
so that not sluggish ones you may become, imitators but of those through
πίστεως καὶ μακροθυμίας κληρονομούντων τὰς
faith and long endurance are inheriting the
ἐπαγγελίας. ¹³ Τῷ γὰρ Ἀβραὰμ ἐπαγγελάμε-
promise. To the for Abraham having promised
νος ὁ θεός, ἐπεὶ κατ' οὐδενός εἶχε μείζονος
the God, since by no one he had greater
ομοσάει, ὡμοσε κατ' ἑαυτοῦ, ¹⁴ λέγων· Ἡ μὴν
to swear, he swore by himself, saying, Surely
εὐλογῶν εὐλόγησά σε, καὶ πληθύνων πληθύνω
blessing I will bless thee, and multiplying I will multiply
σε. ¹⁵ Καὶ οὕτω μακροθυμήσας ἐπετύχε τῆς
thee. And so having waited long he obtained the
ἐπαγγελίας. ¹⁶ Ἀνθρώποι * [μὲν] γὰρ κατὰ
promise. Men [indeed] for by
τοῦ μείζονος ὀμνουσίν, καὶ πάσης αὐτοῖς ἀντι-
the greater swear, and all to them contra-
λογίας περὶ εἰς βεβαίωσιν ὁ ὅρκος. ¹⁷ Ἐν ᾧ
diction an end for confirmation the oath. In which
περισσότερον βουλομένους ὁ θεὸς ἐπιδείξει τοῖς
more abundantly wishing the God to show to the
κληρονομοῖς τῆς ἐπαγγελίας τὸ ἀμεταθέτον τῆς
heirs of the promise the unchangeableness of the
βουλῆς αὐτοῦ, ἐμεσίτευσεν ὄρκῳ, ¹⁸ ἵνα διὰ δύο
purpose of himself, interposed with an oath, so that by two
πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον ψευ-
transactions unalterable, in which impossible to de-
σασθαι θεόν, ἰσχυρὰν παρακλήσιν ἔχωμεν δι-
ceive God, strong consolation we might have those
καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλπι-
having fled away to lay hold of the being placed before hope.
δος· ¹⁹ ὡς ἀγκυρὰν ἔχομεν τῆς ψυχῆς ἀσφα-
which as an anchor we have of the life sure
λη τε καὶ βεβαίαν, καὶ εἰσέρχομεν εἰς τὸ
both and firm, and entering into the
εσωτέριον τοῦ καταπετασματος, ²⁰ ὅπου προδρο-
within the veil, where a fore-
μος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς, κατὰ τὴν
runner on behalf of us entered Jesus, according to the
τάξιν Μελχισεδεκ ἀρχιερεὺς γενομένος εἰς τὸν
order of Melchizedek a high-priest having become for the
αἰῶνα. ΚΕΦ. Ζ'. ¹ Οὗτος γὰρ ὁ Μελχισεδ-
age. This for the Melchise-
δεκ, βασιλεὺς Σαλῆμ, ἱερεὺς τοῦ θεοῦ τοῦ ὑψίσ-
dek, king of Salem, priest of the God of the most
του, (ὁ συναντήσας Ἀβραὰμ ὑποστρεφόντι ἀπο-
high, (the one having met Abraham returning from
τῆς κοπῆς τῶν βασιλέων καὶ εὐλόγησας αὐτόν,
the smiting of the kings and having blessed him,

12 in order that you may not become sluggish, but imitators of those who through Faith and Patient endurance ARE INHERITING the PROMISES.

13 For God having promised ABRAHAM, since he could swear by no one greater, † he swore by himself,

14 saying, "Surely, "blessing I will bless "thee, and multiplying I "will multiply thee;"

15 and so, having waited long, he obtained the PROMISE.

16 For Men swear by the GREATER, and † the OATH for Confirmation terminates Every Dispute among them.

17 Therefore GOD, wishing to show more abundantly to † the HEIRS of the PROMISE † the IMMUTABILITY of his PURPOSE, interposed with an Oath;

18 so that by Two unalterable Things, in which it is impossible for God to deceive, we might have Strong Consolation, HAVING FLED AWAY to lay hold of the PROPOSED HOPE,

19 which we have as an Anchor of the LIFE, both sure and firm, and † entering the † place WITHIN the VEIL,

20 † where Jesus, a Forerunner on our behalf, entered, † having become a High-priest for the AGE, according to the ORDER of Melchizedek.

CHAPTER VII.

1 For This person † MELCHIZEDEK, King of Salem, Priest of the MOST HIGH GOD, (HE who MET Abraham returning from the DEFEAT of the KINGS, and blessed him,

* VATICAN MANUSCRIPT.—10. indeed—omit.

† 19. The word *place* is supplied. The Apostle evidently alludes to "the holy place within the veil." See Lev. xvi. 2.

† 13. Gen. xxii. 16, 17; Ps. cv. 0; Luke i. 73. † 16. Exod. xxiii. 11. † 17. Heb. xi. 9. † 17. Rom. xi. 20. † 19. Lev. xvi. 2, 15; Heb. ix. 7. † 20. Heb. iv. 14; viii. 1; ix. 24. † 20. Heb. iii. 1; v. 6, 10; vii. 17. † 1. Gen. xiv. 18, &c.

2 ὧι και δεκατην απο παντων εμερισεν
to whom also a tenth from of all divided
Αβρααμ,) πρῶτον μεν ἐρμηνευομενος βασιλεὺς
Abraham,) first indeed being translated a king
δικαιοσυνης, οπειτα δε και βασιλεὺς Σαλημ, (δ
of righteousness, then and also a king of Salem, (which
εστι, βασιλεὺς εἰρηνης,) 3 πατωρ, αμητωρ,
is, a king of peace,) without a father, without a mother,
αγενεαλογητος, μητε αρχην ἡμερων μητε ζωῃς
without a genealogy, neither a beginning of days nor of life
τελος εχων, αφομοιωμενος δε τη υἱῳ του θεου,
an end having, having been made like but to the son of the God,
μενει ἱερεὺς εἰς το διηνεκες. 4 Θεωρεῖτε δε,
remains a priest for the continuance. Consider you but,
ιηλικος οὗτος, ὃ και δεκατην Αβρααμ εδωκεν
how great this, to whom even a tenth Abraham gave
ἐκ των ακροθινιων, δ πατριαρχεις. 5 Και οἱ
out of the choicest spoils, the patriarchs. And those
μεν εκ των υἱων Λευι την ιερειαν λαμβανοντες,
indeed from the sons of Levi the priesthood receive
εντολην εχουσι αποδεκατου τον λαον
leg, a commandment have to tithes the people
κατα τον νομον, τουτ' εστι, τους αδελφους
according to the law, this is, the brethren
αὐτων, και περ εξελθυνοτες εκ της σφυρας
of them, though having come out of the loins
Αβρααμ· 6 δ δε μη γενεαλογουμενος εξ αυτων,
of Abraham; he but not deriving an origin from them,
δεδεκατωκε * [τον] Αβρααμ, και τον εχοντα τας
has tithed [the] Abraham, and the one having the
επαγγελιας ευλογηκε. 7 Χωρις δε πασης αντι-
promise,) he has blessed. Without but all contra-
λογιας, τον ελαττον ὑπο του κρειττονος ευλο-
gation, the less by the greater is blessed.
γειται. 8 Και ὧδε μεν δεκατας αποθνησκοντες
And have indeed tithes dying
ανθρωποι λαμβανουσιν· ἐκει δε, μαρτυρουμενος
men receive, there but, being testified
ὅτι (π. 9 Και, ὡς ἔπος εἰπῆν, δια Αβρααμ και
that he lives. And as a word to speak, through Abraham even
Λευι δ δεκατας λαμβανων δεδεκατωται· 10 ετι
Levi the tithes receiving has been tithed; yet
γαρ εν τη σφυρι του πατρος ην, οτε συντησεν
for in the loins of the father he was, when met
αὐτω δ Μελχισεδεκ. 11 Εἰ μεν ουν τελειωσις
him the Melchizedek. If indeed there perfection
δια της Λευιτικης ιερωσυνης ην· (δ λαος γαρ
through the Levitical priesthood was; (the people for
ἐν αὐτῃ νομοθετητο) τις ετι χρεια, κατα
with he. law had received,) what yet need, according to

2 to whom also Abraham divided a Tenth part of all;) being translated, indeed, first, King of Righteousness, and then also, King of Salem, that is, King of Peace.

3 † Without father, without mother, without genealogy, having neither a Beginning of Days, nor an End of Life; but having been made like to the son of God, remains a Priest PERPETUALLY.

4 But consider how great this person was, † to whom even Abraham, the PATRIARCH, gave a Tenth part of the spoils.

5 And indeed † those of the sons of Levi, who RECEIVE the PRIESTHOOD, have a Commandment by the LAW to tithes the PEOPLE, that is, their BROTHERN, though they have come out of the LOINS of Abraham;

6 but HE whose PEDI- GREE is NOT DERIVED from them, has tithed Abraham, † and has blessed † HIM who HAD the PROMISES.

7 And, beyond All Dispute, the INFERIOR is blessed by the SUPERIOR.

8 And here, indeed, Men receive Tithes who die; but there, one of whom it is affirmed That he lives.

9 And, (so to speak,) even THAT Levi, who receives Tithes, has been tithed through Abraham;

10 for he was yet in the LOINS of his FATHER, when MELCHIZEDEK met him.

11 † If, then, Perfection were through the LEVITICAL Priesthood, (for with it the PEOPLE had received the law.) What Need was there yet for Another

* VATICAN MANUSCRIPT.—δ. the—omit.

† 3. Of whose father, mother, pedigree, birth, and death we have no account.—Winkfield, who prefers this intelligible though free translation of the original to what must appear a strange paradoxical account to common readers.—Improved Ver.

† 4. Gen. xiv. 20.

† 5. Num. xviii. 21, 26.

† 6. Gen. xiv. 19.

† 6. Rom.

x. 13; Gal. iii. 10.

† 11. Col. ii. 21; ver. 14, 19; Heb. viii. 7.

την ταξιν Μελχισεδεκ ἕτερον ἀνίστασθαι ἱερεα,
the order of Melchizedek another to arise a priest,
και ου κατα την ταξιν Ααρων λεγέσθαι;
and not according to the order of Aaron to be named?

¹² Μετατιθεμένης γαρ της ἱερουσύνης, ἐξ ἀναγ-
Being changed for the priesthood, from necessity
κης * [και νομου] μεταθεσις γίνεται. ¹³ Εφ' ὃν
(a so of law) a change occurs. Concerning whom

γὰρ λέγεται ταυτα, φυλῆς ἑτέρας μετέσχηκεν,
for is spoken these things, of a tribe another has been a partaker,
αφ' ἧς οὐδεὶς προσέσχηκε τῷ θυσιαστηρίῳ·
from which no one has attended to the altar;

¹⁴ προδῆλον γάρ, ὅτι ἐξ Ἰουδα ἀνατε, αλκαν δ
evident for, that from Juda has sprung the
κυριος ἡμῶν, εἰς τὴν φυλὴν οὐδεν περι ἱερουσύ-
Lord of us, respecting which tribe nothing concerning priest-

νης Μωυσης ἐλάλησε. ¹⁵ Καὶ περισσοτερον ἐτι
houl Moses spoke. And more yet

καταδῆλον ἐστίν, εἰ κατὰ * [την] ὁμοιοτητα
evident it is, if according to [the] likeness

Μελχισεδεκ ἀνίσταται ἱερεὺς ἕτερος, ¹⁶ ὃς οὐ
of Melchizedek arises a priest another, who not

κατὰ νομον ἐντολῆς σαρκίνης γεγενῆσθαι, ἀλλὰ
according to a law of a commandment fleshly has become, but

κατὰ δυνάμιν ζωῆς ἀκαταλύτου. ¹⁷ Μαρτυρεῖ
according to a power of life enduring. It testifies

γάρ· Ὅτι συ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν
for; That thou a priest for the age according to the

ταξιν Μελχισεδεκ. ¹⁸ Ἀθετήσις μὲν γὰρ γινέ-
order of Melchizedek. An abrogation indeed for tak-

ται προαγωγῆς ἐντολῆς, διὰ τοῦτο ἀσ-
place of a preceding commandment, on account of the her weak-

θενες καὶ ἀνωφελές·
weak and unprofitableness;

¹⁹ (οὐδεν γὰρ ἐτελείωσεν ὁ νομος) ἐπεισα-
(nothing for perfected the law;) after in-

γωγῇ δὲ κρείττονος ἐλπίδος, δι' ἧς ἐγγιζο-
introduction but of a better hope, through which we draw

μεν τῷ θεῷ. ²⁰ Καὶ καὶ ὅσον οὐ χωρὶς ὀρκωμο-
near to the God. And in as much as not without swearing;

σι· (οἱ μὲν γὰρ χωρὶς ὀρκωμοσίας ἐστὶν ἱε-
they indeed for without swearing are priests,

ρεῖς γεγονότες· ²¹ ὁ δὲ μετὰ ὀρκωμοσίας, διὰ
having become; he but with swearing, through

τοῦ λεγόντος πρὸς αὐτόν· Ὡμοσε κυριος, καὶ οὐ
the one saying to him; Swore a Lord, and not

μεταμεληθεῖσθαι· Σὺ ἱερεὺς εἰς τὸν αἰῶνα
will change; Thou a priest for the age

* [κατὰ τὴν ταξιν Μελχισεδεκ·] ²² κατὰ
[according to the order of Melchizedek·] by

τοσούτου κρείττονος διαθήκης γεγενῆσθαι ἐγγυος
so much better a covenant has become a surety

Priest to arise according to the ORDER of Melchizedek, and not to be named according to the ORDER of Aaron?

¹² For the PRIESTHOOD being changed, of Necessity, a change of Law also occurs.

¹³ For he concerning whom these things are spoken has partaken of another Tribe, from which no one has attended at the ALTAR;

¹⁴ for it is very plain that our LORD has sprung from Judah, respecting Which Tribe Moses spoke Nothing concerning Priesthood.

¹⁵ And it is yet more plainly manifest, if another Priest arises according to the Likeness of Melchizedek;

¹⁶ who has become so not according to a fleshly Command, but according to the Power of an imperishable Life.

¹⁷ For * it is testified, † "Thou art a Priest for the AGE, according to the ORDER of Melchizedek."

¹⁸ For indeed an Abrogation of the Preceding Commandment takes place, on account of its being WEAK and Unavailing;

¹⁹ for the ‡ LAW perfected Nothing; but is an Introduction of † a Better Hope, through which we draw near to God.

²⁰ And inasmuch as it was not without an Oath,—

²¹ for they, indeed, have become Priests, without an Oath; but HE with an Oath, through HIM who says to him, † "The Lord "swore, and will not "change, "Thou art a "Priest for the AGE."

²² but by so much has Jesus become a Pledge of a Better Covenant.

* VATICAN MANUSCRIPT.—12. also of Law—omit.
testified.

21. according to the ORDER of Melchizedek—omit.

15. the—omit.

17. It is

† 14. Isa. xl. 1; Matt. i. 3; Luke iii. 33; Rom. i. 3; Rev. v. 5.
Heb. v. 6, 10; vi. 20. † 18. Rom. viii. 3; Gal. iv. 9.

† 17. Psa. cx. 4.
† 10. Acts xiii. 30; Rom. i. 4.
† 21. Psa. cx. 4.

ἰησους. ²³ Καὶ οἱ μὲν, πλείονες εἰσι γεγονότες
Jesus. And they indeed, many are having become

ἱερείς, διὰ το θανάτῳ κωλυενσθαί παραμενεῖν
priests, on account of the death to be hindered to continue;

²⁴ ὁ δὲ, διὰ το μενεῖν αὐτὸν εἰς τὸν αἰῶνα,
he but, on account of the to continue him for the age,

ἀπαράβατον ἔχει τὴν ἱερωσύνην· ²⁵ ὅθεν καὶ
unchangeable he has the priesthood; hence and

σωζειν εἰς το παντελὲς δυνάται τοὺς ὑποσπερχο-
to save for the completely is able those drawing

μένους δι' αὐτοῦ τῷ θεῷ, πάντοτε ζῶντας.
near through him to the God, always living.

εἰς το ἐντυγχάνειν ὑπὲρ αὐτῶν. ²⁶ Τοιούτος
in order to the interpose in behalf of them. Such

γὰρ ἡμῖν ἐπρεπεῖν ἀρχιερεὺς, ὁσῖος, ἀκακος,
for to us was proper a high-priest, holy, free from sin,

ἀμικτός, κεχωρισμένος ἀπο τῶν ἁμαρτωλῶν,
unstained, having been separated from the sinners,

καὶ ὑψηλότερος τῶν οὐρανῶν γενομένος· ²⁷ ὁς
and more exalted of the heavens having become; who

οὐκ ἔχει καθ' ἡμέραν ἀνάγκην, ὥστερ οἱ ἀρχι-
not has every day necessity, as the high-

ερεῖς, προτερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν θυσιᾶς
priests, first on behalf of the own sins sacrifices

ἀναφέρειν, εἴπειτα τῶν τοῦ λαοῦ· τοῦτο γὰρ
to offer, then for those of the people, this for

οἰήσεν ἐφάπαξ, ἑαυτὸν ἀνενεγκας. ²⁷ Ὁ νο-
ridid at once, himself having offered. The law

μὸς γὰρ ἀνθρώπους καθίστησιν ἀρχιερεῖς, ἔχον-
for men appoints high-priests, having

τας ἀσθενείαν· ὁ λόγος δὲ τῆς ὀρκωμοσίας τῆς
weakness; the word but of the swearing of that

μετὰ τὸν νόμον, ὥς εἰς τὸν αἰῶνα τελειωμένον.
after the law, as for the age having been perfected.

ΚΕΦ. Η'. 8. ¹Κεφαλαιον δε επι τοις λεγομενοις,
A heading thing but to those being spoken,

γαιουτον εχομεν ἀρχιερεα, ὁς ἐκαθισεν ἐν δεξιᾳ
such we have a high-priest, who sat down at right

του θρονου της μεγαλαυσης ἐν τοις οὐρανοῖς,
of the throne of the majesty in the heavens,

² τῶν ἁγίων λειτουργος, καὶ της σκηνης της
of the holy things a public servant, and of the tabernacle of the

αληθινης, ἣν ἐπηξεν ὁ κυριος, * [καὶ] οὐκ
true, which fixed the Lord, [and] not

ἀνθρωπος. ³ Πας γὰρ ἀρχιερεὺς εἰς το προσ-
man. Every for high-priest in order to the to

φέρειν δῶρα τε καὶ θυσιᾶς καθίσταται· ὁθεν
offer gifts both and sacrifices is appointed; hence

ἀναγκαῖον, εχειν τι καὶ τούτον ὁ προστενεγ-
necessary, to have something also this which he might offer.

²³ And, indeed, **THOSE** having become Priests **AND** many, on account of being **hindered** by Death to continue;

²⁴ but **HE**, on account of his **CONTINUING** for the AGE, possesses the **PRIESTHOOD** which changes not;

²⁵ and, hence, he is able to **SAVE** COMPLETELY **THOSE DRAWING NEAR** to God through him, always living **†** to **INTERPOSE** on their behalf.

²⁶ For such a High-priest *also was proper for Us,—**†** holy, harmless, undefiled, separated from sinners, and having become **†** more exalted than the HEAVENS,—

²⁷ one who has not daily Necessity, like the HIGH PRIESTS, **†** first, to offer Sacrifices for their own Sins, **†** then for **THOSE** of the PEOPLE; for **†** This he did once for all, having offered Himself.

²⁸ For the LAW appoints **†** Men High-priests, having Weakness; but the word of THAT OATH, which was after the LAW, a Son, **†** who has been perfected for the AGE.

CHAPTER VIII.

¹ The chief thing, however, among **THOSE** we are discussing is, that we have Such a High-priest, **†** who sat down at the Right hand of the **THRONE** of the **MAJESTY** in the **HEAVENS**;

² a Minister of **†** the **POWERS**, and of **†** the **TABERNACLE**, which the **Lord** fixed, not Man.

³ For **†** Every High-priest is appointed to offer both Gifts and Sacrifices; hence **†** it was necessary for this one also to have something which he might offer.

* VATICAN MANUSCRIPT.—26. also was proper.

2. and—omit.

† 25. Rom. viii. 34; 1 Tim. ii. 5; Heb. ix. 24; 1 John ii. 1.

Eph. i. 20; iv. 10; Heb. vii. 1.

† 27. Rom. vi. 10; Heb. ix. 12, 28; x. 12.

† 28. Heb. ii. 10; v. 9.

Heb. ix. 8, 12, 24.

† 3. Heb. ix. 11.

† 26. Heb. iv. 15.

† 27. v. 3; ix. 7.

† 28. Heb. v. 1, 2.

† 29. Eph. v. 3; Heb. ix. 14.

κῆ. ⁴ Εἰ μὲν γὰρ ἡν ἐπιγῆς, οὐδ' ἂν ἡν ἱερεὺς,
 If indeed for he was on earth, not even could he be a priest,
 οὐτῶν * [τῶν ἱερέων] τῶν προσφερόντων κατὰ
 being [of the priests] those offering according to
 τὸν νόμον τὰ δῶρα. ⁵ (οἵτινες ὑποδείγματι καὶ
 the law the gifts; (who in an example and
 σκιά λατρεύουσιν τῶν ἐπουρανίων, καθὼς
 in a shadow serve of the heavenly, even as
 κεκρηματισταὶ Μωϋσῆς, μέλλων ἐπιτελεῖν τὴν
 had been divinely warned Moses, being about to finish the
 σκηνὴν. Ὅρα γὰρ, φησί, ποιήσῃς πάντα
 tabernacle; See thou for, he says, thou mayest make all things
 κατὰ τὸν τύπον τὸν δεῖχθέντα σοι ἐν τῇ
 according to the pattern that having been shown to thee in the
 ὀρει.) ⁶ νῦν δὲ διαφορωτέρας τετεύχεσσι λειτουργ-
 mount,) now but more excellent he has obtained a service
 γίας, ὅσῳ καὶ κρείττονος ἐστὶ διαθήκης μεσι-
 by as much also of a better he is covenant a media-
 τῆς, ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νουμο-
 tor, which on better promises has been
 θετήται. ⁷ Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἀμεμπ-
 instituted. If for the first that was faultless,
 τος, οὐκ ἂν δευτέρας ἐζητεῖτο τόπος. ⁸ Μὴ μ-
 not would a second be seeking a place. Find-
 φόμενος γὰρ αὐτοὶ λέγει· Ἰδού, ἡμέραι ἐρχο-
 ing fault for to them he says; Lo, days are com-
 ται, λέγει κύριος, καὶ συντελεσθῶ ἐπὶ τὸν οἶκον
 ing, says a Lord, and I will finish with the house
 Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰουδᾶ διαθήκην καινὴν
 Israeli and with the house of Judah a covenant new;
⁹ οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα τοῖς πατ-
 not according to the covenant which I made with the fathers
 σιν αὐτῶν, ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς
 of them, in a day having laid hold of me of the
 χειρὸς αὐτῶν, ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγυπ-
 hand of them, to lead out them out of land of Egypt.
 τῶν· διό· αὐτοὶ οὐκ ἐνεμείναν ἐν τῇ διαθήκῃ
 because they not did abide in the covenant
 μου, καὶ γὰρ ἠμελήσα αὐτῶν, λέγει κύριος.
 of me, and I cared not for them, says a Lord.
¹⁰ Ὅτι αὕτη ἡ διαθήκη ἣν διαθήσομαι τῷ οἴκῳ
 For this the covenant which I will covenant with the house
 Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας, λέγει κύριος,
 of Israel after the days those, says Lord,
 δίδως νόμους μου εἰς τὴν διανοίαν αὐτῶν, καὶ
 giving laws of me into the mind of them, and
 ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτοὺς· καὶ ἐσομαι
 on hearts of them I will write them; and I will be
 αὐτοῖς εἰς θεόν, καὶ αὐτοὶ ἐσονται μοι εἰς λαόν.
 to them for a God, and they shall be to me for a people.

⁴ * If then, indeed, he were on Earth, he could not be a Priest, there being THOSE who OFFER GIFTS according to the LAW;

⁵ (who perform divine service for a Symbol and † Shadow of the HEAVENLIES; even as Moses, when about to construct the tabernacle, was divinely admonished; for, † "See," says he, "that thou make "all things according to "THAT PATTERN shown to "thee on the mount;")

⁶ but now ‡ he has obtained a Superior Service, even hy so much as he is the Mediator of a Better Covenant, which has been instituted on Better Promises.

⁷ † For if that FIRST one were faultless, a Place would not be sought for a Second.

⁸ But finding fault, he says to them, † "Behold! "Days are coming, says "the Lord, when I will "complete a new Cove- "nant with the HOUSE of "Israel and the HOUSE of "Judah;

⁹ "not according to the "COVENANT which I "made with their FATH- "ERS, in the Day when I "took them by the HAND "to lead them out of the "Land of Egypt;—Be- "cause they did not abide "in my COVENANT, ‡ "also slighted them, says "the Lord.

¹⁰ "For † this is the "COVENANT which I will "covenant with the HOUSE "of Israel; After those "DAYS, says the Lord, I "will put my Laws into "their MIND, and on their "Heart will I inscribe "them; and † I will be "to them for a God, and "they shall be to me for a "People.

* VATICAN MANUSCRIPT.—4 If then.

4. the FIRSTS—omit.

10. Heart.

† 5. Col. II. 17; Heb. ix. 23; x. 1.

‡ 5. Exod. xxv. 40; xxvi. 30; xxvii. 8; Num. viii.

4; Acta vii. 44.

‡ 6. 9 Cor. iii. 6, 8, 9; Heb. vii. 22.

† 7. Heb. vii. 11, 13.

‡ 8.

Jer. xxxi. 31—34.

‡ 10. Heb. x. 10.

† 10. Zech. viii. 3.

11 Καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πολίτην
And not not they may teach each one the fellow-citizen

αὐτοῦ, καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων
of himself, and each one the brother of himself, saying;

Γνωθὶ τὸν κύριον· ὅτι πάντες εἰδήσουσι με,
Know you the Lord; because all shall know me,

ἀπο μικροῦ * [αὐτῶν] ἕως μεγάλου αὐτῶν.
from least [of them] even to greatest of them.

12 Ὅτι ἰλεὺς εἶσομαι ταῖς ἀδικίαις αὐτῶν, καὶ
Because merciful I will be to the unrighteousnesses of them, and

τῶν ἁμαρτιῶν αὐτῶν * [καὶ τῶν ἀνομιῶν αὐτῶν]
of the sins of them [and of the iniquities of them]

ὡς μὴ μνησθῶ ἐτι. 13 Ἐν τῷ λέγειν καίην,
as not I will remember more. By the to say now,

πεπαλαιώκε τὴν πρώτην· τὸ δὲ παλαιούμενον
he has declared old the first; that but becoming old

καὶ γηρασκόν, ἐγγὺς ἀφανίσμου. ΚΕΦ. Θ'. 9.
and advancing in age, near disappearing.

1 Εἶχε μὲν οὖν * [καὶ] ἡ πρώτη δίκαιωματα λα-
Had indeed then [both] the first ordinances of

τρεῖς, τὸ, τὸ ἅγιον κοσμικόν. 2 Σκηνὴ γὰρ
service, the, and holy furniture. A tabernacle for

κατεσκευάσθη ἡ πρώτη, ἐν ᾗ ἡ τε λυχνία
was prepared the first, in which indeed both a lamp-stand

καὶ ἡ τράπεζα καὶ ἡ προέσις τῶν ἄρτων, ἥτις
and the table and the sitting forth of the loaves, which

λεγεται ἅγια· 3 μετὰ δὲ τὸ δεύτερον καταπε-
is named holies; behind but the second veil

τάσμα σκηνῆς, ἡ λεγομένη ἅγια ἁγίων 4* [χρυ-
a tabernacle, that being named holies of holies, [a gold-

σούν] ἐχούσα * [ὀμμάτηριον, καὶ] τὴν κιβωτὸν
en) having [censer, and] the ark

τῆς διαθήκης περικεκαλυμμένην παντοθεν χρυ-
of the covenant having been covered on all sides with

σίω, ἐν ᾗ σταμνος χρύσει ἐχούσα τὸ μάννα,
gold, in which a pot golden having the manna,

καὶ ἡ ῥαβδος Ααρὼν ἡ βλαστήσασα, καὶ α-
and the rod of Aaron that having budded, and the

πλάκες τῆς διαθήκης· 5 ὕπεραν δὲ αὐτῆς Χερ-
tablets of the covenant; above but her chera-

ουβίμ δόξης κατασκιάζοντα τὸ ἰλαστήριον·
him of glory overshadowing the mercy-seat,

περὶ ὧν οὐκ ἐστὶ νυν λέγειν κατὰ μέρος.
concerning which things not it is now to speak in part.

11 "And : they shall
"not teach each one his
"FELLOW-CITIZEN, and
"each one his BROTHER,
"saying, 'Know you the
"Lord; Because all
"shall know me, from the
"least even to the greatest
"of them.

12 "For I will be merci-
"ful to their UNRIGHTE-
"OUSNESS, and : their
"SINS will I remember no
"more."

13 "By saying "Now,"
he has rendered the FIRST
one old; now, THAT which
is DECAYING and growing
old is near vanishing away.

CHAPTER IX

1 Then, indeed, the
FIRST one had Ordinances
of Worship, and : the
SANCTUARY furnished;

2 "For a Tabernacle was
prepared—the FIRST—in
which were both : the
LAMP-STAND, and : the
TABLE, and the LOAVES
of the PRESENCE, *† and
: the GOLDEN Altar of in-
cense; this is named, "The
HOLY place."

3 "And behind the SEC-
OND Vail, THAT / Taber-
nacle which is NAMED,
"THE HOLY of the HO-
LIES;"

4 having : the ARK of
the COVENANT, covered on
all sides with Gold, in
which was : a golden Vase
containing the MANNNA, and
: the ROD of Aaron which
BLOSSOMED, and : the TAB-
LETS of the COVENANT;

5 and : above it were the
Cherubs of Glory, overshad-
owing the MERCY-SEAT;
concerning which things it
is not necessary now to
speak particularly.

* VATICAN MANUSCRIPT.—11. of them—omit.

1. both—omit. 2. and the GOLDEN Altar of incense.

4. and GOLDEN Censer—omit.

† 9. The reading of the Vatican MS. has been adopted as giving a solution of an unknown, judged difficulty, and as perfectly harmonizing with the Mosiac account.

11. Isa. liv. 13; John vi. 45; 1 John ii. 27.

12. Rom. xi. 27; Heb. x. 17.

13. Exod. xxv. 1. 1. Exod. xxv. 1. 1. Exod. xxv. 1.

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1. Exod. xxv. 1. 1. Exod. xxv. 1. 1. Exod. xxv. 1.

13. and their iniquities—omit.

3. The HOLY of the HOLIES.

11. Isa. liv. 13; John vi. 45; 1 John ii. 27.

12. Rom. xi. 27; Heb. x. 17.

13. Exod. xxv. 1. 1. Exod. xxv. 1. 1. Exod. xxv. 1.

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1. Exod. xxv. 1. 1. Exod. xxv. 1. 1. Exod. xxv. 1.

6 Τούτων δὲ οὕτω κατεσκευασμένων, εἰς μὲν τὴν
Of these now thus having been prepared, into indeed the
πρωτὴν σκηνὴν διαπαντός εἰσίστημι οἱ ἱερεῖς,
first tabernacle always goes in the priests,
τὰς λατρείας ἐπιτελοῦντες· 7 εἰς δὲ τὴν δευτε-
the services performing, into but the second
ραν ἀπαξ τοῦ ἐνιαυτοῦ μόνος ὁ ἀρχιερεὺς, οὐ
once of the year alone the high-priest, not
χωρὶς αἵματος, ὃ προσφέρει ὑπὲρ ἑαυτοῦ καὶ
without blood, which he offers on behalf of himself and
τῶν τοῦ λαοῦ ἀγνοημάτων· 8 τοῦτο δηλοῦντος
for of the of the people ignorances; this showing
τοῦ πνεύματος τοῦ ἁγίου, μὴ τὸ πεφανερῶσθαι
of the spirit of the holy, not yet to have been manifested
τὴν τῶν ἁγίων ὁδόν, ἐτι τῆς πρώτης σκηνῆς
the of the holies way, while of the first tabernacle
ἐχούσης στασίμ· 9 ἥτις παραβολὴ εἰς τὸν και-
having a standing; which a parable for the sea-
ρον τῶν ἐνεσθηκότα, καθ' ὃν δῶρα τε καὶ
son that having been present, according to which gifts both and
θυσίαι προσφέρονται μὴ δυναμεναὶ κατὰ
sacrifices are offered not being able according to
συνείδησιν τελειῶσαι τὸν λατρευόντα, 10 μόνον
conscience to perfect the one serving, only
ἐπὶ βρώμασι καὶ πομασι, καὶ διαφοροῖς βαπτισ-
as to foods and drinks, and various dipping,
μοις, δικαιομασι σαρκος, μέχρι καιροῦ διορθω-
righteousnesses of flesh, till a season of correc-
σεως ἐπικείμενα.

11 Χριστὸς δὲ παραγενομένος, ἀρχιερεὺς τῶν
Anointed but having come, a high-priest of the
μελλόντων ἀγαθῶν, διὰ τῆς μείζονος καὶ τε-
future good things, by means of the greater and more
λειοτέρας σκηνῆς, οὐ χειροποιήτου, (τοῦτ'
perfect tabernacle, not made by hand, (that
ἐστίν, οὐ ταύτης τῆς κτίσεως,) 12 οὐδὲ δι'
is, not of this the creation,) not indeed by means of
αἵματος τράγων καὶ μοσχῶν, διὰ δὲ τοῦ
blood of goats and young bullocks, by means of but of the
ἰοῦ αἵματος, εἰσῆλθεν ἐφ' ἅπαξ εἰς τὰ ἅγια,
own blood, entered once for all into the holies,
αἰωνίαν λυτρώσιν εὗραμενος. 13 Εἰ γὰρ το
age-lasting redemption having found. If for the
αἷμα ταύρων καὶ τράγων, καὶ σποδὸς δαμαλῶς
blood of bulls and of goats, and ashes of a heifer
ῥαντίζουσα τοὺς κεκοινωμένους, ἁγιάζει πρὸς
sprinkling the polluted ones, cleanses for
τὴν τῆς σαρκὸς καθάρωσιν· 14 πῶς μᾶλλον
the of the flesh purification; how much more

6 Now these things hav-
ing been thus prepared,
† the PRIESTS performing
SERVICES enter the FIRST
Tabernacle, at all times;

7 but into the SECOND,
the HIGH-PRIEST alone,
once † ANNUALLY,—not
without Blood, which † he
offers on behalf of himself,
and the SINS OF IGNOR-
ANCE OF THE PEOPLE;

8 † the HOLY SPIRIT
showing This, that the
WAY into the HOLIES has
not yet been brought to
view, while the FIRST Tab-
ernacle has a Standing;

9 (which was a Figura-
tive representation for
THAT SEASON which was
then PRESENT;) according
to which both Gifts and
Sacrifices are offered,
‡ which are not able to per-
fect the WORSHIPPER as to
the Conscience;

10 being imposed (to-
gether with † Meats and
Drinks and † Various Im-
mersions,—† fleshly Ordina-
nces,) only till a Period
of Emendation.

11 But Christ having
become a High priest of
‡ the FUTURE GOOD things,
‡ by means of the GREATER
and More perfect Taber-
nacle, not made by hands,
that is, not of This CREA-
TION;

12 he entered, once for
all, into the HOLY places,
not indeed by means of
‡ the Blood of Goats and
of Bullocks, but † by
means of his own Blood,
‡ having found Aionian Re-
demption.

13 For if † the BLOOD of
* Goats and of Bulls, and
‡ the ASHES of a Heifer,
sprinkling the POLLUTED,
cleanses for the PURIFICA-
TION OF THE FLESH;

* VATICAN MANUSCRIPT.—10. and.

13. Goats and of Bulls.

† 7. Or, on one day annually, that is, on the day of atonement. See Lev. xvi.

‡ 6. Num. xxviii. 3; Dan. viii. 11.

‡ 7. Heb. v. 3; vii. 27.

‡ 8. Heb. x. 19, 20.

‡ 9. Gal. iii. 21; Heb. vii. 18, 19; x. 1, 11.

‡ 10. Lev. xi. 2; Col. ii. 10.

‡ 10. Num.

vii. 7.

‡ 10. Eph. ii. 15; Col. ii. 11.

‡ 11. Heb. x. 1.

‡ 11.

Heb. viii. 2.

‡ 12. Heb. x. 4.

‡ 12. Acts x. 28.

‡ 12. Eph. i. 7; Col. i. 14;

† Heb. i. 10.

‡ 13. Lev. xvi. 14, 16.

‡ 13. Num. xix. 2, 17.

το αἷμα του Χριστου, ὃς δια πνευματος αι-
 the blood of the Anointed one, who by means of a spirit age-
 νιου ἑαυτον προσηνεγκεν αμωμον τῷ θεῷ, καθα-
 rating himself offered spotless to the God, abah
 ριει την συνειδησιν ὑμων ἀπο νεκρων εργων,
 cleanse the conscience of you from of death works,
 εις το λατρευειν ὁθω ζῶντι. 15 Καὶ δια
 for to serve God living. And on account of
 τουτο διαθηκης καινης μεσιτης εστιν, ὅπως
 this of a covenant new a mediator he is, so that
 θανατον γενομενου, εις ἀπολυτρωσιν των ἐπ-
 of a death having taken place, for a redemption of the unde-
 τη πρωτη διαθηκη παραβασεων, την επαγγε-
 the first covenant transgressions, the promise
 λιαν λαβωσιν οἱ κεκλημενοι της αιωνιου κλη-
 might receive those having been called of the age-lasting inheri-
 ρονομιας. 16 Ὅπου γὰρ διαθηκη, θανατον αναγ-
 nure. Where for a covenant, death necra-
 κη φερεσθαι του διαθεμενου. 17 διαθηκη γὰρ
 ary to be produced of that having been appointed; a covenant for
 ἐπὶ νεκροῖς βεβαια, ἐπει μὴποτε ισχυει ὅτε ζῇ
 over dead ones firm, since never it is strong when lives
 ὁ διαθεμενος. 18 Ὅθεν οὐδ' ἡ πρωτη χωρὶς
 that having been appointed. Hence not even the first without
 αἱματος ἐγκραίνισται. 19 Πάλθθεις γὰρ
 blood has been dedicated. Having spoken for
 πασης ἐντολης κατὰ νόμον ὑπο Μωυσεως
 every commandment according to law by Moses
 παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα των μοσχων
 to all the people, having taken the blood of the young bullocks
 καὶ τραγων μετὰ ὕδατος καὶ ἐριου κοκκινου καὶ
 and of goats with water and wool scarlet and
 ὑσσώπου, αὐτὸ τε τὸ βιβλίον καὶ πάντα τὸν
 hyssop, itself both the book and all the
 λαὸν ἐρραντισε, 20 λέγων· Τοῦτο τὸ αἷμα της
 people he sprinkled, saying, This the blood of the
 διαθηκης, ἧς ἐνετειλάτο πρὸς ὑμᾶς ὁ θεός·
 covenant, which enjoined on you the God;
 21 καὶ τὴν σκηνὴν δε καὶ πάντα τὰ σκευὴ της
 also the tabernacle and and all the vessels of the
 λειτουργίας τῷ αἵματι ὁμοίως ἐρραντισε.
 public service with the blood in like manner he sprinkled.
 22 Καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται
 And almost by blood all things are cleansed

14 how much more
 † shall the BLOOD of the
 ANOINTED one, † who,
 through an aionian Spirit,
 offered Himself spotless to
 God; † cleanse * your CON-
 SCIENCE from Works of
 Death, for the SERVICE of
 the living * God? †

15 And on this account,
 † he is Mediator of a new
 Covenant, † so that Death
 having taken place for a
 redemption of the TRANS-
 GRESSIONS against the
 FIRST Covenant, those
 having been INVITED
 might receive the PROMISE
 of the AIONIAN inheri-
 tance.

16 For where a Cove-
 nant exists, the Death of
 that which has RATIFIED
 it is necessary to be pro-
 duced;

17 because † a Covenant
 is firm over dead victims,
 since it is never valid when
 that which RATIFIES it is
 alive.

18 † Hence not even the
 FIRST has been instituted
 without Blood.

19 For Every Command-
 ment in * the LAW having
 been spoken by Moses to
 All the PEOPLE, taking the
 BLOOD of † BULLOCKS and
 of * GOATS, † with Water,
 and scarlet Wool, and Hys-
 sop, he sprinkled both the
 BOOK itself, and All the
 PEOPLE,

20 saying, † "This is the
 "BLOOD of the COVENANT
 "which God enjoined on
 "you."

21 And he in like man-
 ner † sprinkled with the
 BLOOD, the TABERNACLE
 also, and All the UTENSILS
 of the PUBLIC SERVICE.

22 And, according to the
 LAW, almost all things are

* ALEXANDRIAN MANUSCRIPT.—14. our.
 10. GOATS.

14. and true God.

10. the LAW.

† 14. From this verse to the end of the book the Vatican MS. is defective, and the various read-
 ings are copied from Dr. Woide's Collation of the Alexandrian Manuscript.

1 14. 1 Pet. i. 10; 1 John i. 7; Rev. i. 5. 1 14. Rom. i. 4; 1 Pet. iii. 18. 1 14.
 Heb. i. 3; x. 22. 1 15. Heb. vii. 22; viii. 6; xii. 24. 1 15. Rom. iii. 25; v. 6.
 1 Pet. iii. 18. 1 17. Gal. iii. 15. 1 18. Exod. xxiv. 6. 1 19. Exod. xxiv. 5.
 6, 8; Lev. xvi. 14, 15, 18. 1 10. Lev. xiv. 4, 6, 7, 43, 51, 52. 1 20. Exod. xxiv. 8.
 Matt. xxvi. 28 1 21. Exod. xxix. 12, 30, Lev. viii. 15, 19; xvi. 14-16.

κατα τον νομον, και χωρις αιματεκχυσιας ου
according to the law, and without blood-shedding not
γίνεται αφεσις. ²³ Αναγκη ουν τα μεν υπο-
takes place forgiveness. A necessity then the indeed copies

δειγματα των εν τοις ουρανοις, τουτοις καθα-
of those in the heavens, by these to be

ριζεσθαι· αυτα δε τα επουρανια κρειττοσι
cleansed; themselves but the things heavenly with better

θυσιαις παρα ταυτας. ²⁴ Ου γαρ εις χειροποιη-
sacrifices than these. Not for into made by hands

τα αγια εισηλθιν ο Χριστος, αντιτυπα των
holy entered the Anointed, representations of the

αληθινων, αλλ' εις αυτον τον ουρανον, νυν εμ-
true ones, but into itself the heaven, now to

φανισθηναι τω προσωπω του θεου υπερ ημων.
appear in the presence of the God on behalf of us.

²⁵ Ουδ', ινα πολλakis προσφερη εαυτον, ωσπερ
Not indeed, that often he should offer himself, even as

ο αρχιερευς εισερχεται εις τα αγια κατ' ενιαυ-
the high-priest goes into the holies every year

τον εν αιματι αλλοτριω· ²⁶ (επει εδει αυτον
with blood other; (since it was necessary him

πολλakis παθειν απο καταβολης κοσμου·) νυν
often to have suffered from a laying down of a world;) now

δε απαξ επι συντελεια των αιωνων, εις αθετη-
but once for all at an end of the ages, for a remo-

σιν αμαρτιας δια της θυσιας αυτου πεφανε-
val of sin by means of the sacrifice of himself he has been

ρωται. ²⁷ Και καθ' οσον αποκειται τοις ανθρω-
manifested. And as it awaits the men

ποις απαξ αποθανειν, μετα δε τουτο κρισις·
once to die, after but this judgment;

²⁸ ούτω και ο Χριστος απαξ προσενεχθεις εις το
so also the Anointed once for all having been offered for the

πολλων ανενεγκειν αμαρτιας, εκ δευτερου χω-
many to carry away sin, a second time with-

ρις αμαρτιας οφθησεται, τοις αυτον απεκδεχο-
out sin will be seen. by those him expecting

μενοις εις σωτηριαν. ΚΕΦ. ι'. 10. ¹ Σκιαν
for salvation. A shadow

γαρ εχων ο νομος των μελλοντων αγαθων, ουκ
for having the law of the about coming good things, not

αυτην την εικονα των πραγματος, κατ' ενιαυ-
very the image of the things, every year

τον ταϊς αυταις θυσιαϊς ας προσφερουσιν εις
by the same sacrifices which they offer for

purified by Blood, and
without an Effusion of
Blood no Forgiveness takes
place.

²³ It was necessary
then, indeed, for the
COPIES of the THINGS in
the HEAVENS to be cleansed
by These, but the
HEAVENLY things them-
selves with Better Sacri-
fices than these.

²⁴ For the ANOINTED
one did not enter Holy
places made by hands, the
Antitypes of the TRUE
ones, but into HEAVEN it-
self, to appear now in the
PRESENCE of GOD on our
behalf.

²⁵ Not indeed that he
should present himself of-
ten, even as the HIGH-
PRIEST who enters the
HOLY places Annually with
Other Blood;

²⁶ (since, in that case,
he must have suffered of-
ten from the Foundation
of the World; but now
once for all, at a Com-
pletion of the AGES, he
has been manifested for a
Removal of Sin by the
SACRIFICE of himself.

²⁷ And as it awaits
MEN to die once, but after
this a Judgment;

²⁸ so also the ANOINTED
one, having been once for
all offered for the MANY,
to bear away Sin, will
appear a Second time with-
out a Sin-offering, to
THOSE who are EXPECT-
ING Him, in order to Sal-
vation.

CHAPTER X.

1 Moreover, the LAW
having a Shadow of the
FUTURE GOOD things,
not the VERY IMAGE of the
THINGS, is by no means
able with the SAME Annual
Sacrifices which they offer

* ALEXANDRIAN MANUSCRIPT.—24. the—omit.
Faith.

26. sin.

28. Salvation by

† 22. Lev. xvii. 11.

† 23. Heb. viii. 5.

† 24. Heb. vi. 20.

† 24. Heb. viii.

2. † 23. Rom. viii. 34; Heb. vii. 25; 1 John ii. 1.

† 20. Heb. vii. 27; verse 12;

x. 10; 1 Pet. iii. 18.

† 26. 1 Cor. x. 11; Gal. iv. 4; Eph. i. 10.

† 27. Gen. iii. 19;

Ecl. iii. 20.

† 27. 2 Cor. v. 10.

† 28. Matt. xxvi. 28; Rom. v. 15.

† 28. Titus

ii. 13; 3 Pet. v. 12.

† 1. Col. ii. 17; Heb. viii. 5; ix. 23.

† 1. Heb. ix. 11.

† 1.

Heb. ix. 9.

το διηνεκες, ουδεποτε δυναται τους προστερχο-
 the continuance, never is able the ones drawing
 μενους τελειωσαι. ² Επει ουκ αν επαυσαντο
 near to perfect. Otherwise not would they cease
 προσφευμεναι, δια το μηδεμιαν εχειν ετι
 to be offered, because that no one to have longer
 συνειδησιν αμαρτιων τους λατρευοντας, απαξ
 a consciousness of sins those publicly serving, once
 κεκαθαρμενους; ³ αλλ' εν αυταις αναμνησις
 having been cleansed? but in these a remembrance
 αμαρτιων κατ' ενιαυτον. ⁴ Αδυνατον γαρ αιμα
 of sins every year. Impossible for blood
 ταυρων και τραγων αφαιρειν αμαρτίας. ⁵ Διο
 of bulls and of goats to take away sin. Therefore
 εισερχομενος εις τον κοσμον, λεγει· Θυσιαν
 coming into the world, he says; Sacrifice
 και προσφοραν ουκ ηθελησας, σωμα δε κατηρ-
 and offering not thou didst desire, a body but thou didst
 τισω μοι. ⁶ ολοκαυτωματα και περι αμαρτίας
 provide for me; whole burnt offerings even for sin
 ουκ ευδοκησας. ⁷ Τότε ειπον· Ιδου ηκω, (εν
 not thou didst delight in. Then I said; Lo I come, (in
 κεφαλιδι βιβλιου γεγραπται περι εμου,)
 a head of a book it has been written concerning me,)
 του ποιησαι, ο θεος, το θελημα σου. ⁸ Ανωτε-
 of the to do, the God, the will of thee. Above
 ρον λεγων· 'Οτι θυσιαν και προσφοραι και ολο-
 saying; That a sacrifice and offering and whole
 καυτωματα και περι αμαρτίας ουκ ηθελησας,
 burnt offerings even for sin not thou didst desire,
 ουδε ευδοκησας· (αιτινες κατα * [του] νομον
 nor didst delight in; (which according to [the] law
 προσφερονται·) ⁹ τότε ειρηκεν· Ιδου, ηκω του
 are offered; then he said; Lo, I come of the
 ποιησαι το θελημα σου. Αναρει το πρωτον,
 to do the will of thee. He takes away the first,
 ινα το δευτερον στηση. ¹⁰ Εν φη θεληματι
 so that the second he may establish. By which will
 ηγιασμενοι εσμεν δια της προσφορας του
 having been sanctified we are through the offering of the
 σωματος Ιησου Χριστου εφ'απαξ. ¹¹ Και πας
 body of Jesus Anointed once for all. And every
 μεν ιερευσ εστηκε κατ' ημεραν λειτουργων, και
 indeed priest has stood every day publicly serving, and
 τας αυτας πολλakis προσφερων θυσιαις, αιτινες
 the same often offering sacrifices, which
 ουδεποτε δυναντι περιελειν αμαρτίας. ¹² Αυ-
 never are able to take away sin. He
 τος δε μιαν υπερ αμαρτιων προσενεγκας θυσιαν,
 but one on behalf of sins having offered a sacrifice,

CONTINUALLY, † to per-
 FECT THOSE WHO DRAW
 NEAR.
 2 Otherwise, would they
 not cease being offered?
 because THOSE SERVING,
 having been once cleansed,
 would no longer HAVE ANY
 Consciousness of Sins.
 3 † But in these there is
 an Annual Remembrance
 of Sins;
 4 for † it is impossible
 for the Blood of Bulls and
 of Goats to take away Sin.
 5 Therefore, entering
 the WORLD, he says,
 † "Sacrifice and Offering
 "thou didst not desire,
 "but a Body didst thou
 "provide for me;
 6 "in Whole burnt of-
 "ferings, even for Sin,
 "thou didst not delight;
 7 "then I said, 'Behold,
 "'I come, O God, to PER-
 "FORM thy WILL!' In
 "the volume of the Book
 "it has been written con-
 "cerning me."
 8 Having said above,
 * "Sacrifice and Offering
 "and Whole burnt offerings,
 "even for Sin, thou didst
 "not desire, nor didst de-
 "light in," (which are of-
 "fered according to Law;)
 9 then he said, "Behold,
 "I come to PERFORM thy
 "WILL!" He takes away the
 FIRST, that he may es-
 tablish the SECOND;
 10 † by Which Will we
 have been sanctified
 † through the OFFERING
 of the BODY of Jesus
 Christ: once for all.
 11 And indeed every
 * Priest has † daily stood
 publicly serving and offer-
 ing frequently the SAME
 Sacrifices, which are never
 able to take away Sin;
 12 but † he, having of-
 fered One ENDURING Sac-
 rifice on behalf of Sins, sat

* ALEXANDRIAN MANUSCRIPT.—8. Sacrifices and Offerings and.
 11. High-priest.

8. the—omit.

1. 1. verse 14. 1. 5. Lev. xvi. 21; Heb. ix. 7. 1. 4. Micah vi. 6, 7; Heb. ix. 13;
 verse 11. 1. 5. Ps. xl. 6; 1. 8; Isa. l. 11; Jer. vi. 20; Amos v. 21, 22. 1. 10. John
 xvii. 19; 1 Heb. xlii. 12. 1. 10. Heb. ix. 12. 1. 11. Num. xxviii. 3; Heb. vii. 27
 1. 12. Heb. i. 3; Col. iii. 1.

εις το διηνεκές εκαθίσεν ἐν δεξιᾷ τοῦ θεοῦ,
for the continuance sat down at right of the God,
13 το λοιπόν ἐκδεχόμενος ἕως τεθωσιν οἱ
therefore waiting till may be placed the
ἐχθροὶ αὐτοῦ ὑποποδῖον τῶν ποδῶν αὐτοῦ.
enemies of him a footstool for the feet of him.
14 Μία γὰρ προσφορά τετελείωκεν εἰς το διηνε-
By one for offering he has perfected for the continu-
κες τοὺς ἁγιαζομένους. 15 Μαρτυρεῖ δὲ ἡμῖν
ance those being sanctified. Testifies but to us
καὶ τὸ πνεῦμα τοῦ ἁγίου. Μετὰ γὰρ το προει-
also the spirit the holy. After for that to have
ρηκεναι· 16 αὐτὴ ἡ διαθήκη, ἣν διαθησομαι πρὸς
said before, this the covenant, which I will ratify to
αὐτοὺς μετὰ τὰς ἡμέρας ἐκεῖνας· λέγει κυριος·
them after the days those; says a Lord;
Δίδους νόμους μου ἐπὶ καρδίας αὐτῶν, καὶ ἐπὶ
giving laws of me in hearts of them, and on
τῶν διανοιῶν αὐτῶν ἐπιγράψω αὐτούς, 17 καὶ
the minds of them I will write them, and
τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ανομιῶν αὐτῶν οὐ
of the sins of them and of the iniquities of them not
μὴ μνησθῶ ἐτι. 18 Ὅπου δὲ ἀφεσις τούτων,
not I may remember more. Where now forgiveness of these,
οὐκετι προσφορά περὶ ἁμαρτίας. 19 Ἐχόντες
no longer offering for sin. Having
οὖν, ἀδελφοί, παρῆλθον εἰς τὴν εἰσόδον τῶν
therefore, brethren, confidence for the entrance of the
ἁγίων ἐν τῷ αἵματι Ἰησοῦ, 20 ἣν ἐνεκαίνισεν
holies by the blood of Jesus, which he consecrated
ἡμῖν ὁδὸν προσφατον καὶ ζῶσαν, διὰ τοῦ
for us a way recently killed and yet living, through the
καταπετασματος, (τοῦτ' ἐστὶ, τῆς σαρκος
vail, (that is, the flesh
αὐτοῦ,) 21 καὶ ἱερεα μεγάλου ἐπὶ τὸν οἶκον τοῦ
of himself,) and a priest great over the house of the
θεοῦ· 22 προσερχομεθα μετὰ ἀληθινῆς καρδίας
God; let us approach with a true heart
ἐν πληροφορίᾳ πίστεως, ἐρδαντισμενοὺς καρ-
in full conviction of faith, having been sprinkled the hearts
διὰ ἀπο συνειδησεως πονηρας· 23 καὶ λελουμε-
from a consciousness of evil; and having been
νοὶ το σῶμα ὕδατι καθαρῷ, κατεχωμεν τὴν
bathed the body in water pure, we should hold fast the
ὁμολογίαν τῆς ἐλπίδος ἀκλινῆ· (πιστος γὰρ ὁ
confession of the hope without declining; (faithful for the

down at the Right hand of
God;
13 HENCEFORTH wait-
ing † till his ENEMIES may
be placed UNDERNEATH
his FEET.
14 For by One Offering
† he has PERMANENTLY
perfected THOSE BEING
SANCTIFIED.
15 Moreover, the HOLY
SPIRIT also testifies [this]
to us, for after it HAD
* SAID,
16 † "This is the COVE-
NANT which I will cove-
nant with them; After
"those DAYS, says the
"Lord, I will put my
"Laws in their Hearts,
"and on their *MINDS
"will I inscribe them;"
17 [it adds.] "and their
"SINS and INIQUITIES I
"will remember no more."
18 Now where there is
a Forgiveness of these, an
Offering for Sin is no longer
needed.
19 Having, therefore,
Brethren, † Confidence re-
specting † the ENTRANCE
of the HOLIES, by the
BLOOD of Jesus,
20 which † Way he con-
secrated for us, through
the VAIL, (that is, his
FLESH, recently killed and
yet is living;)
21 and having † a great
Priest over † the HOUSE of
God;
22 † we should approach
with a True Heart, in
Full conviction of Faith,
our HEARTS having been
sprinkled † from a Consci-
ousness of evil.
23 † The BODY, also
having been bathed in pure
Water, † we should firmly
hold the CONFESSION of
the HOPE, without declin-
ing; (for † HE is Faithful
who PROMISED;)

* ALEXANDRIAN MANUSCRIPT.—15. SAID, This is.

† 13. Psa. cx. 1; Acts ii. 25; 1 Cor. xv. 25; Heb. i. 13.
viii. 10, 12. † 10. Rom. v. 2; Eph. ii. 18, iii. 22.
John x. 9; xiv. 6; Heb. ix. 8. † 21. Heb. iv. 14.
Heb. iv. 10. † 22. Eph. iii. 12; James i. 6; 1 John iii. 21.
† 23. Eph. v. 20; Titus iii. 5. † 23. Heb. iv. 14.
v. 24; 2 Thess. iii. 2; Heb. xi. 14.

16. MIND.

† 16. Jer. xxxi. 33, 34; Heb.
† 10. Heb. ix. 8, 12. † 20.
† 21. 1 Tim. iii. 15. † 22.
† 23. 1 Cor. i. 9; x. 13; 1 Thess.

επαγγελιαμενος·) ²⁴ και κατανοωμεν αλληλους
one having promised;) and we should bear in mind each other
εις παροξυσμον αγαπης και καλων εργων, ²⁵ μη
for an excitement of love and of good works, not
εγκαταλειποντες την εισυναγωγην εαυτων,
leaving off the assembling together of ourselves,
καθως εθος τισιν, αλλα παρακαλουντες· και
as a custom with some; but exhorting; and
τασουντω μαλλον, οσφ βλεπετε εγγιζουσιν την
by much more, how much you see drawing near the
ημεραν. ²⁶ Εκουστως γαρ αμαρτανοντων ημων
day. Voluntarily for sinning of us
μετα το λαβειν την επιγνωσιν της αληθειας,
after the to have received the knowledge of the truth,
ουκετι περι αμαρτιων απολειπεται θυσια· ²⁷ φο-
no longer respecting sins is left a sacrifice; fear-
βερα δε τις εκδοχη κρισεως, και πυρος ζηλος,
ful but some expectation of judgment, and of a fire of indignation,
εσθιειν μελλοντος τους υπεναντιους. ²⁸ Αθετη-
to eat up being about the opponents. Having vio-
σας τις νομον Μωυσεως, χωρις οικτιρων επι
lated any one law of Moses, without mercies by
δυσιν η τρισι μαρτυσιν αποθνησκει· ² ποσα,
two or three witnesses dies; by how much,
δοκειτε, χειρονος αξιωθησεται τιμωριας ο τον
think you, worse will be deserving punishment be the
υιον του θεου καταπατησας, και το αιμα της
son of the God having trampled on, and the blood of the
διαθηκης κοινον ηγησασμενος, * [εν ω ηγιασ-
consent a common thing having esteemed, {by which he was sanc-
θη,] και το πνευμα της χαριτος ευβρυγας,
tified,] and the spirit of the favor having gushed?
³⁰ Οιδαμεν γαρ τον ειποντα· Εμοι· εκδικησις,
We know for the one saying: To me vengeance,
εγω ανταποδωσω, λεγει κυριος· και καλιν·
I will repay, says Lord; and again,
Κυριος κρινει τον λαον αυτου· ³¹ φοβερος το
Lord will judge the people of Israel. A fearful thing the
εμπεσειν εις χειρας θεου ζων· ³² Αναμνησ-
to fall into hands of God living; remember, you
εσθε δε τας προτερον ημερας, εν οις φωτισ-
but the former days, in which having been
θεντες πολλην αθλησιν υπειναιτε παθηματων·
enlightened a great contest you endured of sufferings;
³³ τουτο μεν, ονειδιμοις τε και θλιψι·σι θεατρι-
this ruled, by reproaches both and by afflictions being made
ς· ουκ ενοι· τουτο δε, κοινωνοι των ουτως αναστρε-
spectacle; this but, partners of those thus being over-

²⁴ and could bear each other in mind, for an incitement of love and good works;

²⁵ I not forsaking the assembling of ourselves together, as is a custom with some; but exhorting to it, and so much the more as you see the day drawing near.

²⁶ For if we should voluntarily sin after having received the knowledge of the truth, there is no longer a sacrifice left for sins,

²⁷ but some Terrible Expectation of Judgment, even of a fiery Indignation which is about to consume the opponents.

²⁸ I Any one having violated a Law of Moses dies without Mercy, I by Two or Three Witnesses;

²⁹ how much Worse Punishment do you think will he deserve, having trampled on the son of God, and esteemed as a common thing the blood of the covenant by which he was sanctified, I and insulted the spirit of favor?

³⁰ For we know him who says, "Retribution is mine; I will repay," says the Lord. And again, "The Lord will judge his people."

³¹ It is a fearful thing to fall into the hands of the living God.

³² But remember the former days, in which I having been enlightened, you sustained a Great Contest of sufferings;

³³ partly, indeed, by being made I a public spectacle both to Reproaches and to Afflictions; and partly, by I having become Joint-participants with

* ALEXANDRIAN MANUSCRIPT.—20. by which he was sanctified—omit.

† 25. Acts II. 42; Jude 10. † 25. Rom. xiii. 11. † 25. 2 Pet. III. 9, 11, 14
† 26. Num. xv. 30; Heb. vi. 1. † 26. 2 Pet. ii. 20, 21. † 27. 2 Thess. I. 8; Heb. xii. 29.
† 28. Heb. ii. 2. † 28. Deut. xvii. 2, 6; xix. 15; Matt. xviii. 16. † 29. Heb. II. 3; xii. 25.
† 29. 1 Cor. xi. 20; Heb. xiii. 20. † 20. Matt. xii. 31, 32; Eph. iv. 30. † 30. Deut. xxxii. 35; Rom. xii. 19. † 30. Deut. xix. 15; Matt. xviii. 16. † 31. Luke xii. 5.
† 32. Heb. vi. 4. † 32. Phil. i. 30, 50; Col. ii. 1. † 33. 1 Cor. iv. 9. † 33. 1 Thess. II. 14.

φομενων γενηθεντες. ³⁴ Και γαρ τοις δεσμιοις
turned having become. And for with the prisoners
συνεπαθησατε, και την αρπαγην των υπαρχον-
you sympathized, and the seizure of the goods
των υμων μετα χαρας προσεδεξασθε, γινωσκον-
of you with joy you submitted to, knowing
τες εχειν εαυτοις κρειττονα υπαρξιν * [εν ουρα-
to have for yourselves better property [in heav-
νοις] και μενουσαν. ³⁵ Μη αποβαλητε ουν την
ness] and abiding. Not do you cast away therefore the
παρρησιαν υμων, ητις εχει μισθαποδοσιαν μεγα-
confidence of you, which has a reward great.
λην. ³⁶ Υπομονης γαρ εχετε χρειαν· ινα το
Of patience for you have need; so that the
θελημα του θεου ποιησαντες, κομισθητε την
will of the God having done, you may receive the
επαγγελιαν. ³⁷ Ετι γαρ μικρον οσον οσον, ο
promise. Yet for a little while very, the
ερχομενος ηξει και ου χρονιει. ³⁸ Ο δε δι-
the coming one will come and not will delay. The but just
καιος εκ πιστεως ησεται· και εαν υποστειλη-
one by faith shall live; and if he should draw
ται, ουκ ευδοκει η ψυχη μου εν αυτω. ³⁹ Ημει
back, not delights the soul of me in him. We
δε ουκ εσμεν υποστολης, εις απωλειαν· αλλα
but not are for abridging back, to destruction; but
πιστεως, εις περιποιησιν ψυχης.
for faith, to a saving of life.

ΚΕΦ. ΙΑ'. 11.

¹ Εστι δε πιστις, ελπιζομενων υποστασις,
is but faith, of things being hoped for a basis.
ραγματων ελεγχος ου βλεπομενων. ² Εν ταυ-
of things a conviction not being seen. By this
τη γαρ εμαρτυρηθησαν οι πρεσβυτεροι. ³ Πισ-
for were attested the ancients. In
τει νοουμεν κατηρητισθαι τους αιωνας ρηματι
faith we perceive to have been adjusted the ages by a word
θεου, εις το μη εκ φαινομενων τα βλεπο-
of God, in order that not out of things appearing the things being

those who are similarly treated.

³⁴ For indeed you sympathized with * the prisoners, and submitted to the seizure of your possessions with joy, knowing that you have for yourselves better and an enduring possession.

³⁵ Therefore, cast not away your confidence, which has a Great Reward.

³⁶ For you have need of Patience, so that having done the will of God, you may receive the promise.

³⁷ For yet a very little while indeed, the coming one will come and will not delay.

³⁸ But one by faith shall live; and if he should shrink back my soul does not delight in him.

³⁹ But we are not those shrinking back into destruction; but of Faith in order to a Preservation of Life.

CHAPTER XI.

¹ But Faith is a Basis of things hoped for, a Conviction of things unseen.

² For by this the Ancients were attested.

³ In Faith we perceive that the ages have been so thoroughly adjusted by God's Command, that not from things then manifest * the things now seen have come to pass.

* ALEXANDRIAN MANUSCRIPT.—34. me in my bonds.
35. my righteous one.

3. THAT WHICH IS SEEN DID NOT ARISE.

34. IN HEAVENS—οὐρα.

* 3. The original word has been literally rendered, both in this place, and in Heb. i. 2, as best agreeing with the argument of the writer. In fact *αιωνες*, properly signifies, *ages*, or *periods of time*, and as justly observed by Wakefield, Sykes, Kneeland, and Improved Version, "there is no instance in the New Testament where more than this seems to be meant by the word," and therefore ought to be so rendered in this passage. Faith being defined in ver. 1, as "a basis of things hoped for, and a conviction of things unseen," must necessarily have a connection with God's word or promise to be fulfilled at some future period of time, and therefore precludes the idea contained in ver. 3 of the Common Version, that the Apostle was referring to the past creation of the *world*, or the material universe. To understand the works of creation does not belong to faith. Faith in this place refers to what was to be developed in future *αιωνες*, or *ages*, in conformity to God's promises, and is amply illustrated in the remaining portion of the chapter.

† 34. Acts v. 41.
xviii. 8; 2 Pet. iii. 9.
2 Pet. ii. 20, 21.

† 35. Matt. v. 12.
† 37. Hab. ii. 3, 4.
† 1. Rom. vii. 24, 26; 2 Cor. iv. 18; v. 7.

† 36. Col. iii. 24; 1 Pet. i. 9.
† 38. Rom. i. 17; Gal. iii. 11.
† 2. verse 39.

† 37. Luke
† 39.

μενα γεγονεναι. ⁴ Πιστει πλεονα θυσιαν Αβελ
seen to have happened. In faith more sacrifice Abel
παρα Καϊν προσηνεγκε τῷ θεῷ, δι' ἧς ἐμαρ-
than Cain offered to the God, through which he was
τυρηθη εἶναι δικαίος, μαρτυρουντος ἐπὶ τοῖς
attested to be righteous, testifying on the
δωροῖς αὐτοῦ τοῦ θεοῦ· καὶ δι' αὐτῆς ἀποθα-
gifts of him of the God; and through her having
ναν ἐτι λαλεῖ. ⁵ Πιστει Ἐνωχ μετετεθη, τοῦ
died yet speaks. In faith Enoch was translated, of the
μη ἰδεῖν θάνατον· καὶ οὐχ εὑρίσκετο, διότι
not to see death; and not he was found, because
μετεβήτηκεν αὐτὸν ὁ θεός· προ γὰρ τῆς μεταβέ-
translated him the God; before for the transla-
σεως * [αὐτοῦ] μεμαρτυρηται εὐηρεστήκεναι τῷ
tion [of him] he had obtained testimony to have well pleased the
θεῷ. ⁶ Χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστή-
god. Without but faith impossible to have pleased;
σαι· πιστεῦσαι γὰρ δεῖ τὸν πρῶτον ἐρχομένον
to believe for it is necessary the one coming near
τῷ θεῷ, ὅτι ἐστὶ, καὶ τοῖς ἐκζητοῦσιν αὐτὸν
to the God, because he is, and to those seeking him
μισθαποδοτῆς γίνεται. ⁷ Πιστει χρηματισθεῖς
a rewarder he becomes. In faith being divinely warned
Νῶε περὶ τῶν μηδεπῶ βλέπομένων, εὐλαβη-
Noe concerning the not yet things being seen, having been pi-
θεὶς κατεσκεύασε κιβωτὸν εἰς σωτηρίαν τοῦ
ously afraid built an ark for a preservation of the
οἴκου αὐτοῦ· δι' ἧς κατέκρινε τὸν κόσμον,
house of himself; through which he condemned the world,
καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κλη-
and of the according to faith righteousness became an
ρονομός. ⁸ Πιστει καλούμενος Ἀβραὰμ ὕψι-
heir. In faith being called Abraham was
κουνεν ἐξελθεῖν εἰς τὸν τόπον, ὃν ἠμέλλε λαμ-
obedient to go forth into the place, which he was about to re-
βανεῖν εἰς κληρονομίαν, καὶ ἐξῆλθε, μὴ ἐπι-
ceive for an inheritance, and he went forth, not know-
ταμενός που ἐρχεται. ⁹ Πιστει παρῳκησεν εἰς
where he was going. In faith he sojourned in
*[τὴν] γῆν τῆς ἐπαγγελίας ὡς ἀλλοτρίαν, ἐν
[the] land of the promise as a stranger, in
σκεναῖς κατοικήσας, μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν
tents having dwelt, with Isaac and Jacob of the
συγκληρονομῶν τῆς ἐπαγγελίας τῆς αὐτῆς·
joint-heirs of the promise of the same;
¹⁰ ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους ἐχούσαν
was waiting for that the foundations having
πόλιν, ἧς τεχνίτης καὶ δημιουργός ὁ θεός·
city, of which a designer and architect the God.
¹¹ Πιστει καὶ αὐτὴ Σάρρα δυνάμιν εἰς καταβο-
In faith also herself Sarah power for a laying

4 In Faith † Abel offered to God a Better Sacrifice than Cain, by means of which he was attested to be righteous, God testifying on his gifts; and through it, having died, † he still speaks.

5 In Faith † Enoch was translated so as not to see Death; and he was not found, because God translated him; for, before his TRANSLATION, he had been attested to have been well-pleasing to God.

6 But without Faith it is impossible to have pleased; for it is necessary for him who comes near to God to believe THAT he exists, and that to THOSE who SEEK him he becomes a Rewarder.

7 In Faith † Noah, having been divinely admonished concerning THINGS not then SEEN, moved with pious fear, † built an Ark for the Preservation of his FAMILY; through which he condemned the WORLD, and became an Heir of † the RIGHTEOUSNESS according to Faith.

8 In Faith † Abraham was obedient, † HE BEING CALLED to go forth into the PLACE which he was in future to receive for an Inheritance; and he went forth, not knowing where he was going.

9 In Faith he sojourned in the LAND of the PROMISE, as a Stranger, having dwelt in Tents † with Isaac and Jacob, † the CO-HEIRS of the SAME PROMISE;

10 for he was expecting † that CITY having the FOUNDATIONS, † of which God is the Designer and Architect.

11 In Faith, also, † Sarah herself received Power

* ALEXANDRIAN MANUSCRIPT.—8. him—omif. 9. the—omif.

8. HE BEING CALLED to go out In-

1 4. Gen. iv. 4. 1 4. Gen. iv. 10; Matt. xxiii. 35; Heb. xii. 22. 1 5. Gen. v. 22, 24.
1 7. Gen. vi. 13, 32. 1 7. 1 Pet. iii. 20. 1 7. Rom. ii. 22; iv. 13; Phil. iii. 9.
1 8. Gen. xii. 1, 4; Acts vii. 2—4. 1 9. Gen. xii. 8; xiii. 3, 18; xviii. 1, 9. 1 9. Heb. vi. 17.
1 10. Heb. xii. 22; xiii. 14. 1 10. Heb. iii. 4. 1 11. Gen. xvi. 10; xviii. 11, 14;
xxi. 2.

λην σπερματος ελαβε, και παρα καιρον ἡλικιας,
down of seed received, even beyond a proper time of life,

ετει πιστον ἡγησατο τον επαγγελιαμενον.
since faithful she regarded the one promising.

12 Διο και αφ' ἑνος εγεννηθησαν, και ταυτα
Therefore even from one were born, and these things
νεκρωμενου, καθως τα αστρα του ουρανου τω
having been dead, like the stars of the heaven for the
πληθει, και ὡς ἡ αμμος ἡ παρα το χειλος της
multitude, and like the sand that by the shore of the
θαλασσης ἡ αναριθμητος. 13 Κατα πιστιν απε-
sea the innumerable. 13 In faith died

θανον οἱτοι παντες, μη λαβοντες τας επαγγελ-
these all, not having received the promises,

λιας, αλλα πορῶθεν αυτας ιδοντες και ασπα-
but far distant them having seen and having

σαμενοι, και ὁμολογησαντες, ὅτι ξενοι και
saluted, and having confessed, that strangers and so-

ωρεπιδημοι εισιν επι της γης. 14 Οἱ γαρ τοι-
sojourners they are on the earth. Those for such

αυτα λεγοντες εμφανιζουσιν ὅτι πατριδα επιζη-
things saying make known that a country they

τουσι. 15 Και ει μεν εκεινης ἐμνημονεουν αφ'
seek. And if indeed that they remembered from

ἡς ἐξηλθον, ειχον αν καιρον ανακαμψαι·
which they came forth, they would have had a season to have returned,

16 νυν δε κρειττονος ορεγονται, τουτ' εστιν,
now but a better they long after, this is,

επουρανιου. Διο ουκ επαισχυνεται αυτους ὁ
heavenly. Therefore not is ashamed of them the

θεος, θεος επικαλεισθαι αυτων· ἡτοιματε γαρ
God, a God to be called of them; he prepared for

αυτοις πολιν. 17 Πιστει προσεκηνοχεν Αβρααμ
for them a city. In faith offered up Abraham

τον Ισαακ πειραζομενος, και τον μονογεννη
the Isaac being tried, and the only-begotten

προσφερεν ὁ τας επαγγελιας αναδεξαμενος,
was offering up he the promises having received,

18 προς ὃν ἐλαληθη· Ὅτι εν Ισαακ κληρησεται
to whom it was said; That in Isaac shall be called.

σοι σπερμα· 19 λογισαμενος, ὅτι και εκ νεκρωι
to thee a seed, inferring, that even out of dead ones

εγερειν δυνατος ὁ θεος· ὃθεν αυτον και εν περ-
to raise up is able the God; whence him also in a sim-

αβολω εκομισατο. 20 Πιστει περι μελλον-
itude he recovered. In faith concerning things being

των ευλογησεν Ισαακ τον Ιακωβ και τον
about to come blessed Isaac the Jacob and the

for Conception, even beyond the proper period of Life, since she regarded him † faithful who PROMISED.

12 Therefore also * were born from † one, who even as to these things had become lifeless, [a posterity] † like the STARS of HEAVEN for MULTITUDE, and like THAT SAND on the SHORE of the SEA, INNUMERABLE.

13 All these died in Faith, † not having received the PROMISED blessings, but † having seen and saluted them from a Distance, and † having confessed that they were Strangers and Sojourners on the LAND.

14 For THOSE who say Such things † make known that they are seeking a Country.

15 And if indeed they were mindful of that from which they came forth, they would have had an Opportunity to have returned;

16 but now they long for a better, that is, a heavenly [country.] Therefore God is not ashamed of them † to be called their God; for he is preparing for them a City.

17 In Faith † Abraham, being tried, offered up ISAAC; and he who had RECEIVED the PROMISES † was offering up his ONLY-BEGOTTEN,

18 to whom it was said, † "For in Isaac shall Thy Seed be called;"

19 inferring that God † is able even to raise up from the dead; whence also, in a Similitude, he recovered Him.

20 * In Faith also concerning future things, † Isaac blessed Jacob and Esau.

* ALEXANDRIAN MANUSCRIPT.—12. were made.

20. In Faith also.

† 11. Rom. ix. 21; Heb. x. 23. † 12. Rom. iv. 19. † 13. Gen. xxii. 17; Rom. ix. 18.
† 13. ver. 30. † 13. John viii. 50. † 13. Gen. xxii. 4; xivii. 9; 1 Chron. xvi.
15; exii. 10; 1 Pet. i. 17; ii. 11. † 14. Heb. xiii. 14. † 16. Exod. iii. 6, 15; Matt.
xxii. 32; Acts vii. 32. † 16. Phil. iii. 20; Heb. xiii. 14. † 17. Gen. xxii. 1, 9.
† 17. James ii. 21. † 18. Gen. xxi. 12; Rom. ix. 7. † 19. Rom. iv. 17, 19, 21.
† 20. Gen. xlvii. 27, 29.

Νῆσαν. ²¹ Πιστεῖ Ἰακωβ ἀποθνήσκων ἑκάστον
Esau. In faith Jacob dying each
 τῶν υἱῶν Ἰωσήφ εὐλόγησε· καὶ προσεκύνησαν
of the sons of Joseph blessed; and bowed down
 ἐπὶ τὸ ἀρκὺν τῆς βάρβδου αὐτοῦ. ²² Πιστεῖ Ἰω-
on the top of the staff of himself. In faith Jo-
 σήφ τελευτῶν περὶ τῆς ἐξόδου τῶν υἱῶν
Joseph ending concerning the going out of the sons
 Ἰσραὴλ ἐμνησκύευσεν, καὶ περὶ τῶν ὀστέων
of Israel reminded, and concerning the bones
 αὐτοῦ ἐνετείλατο. ²³ Πιστεῖ Μωϋσῆς γεννῆ-
of himself gave charge. In faith Moses being
 θείς ἐκρυβὴν τριμήνην ὑπὸ τῶν πατέρων αὐτοῦ,
born was hidden three months by the parents of himself,
 διὰ τὸ εἶδον ἀπτεῖον τὸ παιδίον· καὶ οὐκ ἐφοβή-
because they saw beautiful the babe; and not they did
 ῑσαν τὸ διατάγμα τοῦ βασιλέως. ²⁴ Πιστεῖ
fear the mandate of the king. In faith
 Μωϋσῆς μέγας γενομένος ᾤρησάτο λεγέσθαι
Moses great having become refused to be called
 υἱὸς θυγατρὸς Φαραῶ, ²⁵ μᾶλλον ἐλομένους συγ-
son of a daughter of Pharaoh, rather choosing to suf-
 φακεῖσθαι τῷ λαῷ τοῦ θεοῦ, ἢ ὑποσκαίροντες
fer evil with the people of the God, than for a season
 εἶναι ἁμαρτίας ἀπολαύσιν. ²⁶ Μείζονα πλούτον
to have of sin enjoyment, greater wealth
 ᾤρησάμενος τῶν Αἰγυπτίων θησαυρῶν τὸν οὐκ
having regarded of the Egypt treasures the re-
 δίσμιον τοῦ Χριστοῦ ἀπέβλεπε γὰρ εἰς τὴν
proach of a Messiah; he looked away for towards the
 μισοπαροῦσαν. ²⁷ Πιστεὶ κατέλιπεν Αἴγυπτον,
renewal. In faith he left Egypt
 μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως· τὸν γὰρ
not feared the wrath of the king the for
 ἀπειλοῦν ὥς ὅτιν ἡκατέρησε. ²⁸ Πιστεὶ πε-
threatened as so that he was strong. In faith he
 ποίηκε τὸ πᾶνχα καὶ τὴν προσχυσὶν τοῦ αἵμα-
made the pasover and the pouring on of the blood,
 τος, ἵνα μὴ ὁ οὐλοθρευτὴν τὰ πρωτοτόκα, θίγῃ
so that not the one destroying the first-borns, might touch
 αὐτὸν. ²⁹ Πιστεὶ διεβήσαν τὴν ἐρυθρὰν θαλάσ-
of them. In faith they passed through the red sea
 σαν ὡς διὰ ξηρᾶς· ἧς πείραν λαβόντες οἱ Αἴ-
as through a dry place; when a trial attempting the Egypt-
 γυπτῖοι, κατεποθήσαν. ³⁰ Πιστεὶ τὰ τεῖχη
thins, were swallowed up. In faith the walls

²¹ In Faith Jacob, dy-
 ing, † blessed each of the
 sons of Joseph; † † he
 bowed down also on the
 top of his staff.

²² In Faith † Joseph,
 at the close of life, re-
 minded the sons of Israel
 concerning the DEPART-
 URE, † and gave orders
 about his BONES.

²³ In Faith † Moses, be-
 ing born, was hidden three
 months by his PARENTS,
 because they saw the
 CHILD was Beautiful; and
 they did not fear † the
 EDICT of the KING.

²⁴ In Faith † Moses,
 having become mature, re-
 fused to be called a Son of
 Pharaoh's Daughter;

²⁵ † choosing rather to
 suffer evil with the PEOPLE
 of God, than to have a Trans-
 ient Enjoyment of Sin;

²⁶ Having regarded † the
 REPROACH of the ANOINT-
 ED Greater Wealth than
 the TREASURES of Egypt,
 for he looked off towards
 † the REWARD.

²⁷ In Faith † he left
 Egypt, not fearing the
 WRATH of the KING; for
 he was strong as seeing the
 INVISIBLE ONE.

²⁸ In Faith † he ap-
 pointed the PASSOVER, and
 the ASPERSION of the
 BLOOD, so that the DESTROYER
 of the FIRST-
 BORN might not touch
 them.

²⁹ In Faith † they
 passed through the Red
 Sea as through a dry place;
 which the EGYPTIANS at-
 tempting, were swallowe
 up.

³⁰ In Faith † the WALLS

† 21. Or, according to *Sampson*, this sentence may be translated—"and rendered worship (to God,) on account of the height of his (Joseph's, ensign." He contends that *rabdos*, a rod, also means ensign, because according to Lev. vii, twelve rods were to be borne by the twelve princes of Israel with the names of the tribes written thereon, as ensigns. *Atton* means top, summit, height; and *ἐπὶ* with an accusative he would render, on account of, or in respect to. The patriarch Jacob, then, "worshipped God on account of the height of Joseph's power," when he with prophetic vision saw the future greatness of Ephraim and Manasseh. The reader is left to choose which rendering he prefers.

† 21. Gen. xlviii. 1, 20. † 21. Gen. xlviii. 8. † 22. Gen. 1. 24, 25; Exod. xiii. 10.
 † 23. Exod. i. 24, 25; Exod. xiii. 10. † 23. Exod. ii. 2; Act. vii. 20. † 23. Exod. i. 10, 22.
 † 24. Exod. ii. 10, 11. † 25. Ps. lxxiv. 10. † 26. Heb. xiii. 13. † 26. Heb. x. 34.
 † 27. Exod. x. 24, 29; xii. 87; xiii. 17, 18. † 28. Exod. xii. 21. † 29. Exod. xiv. 32, 34.
 † 30. Josh. vi. 20.

Ἰεριχώ ἐπέσε, κυκλωθέντα ἐπὶ ἑπτα ἡμέρας.
of Jericho fell, having been encompassed for seven days.
 31 Πιστεῖ Ῥααβ ἡ πόρνη οὐ συνάπωλετο τοῖς
In faith Rahab the harlot not was destroyed with those
 ἀπειθήσασιν, δεξαμένη τοὺς κατασκοποῦντας μετ'
unbelieving, having received the spies with
 εἰρήνης. 32 Καὶ τί ἐτι λέγω; Ἐπιλειψέι γὰρ
peace. And what further may I say? Will fail for
 με διηγούμενον ὁ χρόνος περὶ Γεδεων, Βαρακ
me relating the time concerning Gideon, Barak
 * [τε καὶ] Σαμψών, * [καὶ] Ἰεφθαί, Δαβὶδ τε
* [also and] Samson, * [and] Jephthah, David also
 καὶ Σαμουὴλ, καὶ τῶν προφητῶν. 33 οἱ δὲ διὰ
and Samuel, and the prophets; who by means of
 πίστεως κατήγωνισαντο βασιλείας, ἐργάσαντο
faith subdued kingdoms, performed
 δικαιοσύνην, ἐπέτυχον ἐπαγγελιῶν, ἐφράζαν
righteousness, obtained promises, closed up
 στόματα λέοντων, 31 ἐσβέσαν δύναμιν πυρός,
mouths of lions, quenched power of fire,
 ἐφυγον στόματα μαχαίρας, ἐνεδυναμώθησαν
escaped mouths of sword, were made strong
 ἀπο ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ,
from weakness, became mighty ones in war,
 παρεμβόλας ἐκλίναν ἀλλοτρίων. 35 ἐλάβον
camp overtook of foreigners; received
 γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν
women from a resurrection the dead ones of themselves;
 ἄλλοι δὲ ἐτυμπατισθήσαν, οὐ προσδέξαμενοι
others but were beaten to death, not having accepted
 τὴν ἀπολυτρώσιν, ἵνα κρείττονος ἀναστάσεως
the redemption, so that a better resurrection
 τυχωσιν. 36 Ἄλλοι δὲ ἐμπαιγμῶν καὶ μαστί-
they might obtain. Others but of mockings and of scourges,
 γων πείραν ἐλάβον, ἐτι δὲ δεσμῶν καὶ φυλακῆς.
a trial received, further but of bonds and of imprisonments;
 37 ἐλθάσθησαν, ἐκρίσθησαν, ἐπειρασθήσαν, ἐν
they were stoned, they were sawn asunder, they were tempted, by
 φονῇ μαχαίρας ἀπέθανον· περιήλθον ἐν μηλα-
slaughter of sword they died; they went about in sheep-
 ταῖς, ἐν αἰγείοις δερμασιν, ὑστεροῦμενοι, θλι-
skins, in goat skins, being in want, be-
 βομενοὶ, κακouchουμενοί, 38 (ὧν οὐκ ἦν ἀξίος ὁ
ing afflicted, being ill-treated, (of whom not was worthy the
 κόσμος,) ἐν ἐρημίαις πλανώμενοι καὶ ὄρεσι, καὶ
world,) in deserts wandering and in mountains, and
 σπηλαίοις καὶ ταῖς οἰαῖς τῆς γῆς. 39 Καὶ οὗτοι
in caves and in the holes of the earth. And these
 πάντες μαρτυρηθέντες διὰ τῆς πίστεως, οὐκ
all having been attested by means of the faith, not

of Jericho fell down, hav-
 ing been encompassed
 Seven Days.

31 In Faith † Rahab, the
 HARLOT, did not perish
 with the UNBELIEVERS,
 † having received the
 SPIES in Peace.

32 And why should I
 say more? for the TIME
 will fail me to discourse
 concerning † Gideon, † Bar-
 rak, † Samson, † Jephthah;
 † David also, and † Samuel,
 and the PROPHETS;

33 who by means of
 Faith subdued Kingdoms,
 performed Righteousness,
 † obtained Promises, † shut
 Lions' Mouths,

34 † quenched the Power
 of Fire, † escaped the
 Edges of the Sword, † from
 Weakness were made
 strong, † overturned the
 Camps of Foreigners.

35 † Women received
 their DEAD by a Resurrec-
 tion; but others were
 beaten to death, not ac-
 cepting the DELIVERANCE
 [offered,] in order that
 they might obtain a Better
 Resurrection.

36 And others received
 a Trial of Mockings and
 Scourges, and also † of
 Bonds and Imprisonment.

37 They were stoned,
 sawn asunder, † tempted;
 they died by slaughter of
 the Sword; they went
 about in Sheep-skins and
 in Goat-skins, being des-
 titute, afflicted, ill-treated;

38 (of whom the world
 was not worthy;) wander-
 ing in Deserts, and in
 Mountains, † and in Caver-
 ns, and in the HOLES of
 the EARTH.

39 And all these having
 been attested by means of

* ALEXANDRIAN MANUSCRIPT.—32. also and—omit.

32. and—omit.

† 35. For Women, is a reading of the Syriac.
 thesaur, pierced through, instead of the textual reading. See Wakefield and Newcome.

† 37. Some would read here *πειρα-
 ρήσαν*, pierced through, instead of the textual reading. See Wakefield and Newcome.

31. Josh. vi. 23; James ii. 25. 31. Josh. i. 1. 32. Judges vi. 11.
 32. Judges iv. 6. 32. Judges xiii. 20. 32. Judges xi. 1; xii. 7. 32.
 1 Sam. xvi. 1, 13; xvii. 45. 32. 1 Sam. i. 20; xii. 20. 32. 3 Sam. vii. 11.
 1 Sam. xiv. 5, 6; 1 Sam. xvii. 34, 35; Dan. vi. 23. 32. Dan. iii. 25. 32.
 1 Sam. xx. 1; 1 Kings xix. 3; 2 Kings vi. 16. 32. 2 Kings xx. 7. 32. Judges
 xv. 8, 15; 1 Sam. xiv. 13. 32. 1 Kings xvii. 23; 2 Kings iv. 35. 32. Jer. ix.
 2; xxvii. 15. 37. 1 Kings xxi. 13; 2 Chron. xxiv. 21. 38. 1 Kings xviii. 4; xiv. 6.

εκομισαντο την επαγγελιαν, ⁴⁰ του θεου περι
did obtain the promise, the God concerning
 ἡμῶν κρείττον τι προβλεψαμεν, ἵνα μὴ
us a better thing having foreseen, so that not
 χωρὶς ἡμῶν τελειωθῶσι.
apart from us they might be made perfect.

ΚΕΦ. ΙΒ'. 12.

¹ Τοιγαρουν και ἡμεῖς, τοσούτου εχοντες
Therefore also we, such having
 περικειμενον ἡμιν νεφος μαρτυρων, ογκον απο-
surrounding us a cloud of witnesses, encumbrance hav-
 θεμενοι παντα, και την ευπεριστάτον ἁμαρτιαν,
ing laid aside every, and the close-girding sin,
 δι' ὑπομονης τρεχωμεν τον προκειμενον
by means of patient endurance we should run the being laid out
 ἡμιν ἀγωνα· ² αφωρωντες εἰς τον της πιστεως
for us course, looking away to the of the faith
 ἀρχηγον και τελειωτην Ἰησουν, ὃς ἀντι της
leader and perfecter Jesus, who in return for the
 προκειμενης αὐτῷ χαρας, ὑπέμεινε σταυρον,
being placed before him joy, endured a cross,
 αἰσχυντης καταφρονήσας, ἐν δεξιᾳ τε του θρόνου
shame dis regarding, at right and of the throne
 του θεου κεκαθικεν. ³ Αναλογισασθε γαρ τον
of the God has sat down. Attentively consider you for the
 τοιαυτην ὑπομεμενηκοτα ὑπο των ἁμαρτωλων
such one having endured from the sinners
 εἰς αὐτον ἀντιλογιαν, ἵνα μὴ καμῇτε,
towards himself opposition, so that not you may be wearied,
 ταῖς ψυχαῖς ὑμῶν ἐκλυσμενοι. ⁴ Οὐπῶ μεχρὶς
in the souls of you being discouraged. Not yet even to
 αἵματος ἀντικατέστητε πρὸς την ἁμαρτιαν ἀν-
blood you resisted with the sin con-
 ταγωνίζομενοι· ⁵ και ἐκκλητήσθε της παρακλή-
trading against; and you have forgotten the exhortation,
 σεως, ἥτις ὑμῖν ὡς υἱοῖς διαλεγεται· Τίε μου,
which with you as with sons reasons; O son of me,
 μὴ ολιγωρεῖ παιδείας κυρίου, μηδε ἐκλυου
not do thou slight discipline of Lord, neither be thou discouraged
 ὑπ' αὐτου ἐλεγχομενος· ⁶ ὃν γὰρ ἀγαπᾷ κυριος,
by him being reproved; whom for loves Lord,
 παιδεύει· μαστιγοῖ δε παντα υἱόν ὃν παρα-
disciplines, he scourges and every son whom he re-
 δεχεται. ⁷ Εἰ παιδεῖαν ὑπομενετε, ὡς υἱοῖς
ceives. If discipline you endure, as with sons
 ὑμῖν προσφερεται ὁ θεος· τις γὰρ ἐστὶν υἱός,
with you deals the God; any for is son,
 ὃν οὐ παιδεύει πατήρ; ⁸ Εἰ δε χωρὶς ἐστε
whom not disciplines a father? If but without you are
 παιδείας, ἧς ἵε· χι ἡ γονοῦσι πάντες, ἀρα
discipline, of which partakers have become all, certainly
 νοθοὶ ἐστε και οὐχ υἱοί. ⁹ Εἴτα τοὺς μὲν
bastards you are and not sons. Then those indeed

the FAITH, did not obtain
 the PROMISED blessing.
 40 God having foreseen
 † something better con-
 cerning Us, so that not
 apart from Us † they might
 be made perfect.

CHAPTER XII.

1 Therefore also we,
 having Such a Cloud of
 Witnesses surrounding us,
 † laying aside every Encum-
 brance, and the close-
 GIRDING Sin, † should run
 † with Patience the Course
 MARKED OUT for us,
 2 looking away to the
 LEADER and Perfecter of
 the FAITH, Jesus, † who
 for the joy set before him,
 endured the Cross, disre-
 garding the Shame, and
 † has sat down at the Right
 hand of the THRONE of
 GOD.

3 † For consider HIM at-
 tentively who has EN-
 DURED Such Opposition
 from SINNERS, so that you
 may not be wearied, being
 discouraged in your SOULS.

4 † You did not yet re-
 sist to Blood, contending
 against SIN.

5 And have you forgot-
 ten the EXHORTATION
 which reasons with you as
 with Sons? † "My Son,
 "slight not the Discipline
 "of the Lord, neither be
 "discouraged when re-
 "proved by him;

6 "for † whom the Lord
 "loves, he disciplines, and
 "he scourges Every Son
 "whom he receives."

7 † If you endure Dis-
 cipline, God deals with
 you as with Sons; for is
 there any Son whom a Fa-
 ther does not discipline?

8 But if you are without
 Discipline, † of which all
 have become Partakers,
 then truly you are Spuri-
 ous, and not Sons.

1 40. Heb. vii. 22; viii. 6.

† 40. Heb. v. 9; xii. 23; Rev. vi. 11.

† 1. Col. iii.

8, 1 Pet. ii. 1.

† 1. 1 Cor. ix. 26; Phil. iii. 13, 14.

† 1. Rom. xii. 12; Heb. x. 36.

2. Luke xxiv. 26; Phil. ii. 8; 1 Pet. i. 11.

† 2. Ps. cx. 1; Heb. i. 3, 13; vii. 1; 1 Pet.

iii. 22.

† 3. Matt. x. 24, 26; John xv. 20.

† 4. Heb. x. 32-40.

† 5. Prov.

iii. 11.

† 6. Ps. xciv. 12; cxix. 75; Prov. iii. 19; James i. 12; Rev. iii. 10.

† 7. 1 Pet. v. 9.

Prov. xiii. 24; xiv. 18; xviii. 13.

της σαρκος ἡμῶν πατέρας εἰχομεν παιδευτας,
of the flesh of us fathers we have disciplinarians,
καὶ ἐνέτρεπομεθα· οὐ πολλὰ μάλλον ὑποταγή-
and we reverenced; not by much more shall we be sub-
σόμεθα τῷ πατρὶ τῶν πνευμάτων, καὶ ζήσομεν;
missive to the father of the spirits, and we shall live;

¹⁰ Οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας, κατὰ τὸ
They indeed for for a few days, according to that

δοκουν αὐτοῖς, ἐπαιδεύουν· ὃ δὲ ἐπὶ τὸ συμφέρον,
seem right to them, discipline; he but for that being profitable,

εἰς τὸ μετέλαβεῖν τῆς ἁγιότητος αὐτοῦ.
in order that to partake of the holiness of him.

¹¹ Πᾶσα δὲ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ
All but discipline as to indeed that being present not seems

χαρὰς εἶναι, ἀλλὰ λυπη· ὕστερον δὲ καρπὸν
joy to be, but of grief; afterwards but fruit

εἰρηνικὸν τοῖς δι' αὐτὴν γεγυμνασμένοις
peaceful to those through her having been trained

ἀποδίδωσι δικαιοσύνην. ¹² Διὸ τὰς παρειμένους
it returns of righteousness. Therefore the having been weaned

χείρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώ-
hands and the having been enfeebled knees do you brace

σατε· ¹³ καὶ τροχίας ὀρθὰς ποιῶσατε τοῖς ποσὶν
up; and paths level do you make for the feet

ὑμῶν, ἵνα μὴ τὸ χῶλον ἐκτραπῇ, ἰαθῇ
of you, so that not the lame may be turned out, may be healed;

δὲ μάλλον. ¹⁴ Εἰρήνην διώκετε μετὰ πάντων,
but rather. Peace do you pursue with all,

καὶ τὸν ἅγιον, οὗ χωρὶς οὐδεὶς οἴεται τὸν
and the holiness, which without no one shall see the Lord;

κύριον. ¹⁵ Ἐπισκοποῦντες, μὴ τις ὑστερῶν ἀπο-
Lord. Looking carefully, lest any one falling back from

τῆς χάριτος τοῦ θεοῦ· μὴ τις ῥίζα πικρίας ἀνα-
the favor of the God, lest any root of bitterness upward

φύουσα ἐνοχλῇ, καὶ διὰ ταύτης μὴ μὴ θῶσι
springing may disturb, and by means of this may be polluted

πολλοί· ¹⁶ μὴ τις πόρνος, ἢ βεβηλὸς ὡς Ἠσαῦ,
many; lest any fornicator, or profane person like Esau,

ὃς ἀντὶ βρώσεως μίας ἀπέδοτο τὰ πρωτότοκιά
who on account of eating of one sold the birthrights

αὐτοῦ. ¹⁷ Ἵστε γὰρ, ὅτι καὶ μετεπειτα θέλων
of himself. You know for, that even afterwards wishing

κληρονομησαί τὴν εὐλογίαν, ἀπεδοκίμασθη·
to inherit the blessing, he was rejected;

μετανοίας γὰρ τόπον οὐκ εὔρε, καί περ μετὰ
for a change of mind for, that even though with

δακρυῶν ἐκζητήσας αὐτήν. ¹⁸ Οὐ γὰρ προσέ-
tears having earnestly sought her. Not for you have

9 Have we then, indeed, received discipline from our NATURAL FATHERS, and we revered them; shall we not much rather be submissive to the FATHER of SPIRITS, and live?

10 For THEY, indeed, for a Few Days disciplined us, according as it SEEMED RIGHT to them; but WE for our ADVANTAGE, & in order that we may PARTAKE of his HOLINESS.

11 But ALL Discipline, indeed, as it respects the PRESENT, seems not to be of Joy, but of Grief; yet afterwards it returns; the peaceful Fruit of Righteousness to THOSE who have been TRAINED by it.

12 Therefore, brace up the WEARIED HANDS, and the ENFEEBLED Knees;

13 & make level Paths for your FEET, so that the LAME may not be turned aside, but rather be healed.

14 & Pursue Peace with all, and that HOLINESS & without which no one shall see the LORD;

15 & looking carefully, lest any one fall back from the FAVOR of God; & lest any Root of Bitterness springing up may disturb you, and through it * Many be poisoned;

16 & lest there be any Fornicator, or Profane person, like Esau, & who for one Meal sold his BIRTHRIGHT.

17 For you know That when, afterwards, he wished to inherit the BLESSING, he was refused; for he found no Place for a Change of mind, though he sought it earnestly with Tears.

18 For you have not ap-

* ALEXANDRIAN MANUSCRIPT.—15. MANT.

10. Num. xvi. 22; xxvii. 10; Isa. xlii. 5; lvii. 10; Zech. xii. 1

xix. 2; 1 Pet. i. 15, 10.

11. James iii. 18.

12. Prov. iv. 20, 27.

13. Tim. ii. 22.

14. Gal. v. 4.

15. Gen. xlvii. 34, 36, 38.

11. James iii. 18.

13. Gal. vi. 1.

14. Matt. v. 8; 2 Cor. vii. 1; Eph. v. 1.

15. Gal. v. 4.

16. Eph. v. 3; Col. iii. 5; 1 Thess. iv. 3.

17. Gen. xlvii. 34, 36, 38.

10. Lev. xi. 44;

11. Job iii. 4; Isa. xxxv. 3.

12. Job iii. 4; Isa. xxxv. 3.

13. Gal. vi. 1.

14. Ps. xxiv. 14; Rom. xii. 18; xiv. 0.

15. 2 Cor. vi. 1.

16. Eph. v. 3; Col. iii. 5; 1 Thess. iv. 3.

17. Gen. xlvii. 34, 36, 38.

ληλυθατε ψηλαμφωμεν * [ορει,] και κεκαυ-
approached being touched [a mountain,] and having been

μενω πυρι, και γνοφω, και σκοτω, και θυελλα,
burnt with fire, and to a thick cloud, and to darkness, and to tempest,

19 και σαλπιγγος ηχη, και φωνη ρημάτων ης
and oia trumpet to sound, and to a voice of words of which

οι ακουσαντες παρητησαντο, μη προστεθηναι
those having heard entreated, not to be added

αυτοις λογον. 20 (ουκ εφερον γαρ το διαστει-
to them a word; (not they endured for that being en-

δομεναι. Καν θηριον θιγη του ορους, λιθοβο-
joined; If even a wild-beast may touch the mountain, it shall

ληθησεται. 21 και, [ουτω φοβερουν ην το φαντα-
be stoned; and, [so fearful was that being

ζομενον,] Μωυσης ειπεν. Εκφοβος ειμι και
see,] Moses said, Affrighted I am and

εντρομος.) 22 αλλα προσεληλυθατε Σιων ορει.
(treble,) but you have approached Sion a mountain,

και πολει θεου ζωντος, 'Ιερουσαλημ εκουρανιη.
and to a city of God living, Jerusalem heavenly,

και μυριασιν, αγγελων 23 πανηγυρει και εκκλη-
and to myriads, of messengers an entire assembly; and to a congreg-

σια πρωτοτοκων, απογεγραμμενων εν ουρανοις.
gation of first-borns, having been enrolled in heavens;

και κριτη θεω παντων και πνευματι δικαιων
and to a judge God of all; and to spirits of just ones

τετελειωμενων. 24 και διαθηκης νεας μεσιτη,
having been perfected; and of a covenant new to a mediator,

Ιησου και αιματι ραντισμου, κρειττον λα-
Jesus; and to blood of sprinkling, a better thing speak-

λουντι παρα του Αβελ. 25 Πλεεετε, μη παροι-
ing than the Abel. Beware you, not you should

τησσηθε τον λαλουντα. Ει γαρ εκεινοι ουκ
refuse the ones speaking. If for those not

εφυγον, τον επι γης παραιτησαμενοι χρηματι-
escaped, him on earth having refused divinely ad-

ζοντα, πολλω μαλλον ημεις οι τον απ' ουρανον
nourishing, by how much more we who him from heaven

αποστρεφομενοι. 26 ου η φωνη την γην εσα-
re turning away from; of whom the voice the earth shook

λευσε τοτε. νυν δε επηγγελται, λεγων. Ετι
then; now but it has been announced, saying; Yet

απαξ εγω σειω ου μονον την γην, αλλα και τον
once for all I shake not only the earth, but also the

ουρανον. 27 Το δε, ετι απαξ δηλοι των σαλευ-
heaven. The but, yet once for all denotes of the things be-

proached to a † Mountain, touched and scorched with Fire, and to a thick Cloud, and to Darkness, and to Tempest,

19 and to a Sound of a Trumpet, and to a Voice of Commands, the HEAVENS of which † entreated that not another Word should be added to them;

20 (for they could not endure the INTUNCTION, † "If even a Beast should "touch the MOUNTAIN it "shall be stoned;"

21 † and so terrible was the SCENE, that Moses said, "I exceedingly fear "and tremble.")

22 But you have ap- proached to Zion, a Moun- tain and City of the living God—† the heavenly Jeru- salem: and to Myriads of Angels,—

23 a full Assembly; and to a Congregation of † First- borns, † having been en- rolled in the heavens; and to a Judge who is God of all; and to Spirits of the Righteous made perfect;

24 and to a Mediator of a new Covenant—Jesus; and to a † Blood of Sprink- ling speaking something Better than † ABEL.

25 Beware, lest you should reject HIM who now BREAKS; † for if those did not escape who rejected HIM who ADMON- ISHED them on Earth, how much less we, who TURN AWAY from HIM who ad- monishes us from Heaven;

26 † whose voice then shook the EARTH; but now it has been an- nounced, saying, † "Yet "once for all I * will shake "not only the EARTH, but "the HEAVEN also."

27 Now THIS, "Yet once "for all," denotes the

* ALEXANDRIAN MANUSCRIPT.—18. a Mountain—omit.

1 18. Exod. xix. 12, 18, 10; xx. 18; Deut. iv. 11; v. 22.
5, 25; xviii. 10.
Rev. iii. 12; xxi. 2, 10.
iv. 5; Rev. xiii. 8.
iv. 16; Heb. xi. 4.
† 20. Hng. ii. 4.

20. Exod. xix. 18.
1 23. James i. 18; Rev. xiv. 4.
1 24. Heb. viii. 0; ix. 15.
1 25. Heb. ii. 2, 3; iii. 17; x. 28, 29.

20. will shake.

1 19. Exod. xx. 19; Deut. v.
22. Gal. iv. 20;
Phil.
1 23. Luke x. 20; 1 Thil.
1 24. 1 Pet. i. 2.
1 24. Gen.
26. Exod. xix. 18.

ομενων την μεταθεσιν, ὡς πεποιημενων, * [ἵνα
ing shaken the removal, as of things having been made, (so that
μεινῇ τα μη σαλευόμενα.] ²⁸ Διο βασιλείαν
may remain the not things being shaken.) Therefore a kingdom
ασαλευτον παραλαμβάνοντες, ἐχωμεν χάριν,
unshaken receiving, may we hold fast favor,
δι' ἧς λατρεύομεν ευαρεστως τῷ θεῷ,
by means of which we may serve acceptably to the God,
μετα αἰδους και ευλαβειας. ²⁹ Καὶ γὰρ ὁ θεός
with reverence and piety. Even for the God
ἡμῶν πυρ' καταναλίσκον.
of us a fire consuming.

ΚΕΦ. ιγ'. 13.

1 Ἡ φιλαδελφία μέντω. ² Τῆς φιλοξενίας
The brotherly love let continue. Of the kindness to strangers
μη ἐπιλανθανέσθεις· δια ταυτης γὰρ ἐλάβον
not he you neglectful; through this for without knowing
τινες ξενισαντες ἀγγέλους. ³ Μιμνησκέσθε
some having entertained messengers. Be you mindful
τῶν δεσμιῶν, ὡς συνδεδεμενοι· τῶν κακῶν
of the prisoners, as if having been bound together; of those being ill-
χοιμενων, ὡς και αυτοι οντες ἐν σωματι.
treated, as also yourselves being in body.
⁴ Τιμίος ὁ γάμος ἐν πασι, και ἡ κοίτη ἀμιαντος·
Honorable the marriage among all, and the bed undefiled;
πορνους δε και μοιχοὺς κρίνει ὁ θεός. ⁵ Ἀφιλαρ-
fornicators but and adulterers will judge the God. Not a love
γυριος ὁ τρόπος· ἀρκοῦμενοι τοῖς παροῦσιν·
of money the turn of mind; being satisfied with the things being present;
αυτος γὰρ εἰρηκεν· Οὐ μὴ σε ἀνῶ, οὐδ' οὐ μὴ
he for has said; Not not thee may leave, not even not
σε ἐγκαταλίπω· ⁶ ὥστε θαρρουντας ἡμᾶς λε-
these may I forsake; so that being confident us to
γείν· Κυριος ἐμοὶ βοηθος, και οὐ φοβηθησομαι·
say; A Lord for me a helper, and not I will fear;
τι ποιήσει μοι ἀνθρωπος; ⁷ Μνημονεῦτε τῶν
what shall do to me a man? Remember you of those
ἡγουμένων ὑμῶν, οἵτινες ἐλάλησαν ὑμῖν τὸν
leading of you, who spoke to you the
λογον τοῦ θεοῦ· ὧν ἀναθεωροῦντες τὴν ἐκβα-
word of the God; of whom viewing attentively the re-
σιν τῆς ἀναστροφῆς, μιμεῖσθε τὴν πίστιν.
suit of the mode of life, imitate you the faith.
⁸ Ἰησοῦς Χριστὸς χθες και σημερον ὁ αὐτός, και
Jesus Anointed yesterday and to-day the same, and
εἰς τοὺς αἰῶνας. ⁹ Διδαχαὶ ποικίλαις και ἑ-
for the ages. By teachings various and strange

† REMOVAL of the THINGS
SHAKEN, as of things
made, so that the THINGS
not SHAKEN may remain.
²⁸ Therefore, receiving
an unshaken Kingdom,
may we hold fast the Fa-
vor, through which we may
serve GOD acceptably with
Reverence and Piety.
²⁹ For even our GOD
is a consuming Fire.

CHAPTER XIII.

1 Let † BROTHERLY-
LOVE continue.
² † Be not neglectful of
HOSPITALITY; for through
this † some unconsciously
entertained Angels.
³ † Be mindful of the
PRISONERS, as if bound
with them; and of THOSE
ILL-TREATED, as being
yourselves also in the
Body.
⁴ Let MARRIAGE be
honorable among all, and
the BED be unpolluted.
† for Fornicators and
Adulterers GOD will judge.
⁵ Be not of an avani-
cious DISPOSITION; † be
satisfied with PRESENT
THINGS, for he himself has
said,—† “No, I will not
“leave Thee; no, no, I
“will not forsake Thee.”
⁶ So that, taking cour-
age, we may say, † “The
“Lord is My Helper, and I
“will not fear; what can
“Man do to me?”
⁷ † Remember your
LEADERS,—those who
spoke to you the WORD of
GOD; and viewing atten-
tively the RESULT of their
CONDUCT, imitate their
FAITH.
⁸ Jesus Christ, Yester-
day and To-day is † the
SAME, and for the AGE
⁹ † Be not you therefore
led away by various and

* ALEXANDRIAN MANUSCRIPT.—27. so that the things not shaken may remain—omit.
4. for Fornicators.
1. 27. Heb. i. 10—12; 2 Pet. iii. 10. : 29. Eked. xxiv. 17; Deut. iv. 24; ix. 3. Psa. l.
8. xxviii. 3; Isa. lxxvi. 15; 2 Thess. i. 8; Heb. x. 27. : 1. Rom. xii. 10; 1 Thess. iv. 9;
1 Pet. i. 22; 2 Pet. i. 7. : 2. Matt. xxv. 35; Rom. xii. 13; 1 Tim. iii. 2; 1 Pet. iv. 9.
† 2. Gen. xviii. 3; xii. 2. : 3. Col. iv. 18. : 4. 1 Cor. vi. 9; Gal. v. 10; Col. iii. 5, 6.
† 5. Matt. vi. 25, 34; Phil. iv. 11, 13; 1 Tim. vi. 0, 8. : 6. Gen. xxviii. 15; Deut. xxxi.
6, 8; Josh. i. 6; Psa. xxxviii. 25. : 7. 1 Cor. xviii. 1; 1 Cor. 4, 11, 12; cxviii. 6. : 7.
verse 17. : 8. John viii. 56; Heb. i. 12; Rev. i. 4. : 9. Eph. iv. 15; v. 6; Col. iv.
4, 4; 1 John iv. i.

ναὶς μὴ παραφερεσθε· καλὸν γὰρ χάριτι βεβαι-
 not be you led away: good for by favor to be es-
 ουσθαι τὴν καρδίαν, οὐ βρωμασιν, ἐν οἷς ουκ
 tablished the heart, not by provisions by which not
 ωφελήθησαν οἱ περιπατήσαντες. ¹⁰ Ἐχομεν
 were profited those having walked about. We have
 οὐσιαστήριον, ἐξ οὗ φαγεῖν οὐκ ἔχουσιν ἐξου-
 an altar, from which to eat not they have autho-
 ρισιαν οὐ τῆ σκηνῇ λατρεύοντες. ¹¹ Ὦν γὰρ εἰσ-
 rity therein in the tabernacle serving. Of whom for is
 φερεται ζῶν το αἷμα * [περὶ ἁμαρτίας] εἰς τα
 brought animals the blood [concerning sin] into the
 ἁγία δια τοῦ ἀρχιερέως, τούτων τα σώματα
 holies by means of the high-priest, of these the bodies
 κατακαίεται ἐξω τῆς παρεμβολῆς. ¹² Διὸ καὶ
 are burned outside of the camp. Therefore also
 ἡτοῦς, ἵνα ἁγιασθῇ δια τοῦ ἰδίου αἵματος
 Jesus, so that he might sanctify through the own blood
 τὸν λαόν, ἐξω τῆς πύλης ἐπαθε. ¹³ Τοῖνυν
 the people, outside of the gate suffered. Now then
 ἐξέρχωμεθα πρὸς αὐτὸν ἐξω τῆς παρεμβολῆς,
 let us go forth to him outside of the camp,
 τὸν οὐνειδισμόν αὐτοῦ φέροντες. ¹⁴ οὐ γὰρ ἔχο-
 the reproach for him bearing; not for we
 μεν ὧδε μένουσαν πόλιν, ἀλλὰ τὴν μέλλου-
 have here abiding a city, but the one being about to
 σάν ἐπιζητούμεν. ¹⁵ Δι' αὐτοῦ οὖν ἀναφρω-
 come we seek. Through him therefore may we
 μεν θυσίαν αἰνεσέως διαπαντός τῷ θεῷ, τούτ'
 offer a sacrifice of praise continually to the God, this
 ἐστὶ, καρπὸν χείλων ὁμολογούντων τῷ ὀνο-
 is, fruit of lips adscribing praise to the name
 ματι αὐτοῦ. ¹⁶ Τῆς δὲ εὐποίας καὶ κοινωνίας
 of him, but of doing good and fellowship
 μὴ ἐπιλανθανέσθε· τοιαύταις γὰρ θυτίαις εὐσ-
 not be you neglectful; with such for sacrificia is
 ρεστείται ὁ θεός. ¹⁷ Πείθεσθε τοῖς ἡγουμένοις
 well-pleased the God. Be you obedient to those leading
 ὑμῶν, καὶ ὑπεικότες· αὐτοὶ γὰρ ἀγρυπνοῦσιν
 you, and be you subject; they for watch
 ὑπὲρ τῶν ψυχῶν ὑμῶν, ὥς λόγον ἀποδώσונτες·
 on behalf of the souls of you, as an account going to render;
 ἵνα μετὰ χαρᾶς τοῦτο ποιῶσι, καὶ μὴ στενα-
 so that with joy this they may do, and not groan-
 ζόντες· ἀλυσίτελες γὰρ ὑμῖν τοῦτο. ¹⁸ Προσ-
 tige, disastrous for to you this. Pray
 εὐχεσθε περὶ ἡμῶν· πεποιθάμεν γὰρ, ὅτι καλὴν
 you for us; we have confidence for, because a good
 συνείδησιν ἔχομεν, ἐν παντί καλῶς θελοῦντες
 conscience we have, in all things well wishing

foreign Doctrines; for it is an Excellent thing for the HEART to be established by Favor; not by Aliments, in which those were not profited who WALKED in them.

¹⁰ † We have an Altar from which those who SERVE in the TABERNACLE have no Right to eat.

¹¹ For † the BODIES of those Animals, whose BLOOD is brought into the HOLY PLACES by the HIGH-PRIEST, are burned outside of the CAMP.

¹² Therefore, Jesus also, that he might sanctify the PEOPLE through his own Blood, † suffered outside of the GATE.

¹³ Let us, then, now go forth to him outside of the CAMP, † bearing REPROACH for him;

¹⁴ † for we have not here an Abiding City, but we are seeking for the FUTURE one.

¹⁵ † Through him, therefore, let us offer † a Sacrifice of Praise to God continually, that is, the Fruit of Lips celebrating his NAME.

¹⁶ † But do not forget to be BENEFICENT and to Distribute; for † with Such Sacrifices God is well-pleased.

¹⁷ † Obey your LEADERS, and be submissive; for † then keep watch on your behalf, as going to render an Account; so that they may do this with Joy, and not with groanings; for this would be unprofitable to you.

¹⁸ † Pray for us; for we have confidence, Because we have † a Good Conscience, wishing to conduct ourselves well among all;

* ALEXANDRIAN MANUSCRIPT.—11. concerning Sin—omit.

10. Rom. xiv. 17; Col. ii. 16; 1 Tim. iv. 3. : 10. 1 Cor. ix. 13; x. 18. : 11. Exod. xxix. 14; Lev. iv. 11, 12, 21; vl. 30; lx. 11; xvi. 27; Num. xix. 3. : 12. John xix. 17, 18; Acts vii. 54. : 13. Heb. xi. 26; 1 Pet. iv. 14. : 14. Micah ii. 10; Phil. iii. 20; Heb. xi. 10, 16; xii. 22. : 15. Eph. v. 20; 1 Pet. ii. 5. : 15. Lev. vii. 12; Ps. i. 14, 23; lxi. 80, 81; cvii. 22; cxvi. 17. : 16. Rom. xii. 18. : 16. 2 Cor. ix. 12; Phil. iv. 18; Heb. vi. 10. : 17. Phil. ii. 29; 1 Thess. v. 12; 1 Tim. v. 17; verse 7. : 17. Ezek. iii. 17; xxxiii. 2, 7; Acts xx. 26, 28. : 18. Rom. xv. 30; Eph. vi. 19; Col. iv. 3; 1 Thess. v. 26; 2 Thess. iii. 1. : 18. Acts xxiii. 1; xiv. 10; 2 Cor. i. 12.

ἀναστρέφειν¹⁹ 19 *περισσότερως* δὲ παρακαλῶ
 to conduct ourselves; more earnestly but I entreat
 τοῦτο ποιῆσαι, ἵνα ταχίον ἀποκατασταθῶ
 this to do, so that more quickly I may be restored.
 ὑμῖν. 20 Ὁ θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν
 of you. The now God of the peace, the one having led up
 ἐκ νεκρῶν τὸν ποιμένα τῶν προβάτων τὸν
 out of dead ones the shepherd of the sheep the
 μέγαν ἐν αἱματί διαθήκης αἰωνίου, τὸν κυρίον
 great by blood of a covenant age-lasting, the Lord
 ἡμῶν Ἰησοῦν, 21 καταρτίζει ὑμᾶς ἐν παντί ἐργῷ
 of us Jesus, knit together you in every work:
 ἀγαθῷ, εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ· ποίω-
 good, in order the to do the will of him; doing
 ἐν ὑμῖν τὸ εὐαρεστον ἐνώπιον αὐτοῦ, δια-
 in you the well-pleasing thing in presence of himself, through
 Ἰησοῦ Χριστοῦ· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας
 Jesus Anointed, to whom the glory for the ages
 τῶν αἰώνων· ἀμήν.
 of the ages; so be it.

22 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἀνεχέσθε τὸν
 I entreat now you, brethren, bear you with the
 λόγον τῆς παρακλήσεως· καὶ γὰρ διὰ βραχείων
 word of the exhortation; indeed for in few words
 ἐπέστειλα ὑμῖν. 23 Γινώσκετε τὸν ἀδελφὸν Τι-
 I sent to you. You know the brother Tim-
 μοθεον ἀπολελυμένον, μεθ' οὗ, εἰν ταχίον
 othy having been sent away, with whom, if quickly
 ἐρχεται, ὁψομαι ὑμᾶς. 24 Ἀσπασασθε πάντας
 he comes, I shall see you. Salute you all
 τοὺς ἡγουμένους ὑμῶν, καὶ πάντας τοὺς ἁγίους·
 the leaders of you, and all the holy ones.
 Ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας. 25 Ἡ
 Salute you those from the Italy. The
 χάρις μετὰ πάντων ὑμῶν· ἀμήν
 favor with all of you; so be it.

19 †but more especially
 I entreat you to do this, so
 that I may more speedily
 be restored to you.

20 Now may †THAT
 GOD of PEACE, †who
 BROUGHT UP from the
 Dead †THAT SHEPHERD
 of the SHEEP, (become
 GREAT by †the Blood of
 an eternal Covenant,) even
 our LORD Jesus,

21 †knit you together
 in Every Good * Work, in
 order to DO his WILL;
 †producing in you THAT
 which is WELL-PLEASING
 in his presence, through
 Jesus Christ; †to whom
 be the GLORY for the AGES
 of the AGES.

22 Now I entreat you,
 Brethren, bear the WORD of
 EXHORTATION; for indeed,
 I sent it to you in brief.

23 You know that
 †BROTHER Timothy has
 been sent away, with whom
 if he arrive soon, I shall
 see you.

24 Salute all your
 †LEADERS, and All the
 SAINTS. THOSE from
 ITALY salute you.

25 †The FAVOR be with
 you all. Amen.

* ALEXANDRIAN MANUSCRIPT.—21. Work and Word, to do his will, producing in you
 by Him THAT. Subscription.—TO THE HEBREWS—WRITTEN FROM ROME.

† 10. Philemon 22. † 20. Rom. xv. 33; 1 Thess. v. 23. † 20. Acts ii. 24, 32;
 Rom. iv. 24; viii. 11; 1 Cor. vi. 14; xv. 15; 2 Cor. iv. 14; Gal. i. 1; Col. ii. 12. † 20. Isa.
 xl. 11; Ezek. xxxiv. 23; xxxvii. 24; John x. 11; 1 Pet. ii. 25; v. 4. † 20. Zech. ix. 11;
 Heb. x. 23. † 21. 2 Thess. ii. 17; 1 Pet. v. 10. † 21. Phil. ii. 13. † 21. Gal. i.
 5; 2 Tim. iv. 18; Rev. i. 6. † 23. 1 Thess. iii. 2. † 24. verse 7, 17. † 25. Titus iii. 5.

* THE EPISTLE OF JAMES.

ΚΕΦ. α'. 1.

¹ **Ἰακώβος, θεοῦ καὶ κυρίου Ἰησοῦ Χριστοῦ**
James, of God and of Lord Jesus Anointed
δουλός, ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ
a bond-servant, to the twelve tribes to those in the
διασπορᾷ, χαίρειν. ² **Πάσαν χαρὰν ἡγήσασθε,**
dispersion, health. All joy do you esteem,
ἀδελφοί μου, ὅταν πειρασμοῖς περιπέσῃτε ποι-
brethren of mine, when temptations you may fall into
κίλοις· ³ **γινώσκοντες, ὅτι τὸ δοκιμίων ὑμῶν**
trials; knowing, that the proof of you
τῆς πίστεως κατεργάζεται ὑπομονήν. ⁴ **Ἡ δὲ**
of the faith works out patience. The but
ὑπομονὴ ἔργον τελεῖον ἔχεται, ἵνα ᾗτε τελεί-
patience work perfect let have, so that you may be perfect
οὶ καὶ ὁλοκληροί, ἐν μηδενὶ λειπομένοι. ⁵ **Εἰ**
ones and complete ones, in nothing being destitute. If
δὲ τις ὑμῶν λειπεται σοφίας, αἰτεῖται παρὰ
but anyone of you is destitute of wisdom, let him ask from
τοῦ δίδοντος θεοῦ πᾶσιν ἁπλῶς, καὶ μὴ ονειδι-
of the one giving of God to all liberally, and not censur-
ζοντος· καὶ δοθησεται αὐτῷ. **Αἰτεῖται δὲ ἐν**
ing; and it will be given to him. let: him ask but in
πίστει, μηδὲν διακρινόμενος· ὁ γὰρ διακρινόμε-
faith, not hesitating; the for one hesiti-
νος εἰσὶν κλυδωνι θαλάσσης ἀνεμίζομενος, καὶ
ing is like to a wave of sea being wind-agitated and
ῥιπίζομενος. ⁷ **Μὴ γὰρ οἰσθῶ ὁ ἄνθρωπος ἐκεῖ-**
being tossed. Not for let think the man that,
νος, ὅτι ληψεται τι παρὰ τοῦ κυρίου. ⁸ **Ἄνθρω-**
that he shall receive anything from the Lord. A man
διψυχός, ἀκαταστάτος ἐν πάσαις ταῖς ὁδοῖς
of double-soul, unstable in all the ways
αὐτοῦ. ⁹ **Καυχᾶσθω δὲ ὁ ἀδελφὸς ὁ ταπεινός**
of himself. let boast the brother the humble
ἐν τῷ ὕψει αὐτοῦ· ¹⁰ **ὁ δὲ πλούσιος, ἐν τῇ**
in the humiliation of himself; the but rich, in the
ταπεινώσει αὐτοῦ· ὅτι ὡς ἐνθὺς χόρτον παρε-
humiliation of himself; bec as a flower of grass he will
λεύσεται. ¹¹ **Ἀνετείλει γὰρ ὁ ἥλιος σὺν τῷ**
pass away. Rise for the sun with the
καυσῶνι, καὶ ἐξηραῖ τὸν χόρτον, καὶ τὸ ἄνθος
scorching heat, and withered the grass, and the flower
αὐτοῦ ἐξεπέσε, καὶ ἡ εὐπρεπεία τοῦ προσώπου
of it fell off, and the beauty of the face
αὐτοῦ ἀπώλετο· οὕτω καὶ ὁ πλούσιος ἐν ταῖς
of it perished; thus also a rich man in the
πορείαις αὐτοῦ μαρμάρηται. ¹² **Μακάριος**
ways of himself will fade away. Blessed

CHAPTER I.

¹ **James, a Bond-**
servant of God and of the
Lord Jesus Christ, **to**
those twelve Tribes in
the dispersion, greet-
ing.

² **Esteeem it All Joy,**
my Brethren, **when you**
fall into various Trials;

³ **knowing That the**
proof of your FAITH pro-
duces Patience.

⁴ **But let PATIENCE**
have a perfect Work, so
that you may be perfect
and complete, deficient in
Nothing.

⁵ **And if any one of**
you be deficient in Wis-
dom, let him **ask** it from
God, who **imparts** liber-
ally to all, and does not
censure; and **it** will be
given to him.

⁶ **But let him ask in**
Faith, not hesitating; for
he who **hesitates** is like
a Wave of the Sea, agitated
and tossed by the wind.

⁷ **For let not that man**
think That he shall receive
anything from the Lord.

⁸ **A Man of two-souls,**
unstable in All his ways.

⁹ **But let the HUMBLE**
BROTHER glory in his EX-
ALTATION;

¹⁰ **and the RICH in his**
HUMILIATION; Because
as a Flower of Grass, he
will pass away.

¹¹ **For the SUN rose**
with SCORCHING HEAT,
and withered the GRASS,
and its FLOWER fell off,
and the BEAUTY of its AP-
PEARANCE perished; thus
also will the RICH man
fade in his ways.

* VATICAN MANUSCRIPT.—Title—THE EPISTLE OF JAMES.

: 1. Acts xii. 17; xv. 12; Gal. i. 10; II. 9; Jude 1. 1. 1. Titus i. 1. 1. 1. Acts
xvii. 7. 1. 1. Deut. i. 23; John vii. 35; Acts ii. 5; 1 Pet. i. 1. 1. 2. Matt. v.
12; Acts v. 41; Heb. i. 8; 1 Pet. ii. 13, 16. 1. 2. 1 Pet. i. 6. 1. 3. Rom. v. 8.
: 6. 1 Kings iii. 9, 11, 12; Prov. ii. 8. 1. 6. Matt. vii. 7; xxi. 22; Mark xi. 24; Luke x. 1.
: 9. John xiv. 13; xv. 7; xvi. 24. 1. 6. 1 John v. 14. 1. 6. Mark xi. 24; 1 Tim. ii. 8.
: 8. James iv. 8. 1. 10. Job xiv. 2; Psa. xxxvii. 7. 1. 6. 6; cii. 11; ciii. 18; Isa. xl. 6.
1 Cor. vii. 31; James iv. 14; 1 Pet. i. 24; 1 John ii. 17.

ανηρ, ὃς ὑπομένει πειρασμόν· ὅτι δοκιμος γενο-
man. who bears up under temptation; because approved having
μενος λήψεται τὸν στεφανὸν τῆς ζωῆς, ὃν
become he will receive the crown of the life, which
ἐπηγγείλατο ὁ κυριος τοῖς αγαπῶσιν αὐτόν.
promised the Lord to those loving him.

13 Μηδεὶς πειραζόμενος λεγέτω· Ὅτι ἀπο-
No one being tempted let say; That from

θεοῦ πειραζομαι· ὁ γὰρ θεὸς ἀπειραστος ἐστὶ
of God I am tempted; the for God not tempted is
κακῶν, πειραξείη δὲ αὐτοὺς οὐδὲνα. 14 Ἐκαστος
of evils, tempts and he no one. Each one

δὲ πειραζεται, ὑπο τῆς ἰδίας ἐπιθυμίας ἐξελκο-
but is tempted, by the own inordinate desire being
μενος καὶ δελταζόμενος· 15 εἴτα ἡ ἐπιθυμία
drawn out and being entrapped; then the inordinate desire

συλλαβούσα τιτικεῖ ἑμάρτιων· ἡ δὲ ἁμαρτία
having conceived brings forth sin; the but sin

ἀποτελεσθεῖσα ἀποκυεῖ θάνατον. 16 Μη πλα-
having been perfected brings forth death. Not be you

νασθε, ἀδελφοὶ μου ἀγαπητοί. 17 Πᾶσα δόσις
led astray, brethren of me beloved ones. Every gift

ἀγαθὴ, καὶ παν δῶρημα τελεῖον, ἀνωθεν ἐστὶ
good, and every gift perfect, from above is

καταβαῖνον ἀπο τοῦ πατρὸς τῶν φωτῶν, παρ'
coming down from of the father of the lights, with

ὃ οὐκ ἐνὶ παραλλαγῇ, ἢ τροπῆς ἀποσκίασμα·
whom not one change, or of turning a shade;

18 βουλευθεὶς ἀπεκυήσεν ἡμᾶς λόγῳ ἀληθείας,
having willed he begot us by a word of truth,

εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν τίνα τῶν αὐτοῦ
in order that to be us first-fruit a kind of the of himself

κτισμάτων. 19 Ὅστε, ἀδελφοὶ μου ἀγαπητοί,
creatures. Therefore, brethren of me beloved ones,

ἐστω πᾶς ἀνθρώπου, ταχὺς εἰς τὸ ἀκουσαί,
let be every man quick in order that to have heard,

βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργὴν.
slow in order that to have spoken, slow in order to wrath.

20 Ὅργη γὰρ ἀνδρὸς δικαιοσύνην θεοῦ οὐ κατερ-
Wrath for of man righteousness of God not works

γάζεται. 21 Διὸ ἀποθεμενοὶ πᾶσαν ῥυπαρίαν
out. Therefore putting away all filthiness

καὶ περισσεῖαν κακίας, ἐν πραύτητι δεξασθε
and superabundance of badness, in meekness receive you

τοῦ ἐμφυτον λόγον, τὸν δυναμένον σωσαι τὰς
the implanted word, that being able to save the

ψυχὰς ὑμῶν. 22 Γίνεσθε δὲ ποιηταὶ λόγου, καὶ
lives of you. Become you but doers of word, and

μὴ μόνον ἀκροαταὶ, παραλογιζόμενοι ἑαυτοῦς.
not only hearers, deceiving yourselves.

12 † Happy the Man who endures Trial; Be- cause having become an approved person, he will receive † the crown of life, † which † the Lord promised to those who love him.

13 Let no one, when tempted, say, "I am tempted by God;" for God is incapable of being tempted by Evil things, and he tempts no one;

14 but each one is tempted by his own Inordinate desire, being drawn out and allured.

15 Then † INORDINATE DESIRE having conceived, produces Sin; and sin being perfected † brings forth Death.

16 Do not be led astray, my beloved Brethren.

17 † Every good Gift and Every perfect Gift is from above, coming down from the FATHER of LIGHTS, † with whom there is No Change, or the least Variation.

18 † Having willed it, he begot us by the Word of Truth, † in order that we might be † a First-fruit of HIS Creatures.

19 Therefore, my beloved Brethren, † let Every Man be quick to HEAR, slow to SPEAK, slow to Anger;

20 for Man's Anger does not work out God's Righteousness.

21 Therefore, † discarding All Impurity and Overflowing of Malice, embrace with Meekness THAT IMPLANTED Word † which is ABLE to save your SOULS.

22 But † become Doers of the Word, and not Hearers only, deceiving yourselves.

* VATICAN MANUSCRIPT.—12. he promised.

† 12. Job v. 17; Prov. iii. 11, 12; Heb. xii. 5; Rev. iii. 10. † 13. 1 Cor. ix. 25; 2 Tim. iv. 8; James ii. 5; 1 Pet. v. 4; Rev. ii. 10. † 14. Matt. x. 22; xix. 28, 29; James ii. 5. † 15. Job xv. 35; Psa. vii. 14. † 16. Rom. vi. 21, 23. † 17. John iii. 27; 1 Cor. iv. 7. † 17. Num. xxiii. 19; 1 Sam. xv. 20; Mal. iii. 6; Rom. xi. 29. † 18. John i. 13; iii. 5; 1 Cor. iv. 15; 1 Pet. i. 23. † 18. Eph. i. 12. † 18. Jer. ii. 3; Rev. xiv. 4. † 19. Eccl. v. 1, 2; Prov. x. 10; xii. 27. † 20. Col. iii. 8; 1 Pet. ii. 1. † 21. Acts xiii. 20; Rom. i. 16; 1 Cor. xv. 2; Eph. i. 13; Titus ii. 11; Heb. ii. 5; 1 Pet. i. 9. † 22. Matt. vii. 21; Luke vi. 40; Rom. ii. 23.

23 Ὅτι εἰ τις ἀκροατὴς λόγου ἐστὶ καὶ οὐ ποιῇ
Because if any one a hearer of word is and not a doer,
τῆς, οὗτος οἷκεν ἀνδρὶ κατὰνουντι τὸ πρὸς αὐ-
this is like a man viewing the face
τον τῆς γενεσῆως αὐτοῦ ἐν ἐσοπτρῇ 24 κατε-
of the birth of himself in a mirror; he
νόησε γὰρ ἑαυτόν, καὶ ἀπελήλυθε, καὶ εὐθέως
viewed for himself, and went away, and immediately
ῥελαθετο ὁ ποῖος ἦν. 25 Ὁ δὲ παρακυνθὼς εἰς
forgot what sort he was. He but having looked intently into
νόμον τέλει-ον τὸν τῆς ἐλευθερίας καὶ παραμει-
a law perfect that of the freedom and having con-
νάς, * [οὗτος] οὐκ ἀκροατὴς ἐπιλησμονῆς γενο-
tious, [this] not a hearer of forgetfulness having
μένος, ἀλλὰ ποιητῆς ἐργου, οὗτος μακάριος ἐν
become, but a doer of work, this blessed in
τῇ ποιήσει αὐτοῦ ἐστίαι.
the deed of himself shall be.

25 Εἰ τις δοκεῖ θρησκευόμενος εἶναι, μὴ χαλιναγω-
If any one thinks religious to be, not bridling
γῶν γλῶσσαν αὐτοῦ, ἀλλ' ἀπατῶν καρδίαν
tongue of himself, but deceiving heart
αὐτοῦ, ταυτοῦ ματαιοῦς ἡ θρησκεία. 27 Θρησκεία
of himself, of this vain the religion. Religion
καθάραι καὶ αμεινῶτος παρα τῷ θεῷ καὶ πατρὶ,
pure and undefiled with the God and father,
αὕτη ἐστίν, ἐπισκεπτεσθαι ὀρφανούς καὶ χήρας
this is, to oversee orphans and widows
ἐν τῇ θλίψει αὐτῶν, ὡς πῖλον ἑαυτόν τηρεῖν ἵπ-
in the affliction of them, unsported himself to keep from
του κόσμου. ΚΕΦ. β'. 2. 1 Ἀδελφοί μου, μὴ
the world. Brethren of me, not

ἐν προσώποισις ἔχετε τὴν πίστιν τοῦ κυρίου
with a respect of persons do you hold the faith of the Lord
ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης. 2 Ἐὰν γὰρ
of us Jesus Anointed of the glory. If for
εἰτελῶν εἰς τὴν συναγωγὴν ὑμῶν ἀνὴρ χρυσο-
may enter into the synagogue of you a man having gold
δακτυλῖος ἐν ἐσθῇ λαμπρᾷ, εἰσελθὼν δὲ καὶ
rings on his fingers in a robe splendid, may enter and also
πτῶχος ἐν ῥυπαρᾷ ἐσθῇ, 3 καὶ ἐπιβλεψήτε ἐπὶ
a poor man in dirty clothing, and you should look on
τὸν φοροῦντα τὴν ἐσθῆτα τὴν λαμπρὰν, καὶ
the one wearing the robe the splendid, and
εἰπῆτε· Σὺ καθὼς ὥδε καλῶς, καὶ τῷ πτωχῷ
you should say; Thou art here honorably, and to the poor man
εἰπῆτε· Σὺ στηθὶ ἐκεῖ, ἢ καθὼς * [ὥδε] ὄντο
you should say; Thou stand there, or sit thou [there] under
τὸ ὑποπόδιον μου. 4 * [καὶ] οὐ διεκρίθητε
the footstool of me; [and] not did you make difference
ἐν ἑαυτοῖς, καὶ ἐγενεσθε κριταὶ διαλογισμῶν
among yourselves, and became judges reasonings

23 For if any one be a
Hearer of the Word, and
not a Doer, he resembles a
Man Viewing his NATU-
RAL FACE in a Mirror;

24 For he viewed him-
self, and went away, and
immediately forgot what
kind of person he was.

25 But if he who LOOKS
INTENTLY into THAT
which is the perfect Law
of FREEDOM, and con-
tinues in it, not becoming
a forgetful Hearer, but a
Doer of its Work, this
man will be blessed in his
DEED.

26 If any one think to
be religious, who does not
restrain his Tongue, but
deceives his own Heart,
this man's RELIGION is
vain.

27 Pure Religion and
undefiled with the God
and Father is this,—if To
take the oversight of Or-
phans and Widows in their
AFFLICTION, and to keep
Himself unspotted from
the WORLD.

CHAPTER II.

1 My Brethren! do not
hold the FAITH of Jesus
Christ, our GLORIOUS
Lord, with a Respect of
persons.

2 For if a Man enter
your SYNAGOGUE, having
gold rings on his fingers,
in a splendid Robe, and
there enter also a Poor
man in Dirty Clothing;

3 and you look on the
one WEARING the SPLEN-
DID ROBE, and say, "Sit
thou here in an honorable
place;" and say to the
poor man, "Stand * thou;
or sit there on my FOOT-
STOOL;"

4 do you not make dis-
tinctions among your-
selves, and become Judges
from evil Reasonings?

* VATICAN MANUSCRIPT.—25. this—omit.
there on my footstool. 4. and—omit.

8. here—omit.

8. thou; or sit

1 23. Luke vi. 47. See James ii. 14. 1 25. 2 Cor. iii. 18. 1 25. James ii. 12.
1 25. John xiii. 17. 1 26. Ps. xxiv. 13; xxix. 1; 1 Pet. iii. 10. 1 27. Isa. i. 16;
17; Jer. vi. 7; Matt. xlv. 30. 1 27. Rom. xii. 9; James iv. 4; 1 John v. 18. 1 1.
1 Cor. ii. 8. 1 Lev. xix. 15; Deut. i. 17; xvi. 10; Prov. xiv. 23; xxvii. 21; Matt. xxii.
10. verse 9; Jude 16.

πονηρων; ⁵ Ἀκούσατε, ἀδελφοί μου ἀγαπῆτοι, of evil things; Hear you, brethren of me beloved ones, οὐχ ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς τοῦ κόσμου not the God chose the poor of the world

πλουσίους ἐν πίστει καὶ κληρονομοῦς τῆς βασι- rich ones in faith and heirs of the king-

λείας, ἧς ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν; dom, which he promised to those loving him?

⁶ Τίμεις δὲ ἡτιμασάτε τὸν πτωχόν. Οὐχ οἱ You but dishonored the poor. Not the

πλούσιοι καταδυναστεύουσιν ὑμῶν, καὶ αὐτοὶ rich ones domineer over you, and they

ἐλκύουσιν ὑμᾶς εἰς κριτήρια; ⁷ Οὐκ αὐτοὶ βλασ- drag you into courts of justice? Not they revile

φημοῦσι τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ' the honorable name that having been named on

ὑμᾶς; ⁸ Εἰ μὲντοι νόμον τελεῖτε βασιλικόν, you? If indeed a law you keep royal,

κατὰ τὴν γραφὴν· Ἀγαπήσεις τὸν πλησίον according to the writing. Thou shalt love the neighbor

σου ὡς σεαυτὸν, καλῶς ποιεῖτε· ⁹ εἰ δὲ προσω- of thee as thyself, well you do; if but you re-

ποληπτέτε, ἁμαρτίαν ἐργάζεσθε, ἐλεγχόμενοι aspert persons, sin you work, being convicted

ὑπο τοῦ νόμου ὡς παραβάται. ¹⁰ Ὅστις γὰρ under the law as transgressors. Whoever for

ὅλον τὸν νόμον τηρήσει, πταίσει δὲ ἐν ἑνί, whole the law keeps, shall fail but in one,

γεγονὲ πάντων ἐνοχός. ¹¹ Ὁ γὰρ εἰπὼν· Μὴ has become of all guilty. The for one having said; Not

μοιχεύσης, εἶπε καὶ· Μὴ φονεύσης· thou mayest commit adultery, said also; Not thou mayest murder

εἰ δὲ οὐ μοιχεύσεις, φονεύσεις δὲ, γενο- if thou not thou commit adultery, thou dost murder but, thou hast be-

νας παραβάτης νόμου. ¹² Οὕτω λαλεῖτε καὶ come a transgressor of law. Thus speak you as

οὕτω ποιεῖτε, ὥς δια νόμου ἐλευθερίας thus do you, as by means of a law of freedom

μελλοντες κρίνεσθαι. ¹³ Ἡ γὰρ κρίσις ἀνιλεῖτ' being about to be judged. The for judgment merciless

τῷ μὴ ποιήσαντι ἐλεός· κατακαυχᾶται ἐλεός for him not having practised mercy; glories over mercy

κρίσεως. judgment.

¹⁴ Τί * [το] ὄφελος, ἀδελφοί μου, εἰαν πιστὴν What [the] profit, brethren of me, if faith

λεγῇ τις εἶναι, ἔργα δὲ μὴ εἶναι; μὴ δυνατόν may say any one to have, works but not may have? not is able

ἢ πίστις σωσάει αὐτόν; ¹⁵ Εἰαν δὲ ἀδελφός ἢ the faith to save him? If but a brother or

5 Harken, my beloved Brethren! † Has not God chosen the poor of the world, † rich in Faith, and heirs of the kingdom † which he promised to those who love him?

6 But † you dishonored the poor. Do not the rich domineer over you, and † do they not drag you into Courts of Justice?

7 Do they not revile THAT HONORABLE Name which has been NAMED on you?

8 If indeed you keep a royal Law according to the SCRIPTURE, † Thou shalt "love thy NEIGHBOR as "as thyself," you do well;

9 but if you respect persons, you commit Sin, being convicted under the Law as Transgressors.

10 For whoever shall keep the Whole Law, but shall fail in one point, has become † guilty of all.

11 For HE who SAID, † "Thou shalt not commit adultery," said also, "Thou shalt do no "murder." Now if thou dost not commit adultery, but dost murder, thou hast become a Transgressor of Law.

12 Thus speak, and thus act, as being about to be judged by † a Law of Freedom;

13 for † JUDGMENT is merciless for him who has not PRACTISED Mercy; Mercy triumphs over Judgment.

14 † What Advantage, my Brethren, has any one, though he say he has Faith, but have not Works? This FAITH is not able to save him.

15 Now suppose a

* VATICAN MANUSCRIPT.—14. the—omit.

† 5. John vii. 48; 1 Cor. i. 26, 28. † 5. Luke xii. 21; 1 Tim. vi. 18; Rev. ii. 9.
† 5. Exod. xx. 6; 1 Sam. ii. 30; Prov. viii. 17; Matt. v. 3; Luke vi. 20; xii. 32; 1 Cor. ii. 9;
2 Tim. iv. 8; James i. 12. † 6. 1 Cor. xi. 22. † 6. Acts xiii. 50; xvii. 6; xviii. 12;
James v. 6. † 8. Lev. xix. 18; Matt. xxii. 30; Rom. xiii. 8, 9; Gal. v. 14; vi. 2. † 10.
Deut. xxvii. 20; Matt. v. 10; Gal. iii. 10. † 11. Exod. xx. 13, 14. † 12. James i. 25.
† 13. Job. xxii. 6; Prov. xxi. 13; Matt. vi. 15; xviii. 35; xxv. 41, 42; Luke xvi. 25. † 14.
Matt. vii. 20; James i. 23.

αδελφῇ γυμνοὶ ὑπαρχώσι, καὶ λειπομένοι ὥς
a sister naked ones should be, and wanting may be
 τῆς ἐφημέρου τροφῆς, ¹⁶ εἴπῃ δὲ τῶν αὐτοῖς ἐξ
of the daily food, may say and any one to them from
 ὑμῶν· Ἱπαγετε ἐν εἰρῇ, θερμαίνεσθε καὶ
of you; Go you away in peace, be you warmed and
 χυρτάζεσθε· μὴ δώτε δὲ αὐτοῖς τὰ ἐπιτηδεῖα
be you filled, not you may give but to them the things necessary
 τοῦ σώματος, τί * [τῷ] ὄφελος; ¹⁷ Οὕτω καὶ ἡ
of the body, what [the] profit? Thus also the
 πίστις, εἰ μὴ ἔχῃ ἔργα, νεκρά ἐστὶ καθ'
faith, if not it may have works, dead it is by
 ἑαυτὴν. ¹⁸ Αλλ' ἐρεῖ τις· Σὺ πίστιν ἔχεις,
itself. But will any someone; Thou faith hast,
 καὶ ἔργα ἔχω· δείξον μοι τὴν πίστιν σου
and I works have; show to me the faith of thee
 χωρὶς τῶν ἔργων * [σου,] καὶ ἔγω δεῖξω σοὶ ἐκ
without the works [of thee,] and I will show to thee by
 τῶν ἔργων μου τὴν πίστιν * [μου.] ¹⁹ Σὺ πῶς
the works of me the faith [of me,] Thou how
 βεβαιεῖς, ὅτι ὁ θεὸς εἰς ἐστὶ· καλῶς ποιεῖς· καὶ
believest, that the God one is, well thou doest; even
 τὰ δαιμόνια πιστεύουσιν, καὶ φρίσσουσιν. ²⁰ Θε-
the demons believe, and shudder. Wistest
 λεις δὲ γινῶναι, ὦ ἀνθρώπε κενε, ὅτι ἡ πίστις
thou dost know, O man vain, that the faith
 χωρὶς τῶν ἔργων νεκρά ἐστιν· ²¹ Ἀβραὰμ ὁ πατὴρ
without the works dead is? Abraham the father
 ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνεγκάσθη Ἰσαὰκ
of us not by works was made righteous, having brought up Isaac
 τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον; ²² Βλέπεῖς,
the son of himself to the altar? Seest thou,
 ὅτι ἡ πίστις συνεργεῖ τοῖς ἔργοις αὐτοῦ, καὶ
that the faith worked with the works of him, and
 ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη; ²³ Καὶ
by the works the faith was perfected? And
 ἐπληρώθη ἡ γραφὴ ἡ λεγούσα· Ἐπίστευσε δὲ
was fulfilled the writing that saying, Believed but
 Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιο-
Abraham to God, and it was counted to him for righte-
 συνην· καὶ φίλος θεοῦ ἐκλήθη. ²⁴ Ὁρατε, ὅτι
ousness; and a friend of God he was called. Do you see, that
 ἐξ ἔργων δικαιούνται ἄνθρωπος, καὶ οὐκ ἐκ πί-
by works is made righteous a man, and not by faith
 τως μόνον; ²⁵ Ὁμοίως δὲ καὶ Ρααβ ἡ πορνὴ
alone? In like manner and also Rahab the harlot
 οὐκ ἐξ ἔργων ἐδικαιώθη, ὑποδεξαμένη τοὺς ἀγ-
not by works was justified, having received the mes-
 γέλους, καὶ ἕτερα ὁδρ' ἐκβαλούσα; ²⁶ Ὅσπερ
sengers, and by another way having sent out? As
 * [γὰρ] τὸ σῶμα χωρὶς πνεύματος νεκρὸν
[for] the body without breath dead
 ἐστίν, οὕτω καὶ ἡ πίστις χωρὶς τῶν ἔργων
is, so also the faith without the works
 νεκρά ἐστίν.
dead is.

Brother, or a Sister, be
 naked, and in want of
 DAILY Food,
 16 and any one a-
 you should say to them,
 "Go in Peace; be warmed
 and be filled;" but do not
 give them the things
 necessary for the body,
 what Advantage is it?
 17 Thus also the FAITH,
 if it has not Works, being
 by itself, is dead.
 18 But some one will
 say, "Thou hast Faith,
 and I have Works; show
 me thy Faith, without
 Works, and I will show
 * Thee my FAITH by
 Works.
 19 Thou believest That
 there is * One God; thou
 dost well; ‡ the DEMONS
 also believe, and tremble.
 20 But dost thou wish
 to know, O vain Man.
 That FAITH without
 WORKS is * dead?
 21 Was not Abraham
 our FATHER justified by
 Works, ‡ when he brought
 up Isaac his SON to the
 ALTAR?
 22 Thou seest ‡ That
 the FAITH co-operated
 with his WORKS; and that
 the FAITH was made com-
 plete by the WORKS;
 23 and THAT SCRIPTURE
 was verified, which says.
 ‡ And Abraham believed
 ‡ God, and it was counted
 ‡ to him for Righteous-
 ness; and he was called
 ‡ a Friend of God."
 24 You see That a Man
 is justified by Works, and
 not by Faith alone.
 25 And in like manner;
 also ‡ was not Rahab the
 HARLOT justified by Works
 when she entertained the
 MESSENGERS, and sent
 them out by Another Road?
 26 As the body without
 Breath is dead, so also the
 FAITH, without WORKS, is
 dead.

* VATICAN MANUSCRIPT.—16, the—omit. 18, the—omit. 18. Thee
 ,8. of me—omit. 19. One God. 20. Unproductive? 26. For—omit.
 ; 16. 1 John iii. 18. ; 19. Matt. viii. 20; Mark i. 24; v. 7; Luke iv. 34; Acts xv.
 ; xix. 15. ; 21. Gen. xxii. 9, 12. ; 22. Heb. xi. 17. ; 23. Gen. xv. 6.
 ; Rom. iv. 6; Gal. iii. 6. ; 25. 2 Chron. xx. 7; Isa. xli. 8. ; 26. Josh. ii. 1; Heb. xi. 31.

ΚΕΦ. γ'. 3.

¹ Μὴ πολλοὶ διδασκαλοὶ γινέσθε, ἀδελφοὶ
Not many teachers become you, brethren
μον, εἰδοτες, ὅτι μείζον κριμα ληψόμεθα.
of me, knowing, that greater condemnation we shall receive.

² Πολλὰ γὰρ πταίμεν ἅπαντες· εἰ τις ἐν λόγῳ
Many for we stumble all; if any one in word
οὐ πταίει, οὗτος τελείος ἀνὴρ, δυνατός χαλίνα-
not stumbles, this a perfect man, able to bridle
γῶγῃσαι καὶ ὅλον το σῶμα. ³ Ἴδε, τῶν ἵππων
also whole the body. Lo, of the horses

τοὺς χαλίνοὺς εἰς τὰ στομάτια βαλλόμεν πρὸς
the bits into the mouths we put in order
το πειθεσθαι αὐτοὺς ἡμῖν, καὶ ὅλον το σῶμα
that to make obedient them to us, and whole the body
αὐτῶν μεταγομεν. ⁴ Ἴδου, καὶ τὰ πλοῖα, τηλι-
of them we turn about. Lo, also the ships, so

καυτὰ ὄντα, καὶ ὑπο σκληρῶν ἀνεμῶν ἐλαυνό-
great being, and by violent winds being
μενα, μεταγεται ὑπο ἐλαχίστου πηδαλίου, ὅπου
driven, are turned about by a very small helm, wherever,
ἀν ἡ ὁρμὴ τοῦ εὐθυνόντος βουλήται. ⁵ Οὕτω
the will of the one steering pleases. Thus

καὶ ἡ γλῶσσα μικρὸν μέλος ἐστὶ, καὶ μεγαλαυ-
also the tongue a little member is, and greatly boasts.
χει. Ἴδου, ὀλίγον πυρ ἥλικην ὕλην ἀναπτει.
Lo, a little fire how great a mass of fuel kindles.

⁶ Καὶ ἡ γλῶσσα πυρ, ὁ κόσμος τῆς ἀδικίας.
And the tongue a fire, the world of the wickedness.

*[οὕτως] ἡ γλῶσσα καθίσταται ἐν τοῖς μέλε-
[thus] the tongue is placed among the mem-
σιν ἡμῶν, ἡ σπilloύσα ὅλον το σῶμα, καὶ φλο-
bers of us, that spotting whole the body, and setting
γίζουσα τὸν τροχὸν τῆς γενέσεως, καὶ φλογίζο-
on fire the wheel of the nature, and being set on
μενῇ ὑπο τῆς γενένης. ⁷ Πᾶσα γὰρ φύσις
fire by the gebenna. Every for species

θηρίων τε καὶ πετεινῶν, ἐρπετῶν τε καὶ ἐνα-
of wild beasts both and of birds, of reptiles both and of
λίω, δαμάζεται καὶ δεδαμασται τῇ φύσει
things in the sea, is subdued and has been subdued by the nature

τῇ ἀνθρώπινῃ. ⁸ τὴν ζε γλῶσσαν οὐδεὶς δύνα-
by that belonging to man; the but tongue no one is

ται ἀνθρώπων δαμασσαι· ἀκατασχέτον κακόν,
able of men to subdue; an unruly evil,

μεστὴ τοῦ θανάτου φθοροῦ. ⁹ Ἐν αὐτῇ εὐλογοῦ-
full of poison death-producing. By her we bless

μεν τὸν θεόν καὶ πατέρα, καὶ ἐν αὐτῇ καταρω-
the God and father, and by her we curse

μεθὰ τοὺς ἀνθρώπους τοὺς καθ' ὁμοίωσιν θεοῦ
the men those according to a likeness of God

γεγονότας. ¹⁰ ἐκ τοῦ αὐτοῦ στομάτος ἐξέρχεται
having been made; out of the same mouth goes forth

CHAPTER III.

1 † Do not Many of you become Teachers, my Brethren; † knowing That we shall receive a Severer Judgment.

2 For in many things we all are faulty. † If any one does not err in Word, † he is a Perfect Man, able to control the Whole body.

3 Behold! † we place bits into the mouth of the horses to make them obedient to us, and we direct their Whole body.

4 Behold! the ships also, though * so GREAT, and driven by violent Winds, yet they are directed by a very Small Rudder, wherever the WILL of the PILOT chooses.

5 Thus also † the TONGUE is a Small Member, and boasts † greatly. Behold! How Large a Mass of fuel * a Little Fire kindles!

6 (And † the TONGUE is a Fire,—the WORLD of WICKEDNESS;) thus is THAT TONGUE rendered among our MEMBERS, which † DEFILES the Whole BODY, and sets on fire the WHEEL of NATURE, and is set on fire by GENENNA.

7 For Every Species both of Wild beasts and of Birds, both of Reptiles and of Fishes, is subdued, and has been subdued by the HUMAN RACE;

8 but the TONGUE of men No one is able to subdue—an Irrestrainable Evil, † full of death-producing Poison.

9 By it we * bless the God and Father; and by it we curse THOSE MEN † who have been made according to God's Likeness;

10 out of the SAME Mouth proceeds a Bless-

* VATICAN MANUSCRIPT.—4. SO GREAT. bless the Lord and Father.

5. How great a Fire it kindles.

9.

† 1. Matt. xxiii. 8, 14; Rom. II. 20, 21; 1 Pet. v. 3. 1. Luke vi. 37. 1. 2. Ps. xxxiv. 13; James I. 20; 1 Pet. iii. 10. 1. Matt. xii. 37. 1. 3. Ps. lxxiii. 9. 1. 5. Prov. xii. 18; xv. 2. 1. 6. Ps. xli. 3; lxxiii. 8, 9. 1. 6. Prov. xvi. 37. 1. 6. Matt. xv. 11, 18—20; Mark vii. 15, 20, 23. 1. 8. Ps. cxl. 2. 1. 9. Gen. I. 26; v. 1; ix. 6.

εὐλογία καὶ καταρα. **Οὐ** χρῆ, ἀδελφοὶ μου,
blessing and cursing. Not ought, brethren of me,
ταῦτα οὕτως γίνεσθαι. ¹¹ Μὴτι ἡ πηγή ἐκ τῆς
these things so to be. Not the fountain out of the
αὐτῆς ὅπως βρῦει τὸ γλυκὺ καὶ τὸ πικρὸν;
same opening send forth the sweet and the bitter?
¹² Μὴ δυναταί, ἀδελφοὶ μου, συκὴ ἐλαίας ποιεῖν.
Not is able, brethren of me, a fig tree olives to
ἰσά, ἡ ἀμπέλους συκα; οὕτως οὐτε ἄλκυον
date, or a vine fig? thus neither salt
γλυκὺ ποιῆσαι ὕδωρ. ¹³ Τίς σοφὸς καὶ ἐπιεικῆ-
sweet to make water. Any one wise and discreet
μων ἐν ὑμῖν; δείξατω ἐκ τῆς καλῆς ἀναστο-
among you? let him show out of the honorable conduct
φῆς τὰ ἔργα αὐτοῦ ἐν πραυτῇ σοφίᾳ. ¹⁴ εἰ
the works of himself with meekness of wisdom; if
δὲ ζῆλον πικρὸν ἔχετε καὶ ἐριθείαν ἐν τῇ καρ-
but rivalry bitter you have and strife in the heart
διὰ ὑμῶν, μὴ κατακαυχᾶσθε καὶ ψευδεσθε
of you, not do you boast and do you speak falsely
κατὰ τῆς ἀληθείας; ¹⁵ Οὐκ ἐστὶν αὕτη ἡ
concerning the truth? Not is this the
σοφία ἀνωθεν κατερχομένη, ἀλλ' ἐπιγείως,
wisdom from above coming down, but earthly,
ψυχικὴ, δαιμονιώδης. ¹⁶ Ὅπου γὰρ ζῆλος καὶ
soulical, demoniacal. Where for rivalry and
ἐριθεία, ἐκεῖ ἀκαταστασία καὶ παν φαυλὸν
strife, there disorder and every foul
πράγμα. ¹⁷ Ἡ δὲ ἀνωθεν σοφία πρῶτον μὲν
deed. The but from above wisdom first indeed
ἄγνη ἐστίν, ἐπεὶτα εἰρηνικὴ, ἐπιεικὴς, εὐπει-
pure it is, then peaceable, gentle, easily
θῆς, μεστὴ ἐλεους καὶ καρπῶν ἀγαθῶν,
persuaded, full of mercy and of fruits good,
ἀδιακριτος * [καὶ] ἀνυποκριτος. ¹⁸ Καρπὸς δὲ
without partiality [and] without hypocrisy. Fruit and
δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν
of righteousness in peace is sown by those making
εἰρήνην. **ΚΕΦ. δ'. 1.** ¹ Ποθεν πολέμοι καὶ
peace. Whence wars and
μαχαὶ ἐν ὑμῖν; Οὐκ ἐντεῦθεν, ἐκ τῶν ἡδονῶν
fightings among you? Not hence, from the pleasures
ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν;
of you of those warring in the members of you?
² Ἐπιθυμεῖτε, καὶ οὐκ ἔχετε· φονεῦτε καὶ ζή-
You strongly desire, and not you have; you murder and are
λοῦτε, καὶ οὐ δύνασθε ἐπιτελεῖν· μαχεσθε καὶ
zealous, and not you are able to obtain; you fight and
πολεμεῖτε, οὐκ ἔχετε, διὰ τὸ μὴ αἰτεῖσθαι
you war, not you have, because the not to ask

ing and a curse. My Brethren, these things ought not so to be.

¹¹ Does a FOUNTAIN send forth from the SAME Opening SWEET and BITTER water?

¹² Can a Fig-tree, my Brethren, produce Olives; or a Vine, Figs? * Neither can a Salt spring produce Sweet Water.

¹³ Is any one wise and discreet among you? let him show by HONORABLE Conduct his works with Meekness of Wisdom.

¹⁴ But if you have † bitter Rivalry and Strife in your HEARTS, ‡ do you not boast, and speak falsely concerning the TRUTH?

¹⁵ ‡ This is not the WISDOM which comes down from above; but is earthly, animal, demoniacal.

¹⁶ For ‡ where Rivalry and Strife are, there Disorder is, and Every Vile deed.

¹⁷ But † the wisdom from above, is indeed, first pure, then peaceable, gentle, easily persuaded, full of mercy and of good Fruits, without partiality, ‡ without hypocrisy.

¹⁸ † Now the Fruit of Righteousness is sown in Peace by THOSE who PRACTISE Peace.

CHAPTER IV.

¹ Whence Wars and * Contentions among you? Do they not come hence, from THOSE LUSTS of yours ‡ which war in your MEMBERS?

² You strongly desire, and have not; you kill, and are envious, and are not able to obtain; you fight and war. You have not, because you do not ASK;

* VATICAN MANUSCRIPT.—12. Neither can Salt Water yield Sweet. 1. whence Contentions.

17. and—omit.

† 13. Gal. vi. 4. 14. Rom. xlii. 13. ‡ 14. Rom. ii. 17, 23. 15. James i. 17; Phil. iii. 10. 16. 1 Cor. xiii. 3; Gal. v. 20. ‡ 17. 1 Cor. ii. 6, 7. 17. Rom. xli. 9; 1 Pet. i. 22; ii. 1; 1 John iii. 18. 18. Prov. x. 19; ii. 12; Math. x. 9; Phil. i. 11; Heb. xii. 11. 19. 1. Rom. vii. 23; Gal. v. 17; 1 Pet. ii. 11.

ὕμας. ³ αἰτεῖτε, καὶ οὐ λαμβάνετε, διότι κακῶς
you; you ask, and not you receive, because wickedly
αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήση-
you ask, so that in the pleasures of you you may waste.
τε. ⁴ * [Μοιχοὶ καὶ] μοιχαλίδες, οὐκ οἶδατε,
[Adulterers and] adulteresses, you not know you.

ὅτι ἡ φιλία του κόσμου ἐχθρὰ του θεου ἐστίν;
that the friendship of the world, enmity of the God is?

ὅς αν οὖν βουλήθη φίλος εἶναι του κόσμου,
whoever therefore may wish a friend to be of the world,

ἐχθρος του θεου καθίσταται. ⁵ ἢ δοκεῖτε, ὅτι
an enemy of the God is rendered. Or think you, that

κενῶς ἡ γραφή λέγει; Προς φθονον ἐπιποθεῖ
vainly the writing speaks? To envy strongly inclineth

το πνεῦμα ὃ κατοικήσεν ἐν ἡμῖν; ⁶ Μείζονα δὲ
the spirit which dwelt in us? Greater be

δίδωσι χάριν· διο λέγει· Ὁ θεος ὑπερῆφανοις
it gives favor; therefore it says; The God to haughty ones

ἐντιπασσεται, ταπεινὸς δὲ δίδωσι χάριν.
sets himself in opposition, to lowly ones but he gives favor.

⁷ Ὡς ὑποταγῇ οὖν τῷ θεῷ· ἀντιστήτε τῷ
Be you subject therefore to the God; be opposed to the

διαβολῷ, καὶ φευγέται ἀφ' ὑμῶν· ⁸ ἐγγίσατε
accuser, and he will flee from you; draw you near

τῷ θεῷ, καὶ ἐγγίσι ὑμῖν· καθαρίσατε χεῖρας,
to the God, and he will draw near to you; cleanse you hands,

ἑμαρτωλοὶ, καὶ ἁγνίσате καρδίας, διψυχοί.
sinners, and purify you hearts, two-souled ones.

⁹ Ταλαίπωρησατε καὶ πένθησατε καὶ κλαύσατε·
Lament you and mourn you and weep you;

ὃ γέλως ὑμῶν εἰς πένθος μεταστραφῇτω, καὶ ἡ
the laughter of you into mourning let be turned, and the

χρὰ εἰς κατηφείαν. ¹⁰ Ταπεινωθῇτε ἐνώπιον
joy into sadness. Be you humbled in presence

του κυρίου, καὶ ὑψώσει ὑμας. ¹¹ Μὴ καταλα-
of the Lord, and he will lift up you. Not speak you

λεῖτε ἀλλήλων, ἀδελφοί· ὃ καταλαλῶν ἀδελ-
of each other, brethren, The one speaking evil of each

φου, καὶ κρίνων τον ἀδελφον αὐτου, καταλαλεῖ
ther, and judging the brother of himself, speaks evil

νομου, καὶ κρίνει νομον, εἰ δὲ νομον κρίνει, εἰ
of law, and judges law, if but law thou judgest

οὐκ εἰ ποιητῆς νομου, εἰ δὲ κρίτης. ¹² Εἰς
got thou art a doer of law, but a judge. One

ἐστίν * [ὃ] νομοθετῆς καὶ κρίτης, ὃ δυναμενος
is [the] lawgiver and judge, the one being able

σωσαι καὶ ἀπολεσαι· συ δε τις εἰ ὃς κρίνεις
to save and to destroy; thou but who art thou who judgest

3 you ask and do not receive, because you ask wickedly, so that you may waste it on your lusts.

4 Adulteresses! do you not know That the friendship of the world is Enmity against God? † Whoever, therefore, wishes to be a Friend of the world, is rendered an Enemy of God.

5 Or do you suppose That the SCRIPTURE speaks falsely? Does the SPIRIT that dwells in us strongly incline to Envy?

6 Indeed, it bestows Superior Favor; therefore it is said, † "God sets himself in opposition to the "Haughty, but gives Favor to the Lowly."

7 Be you subject therefore, to God. † Stand opposed to the ENEMY, and he will flee from you.

8 † Draw near to God, and he will draw near to you † Cleanse your hands, Sinners! and † purify your Hearts, † men of Two-souls!

9 † Lament, and mourn, and weep; let your LAUGHTER be turned into Mourning, and your Joy into Sadness.

10 Be humbled in the presence of the LORD, and he will lift you up.

11 † Speak not against each other, Brethren. He who SPEAKS AGAINST a Brother, * or † judges his BROTHER, speaks against the Law, and judges the Law. But if thou judgest the Law, thou art not a Doer of the Law, but a Judge.

12 There is One Law-giver and Judge, the who is ABLE to save and to destroy; † but who art thou,

* VATICAN MANUSCRIPT — 4. Adulterers and — omit.

11. or judges.

12. the — omit.

3. Job xxvii. 9; xxxv. 12; Psa. xviii. 41; Prov. i. 28; Isa. i. 15; Jer. xi. 11; Micah iii. 4; Zech. vii. 13. 4. 1 John ii. 15. 5. 6. Job xxii. 29; Psa. cxxxviii. 6; Prov. iii. 34; xlix. 23; Matt. xxiii. 11; Luke i. 52; xiv. 11; xviii. 14; 1 Pet. v. 5. 7. Eph. iv. 27; vi. 11; 1 Pet. v. 9. 8. 1 Pet. i. 22; 1 John iii. 3. 8. James i. 8. 9. Matt. v. 4. 10. Eph. iv. 31; 1 Pet. ii. 1. 11. Matt. vii. 1; Luke vi. 37; Rom. ii. 1; 1 Cor. iv. 5. 12. Matt. x. 28. 12. Rom. xiv. 4, 13.

τοῦ ετερον· ἡ γὰρ νῦν οἱ λεγοντες· Σήμερον
the other· the now the saying; To-day

καὶ αὐριον πορευομεθα εἰς τὴνδε τὴν πόλιν,
and to-morrow we may go into this the city,

καὶ ποιησωμεν ἐκεῖ ἐνιαυτον ἓνα, καὶ ἐμπορεῖ-
and we may stay there year one, and may trade,

τωμεθα, καὶ κερδησωμεν· ὁτινες οὐκ ἐπι-
and may acquire gain; who not are so-

τασθε τὸ της αὔριον· (ποία * [γὰρ ἡ] ζῶν
questioned with that of the morrow; (what [for the] liv-

ῶναι; ἀτμὶς γὰρ ἐστὶν * [ἡ] προσελυγον φαινο-
obvius? a vapor for it is [that] for a little appearing,

μένη, ἐπειτα δὲ ἀφανίζομένη·) ὡς ἀντὶ τοῦ
then and not appearing;) instead of the

λεγειν ὑμᾶς· Ἐὰν ὁ κύριος θέλησῃ καὶ ζήσωμεν,
to say you; If the Lord may be willing and we may live,

καὶ ποιησωμεν τούτου ἢ ἐκείνου· ἡ νῦν δὲ καὶ
and we may do this or that; now but you

χασθε ἐν ταῖς ἀλαζονεῖαις ὑμῶν. Πᾶσα καυχῆ-
boast in the proud speeches of you. All boasting

σις τοιαυτῇ πονηρὰ ἐστίν. Ἐἰδότες οὖν καλῶν
such evil is. Knowing therefore right

ποιεῖν, καὶ μὴ ποιοῦντι ἁμαρτία αὐτῷ ἐστίν.
to do, and not doing sin to him it is.

ΚΣΦ. ε'. β.

Ἄγε νῦν οἱ πλούσιοι, κλαύσατε θολούζον-
Come now the rich ones, weep you crying aloud

τες ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν ταῖς ἐπερχο-
over the miseries of you these coming-

μαις. Ὁ πλοῦτος ὑμῶν σέσηπε, καὶ τὰ
The wealth of you has decayed, and the

ἱμάτια ὑμῶν σπτοβρώτα γέγονεν· ὁ χρυσοῦς
garments of you moth-eaten have become; the gold

ὑμῶν καὶ ὁ ἀργυρὸς κατιώται, καὶ ὁ ἰὸς αὐτῶν
of you and the silver have become rusty, and the rust of them

εἰς μαρτυρίον ὑμῖν ἐστί, καὶ φαγεται τὰ σαρ-
for a witness to you will be, and will eat the bo-

κας ὑμῶν ὡς πυρ· ἐθησαυρίσατε ἐν ἐσχαταῖς
dies of you as fire; you laid up treasure in last

ἡμέραις. Ἰδοὺ, ὁ μισθὸς τῶν ἐργατῶν τῶν
days. Lo, the reward of the laborers of these

ἀδικησαντῶν τὰς χώρας ὑμῶν, ὁ ἀπεστερημένος
for ingraped the fields of you, that having been withheld

αὐτῶν, κρᾶζει· καὶ αἱ βοαὶ τῶν θερισαντῶν
by you, cries out; and the loud cries of the reapers

εἰς τὰ ὦτα κυρίου σάβαωθ εἰσεληλυθασιν.
into the ears of Lord of armies have entered.

*τινὸς who art judging thy neighbor?

13 † Come now, you who say, "To-day and To-morrow let us go into Such a City, and continue there one Year, and Trade, and make gain!"

14 (who know not what will become of your Life on the morrow; † for * you are a Vapor, for a little while appearing, and then disappearing;)

15 instead of which you ought to say, † "If the Lord be willing, we * shall both live and do this or that."

16 But now you boast in your proud speeches. † All such Boasting is evil.

17 † He therefore who knows how to do Right, and does not perform it, to him it is Sin.

CHAPTER V.

1 † Come now you rich, weep and lament over those MISERIES of yours which are APPROACHING.

2 Your RICH stores have decayed, and † your GARMENTS have become moth-eaten.

3 Your GOLD and SILVER have become rusted; and the rust of them will be for a Testimony against you, and consume your BODIES like Fire. † You have laid up treasures for the Last Days.

4 Behold! † THAT HIRE, which you FRAUDULENTLY WITHHELD from those LABORERS who HARVESTED your FIELDS, cries out; and † the LOUD CRIES of the REAPERS have entered the EARS of the Lord of Armies.

* VATICAN MANUSCRIPT.—12, thou who art judging thy neighbor? —omit. 14, you are, 14, that—omit. 15, shall both live. 14, for the

† 13, Prov. xxvii. 1; Luke xii. 18. † 14, Job vii. 7; Psa. cii. 3; James i. 10; 1 Pet. i. 24; 1 John ii. 17. † 15, Acts xviii. 21; 1 Cor. iv. 19; xvi. 7; Heb. vi. 3. † 16, 1 Cor. v. 6. † 17, Luke xii. 47; John ix. 41; xv. 22; Rom. i. 20, 21, 32; ii. 17, 18, 23. † 18, Prov. xi. 28; Luke vi. 24; 1 Tim. vi. 9. † 2, Job xiii. 28; Matt. vi. 20; James ii. 2. † 3, Rom. ii. 6. † 4, Lev. xix. 13; Job xxiv. 10, 11; Jer. xxii. 13; Mal. iii. 5. † 4, Deut. xxiv. 15.

5 Ἐτρύφησθε ἐπὶ τῆς γῆς, καὶ ἱσπαγαλήπτε·
You lived luxuriously on the earth, and were waston;
ἐβρέφατε τὰς καρδίας ὑμῶν * [ὥς] ἐν ἡμέρᾳ
you nourished the hearts of you [as] in a day
σφαγῆς. **6** Κατεδικάσατε, ἐφόνευσάτε τὸν δι-
of slaughter. You condemned, you murdered the just
καί· οὐκ ἀντίτασσεται ὑμῖν.
one; not he opposes you.

7 Μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς
Be you patient then, brethren, till the
παρουσίας τοῦ κυρίου. Ἴδου, ὁ γείγυτος ἐκδε-
presence of the Lord. Lo, the husbandman ex-

χεται τὸν τίμιον καρπὸν τῆς γῆς, μακροθυμῶν
pecta the precious fruit of the earth, having patience
ἐπ' αὐτῇ ἕως ἂν λαβῇ * [ὕετον] πρῶτον καὶ
for it till he may receive [rain] early and

ὀψιμον· **8** μακροθυμήσατε καὶ ὑμεῖς, στήριξατε
latter, be patient also you, establish
τὰς καρδίας ὑμῶν, ὅτι ἡ παρουσία τοῦ κυρίου
the hearts of you, because the presence of the Lord

ἤγγικε. **9** Μὴ στεναζέτε κατ' ἀλλήλων, ἀδελ-
has approached. Not murmur you against each other, breth-
φοί, ἵνα μὴ κριθέτε· ἰδου, ὁ κριτὴς πρό τῶν
ren, so that not you may be judged, lo, the judge before the
θυρῶν ἔστηκεν. **10** Ὑποδείγμα λαβέτε, ἀδελφοί,
doors has been standing. An example take you, brethren

* [μου.] τῆς κακοπαθείας καὶ τῆς μακροθυμίας,
[of me.] of the suffering evil and of the patience,
τοὺς προφῆτας, οἱ ἐλάλησαν τῷ ὀνόματι κυρίου
the prophets, who spoke in the name of Lord

11 Ἴδου, μακαρίζομεν τοὺς ὑπομένοντας· τὴν
Lo, we call happy those patiently enduring; the
ὕπομον· ἰωβ ἤκουσατε, καὶ τὸ τέλος κυρίου
patience of Job you heard, and the end of Lord

εἶδετε, ὅτι πολὺσπλαγχνος ἐστὶν ὁ κύριος καὶ
you saw, because very compassionate is the Lord and
οἰκτρῶν. **12** Πρὸ πάντων δέ, ἀδελφοί μου,
merciful. Above all things but, brethren of me,

μὴ ὀμνέτε μῆτε τὸν οὐρανόν, μῆτε τὴν γῆν,
not do you swear neither the heaven, nor the earth,
μῆτε ἄλλον τινὰ ὀρκῶν· ἢ τῷ δε ὑμῶν τὸ ναί,
nor other any oath; but to you the yes,

ναί, καὶ τὸ οὐ, οὐ· ἵνα μὴ ὑπο κρίσιν πεσθῇτε.
yes, and the no, no; so that not under judgment you may fall
13 Κακοπαθεῖ τις ἐν ὑμῖν, προσευχεσθῶ, εὐθυμεί
suffers evil any one among you, let him pray, be cheerful

τις, ψάλλετω. **14** Ἀποθνήκει τις ἐν ὑμῖν,
any one, let him sing. Is sick any one among you,

5 You have lived lux-
uriously on the LAND, and
been licentious; you have
nourished your HEARTS in
a Day of Slaughter

6 You have con-
demned,—you have mur-
dered the RIGHTEOUS
one; he does not oppose
you.

7 Wait patiently, there-
fore, Brethren, till the
coming of the Lord.
Behold! the HUSBAND-
MAN expects the PRECI-
ous Fruit of the EARTH,
waiting patiently for it,
till he receive the early and
latter harvest.

8 Be you also patient;
establish your HEARTS,
Because the coming of
the Lord has approached.

9 Murmur not against
each other, Brethren, that
you be not judged; be-
hold! the JUDGE is
standing before the doors.

10 As an Example of
SUFFERING EVIL and of
PATIENCE, my Brethren,
take the PROPHETS who
spoke in the NAME of the
Lord.

11 Behold! we call
THOSE happy who PATI-
ENTLY ENDURE. You
have heard of the PATI-
ENCE of Job, and you
have seen the END of the
Lord; Because the Lord
is very compassionate and
merciful.

12 But above all things,
my Brethren, I swear not;
neither by the HEAVEN,
nor the EARTH, nor any
other Oath; but let your
yes be Yes, and your No,
No; so that you may not
fall under Judgment.

13 If any one among
you suffers evil, let him
pray; if any one is cheer-
ful, let him sing praises;

14 if any one among you

* VATICAN MANUSCRIPT.—5. as—omit.

7. rain—omit.

10. of me—omit.

† 5. Job xli. 13; Amos vi. 1, 4; Luke xvi. 10, 25; 1 Tim. v. 6. † 6. Acts iii. 14, 1
† 8. Phil. iv. 5; Heb. x. 25, 37. † 1 Pet. iv. 7. † 9. James iv. 11. †
† Matt. xiv. 33. † 1 Cor. iv. 5. † 10. Matt. v. 12; Heb. xi. 35. † 11. Matt. v.
† 11. Job i. 21, 22; ii. 10. † 11. Job xli. 10. † 11. Num. xiv. 19; Ps. ciii.
† 12. Matt. v. 36. † 13. Eph. v. 19; Col. iii. 16.

προκαλεσασθω τους πρεσβυτερους της εκκλη-
let him call for the elders of the congrega-
 σιας, και προσευξασθωσαν επ' αυτον, αλειψαν-
gation, and let them pray over him, having anointed
 τες * [αυτον] ελαιω, εν τω ονοματι του κυριου.
(him) with oil, in the name of the Lord,

15 Και η ευχη της πιστεως σωσει τον καμνοντα,
And this prayer of the faith shall save the one being sick,
 και εγειρει αυτον ο κυριος· και αμαρτιας η
and will raise up him the Lord; and if
 πεποιηκως, αφεθησεται αυτω. 16 Εξομολο-
having been done, they shall be forgiven him. Confess

γεισθε αλληλοις τα παραπτωματα, και ευχεσ-
you to each other the faults, and pray
 θε υπερ αλληλων, οπως ιαθητε· πολυισχυει
you on behalf of each other, so that you may be healed; greatly prevails
 δεσπισ δικιου ενεργουμενη. 17 Ηλιας ανθρωπος
a prayer of a just being operative. Elias a man

ην ομοιοπαθης ημιν, και προσευχη προσηυξато
was of like infirmities with us, and a prayer he prayed

του μη βρεξαι· και ουκ εβρεξεν επι της γης
of the not to rain; and not it rained on the earth

ενιαυτους τρεις και μηνας εξ· 18 και παλιν
years three and months six; and again

προσηυξατο, και ο ουρανός υετον εδωκε, και η
he prayed, and the heaven gave, and the

γη εβλαστησε τον καρπον αυτης. 19 Αδελφοι,
earth put forth the fruit of herself. Brethren,

εαν τις εν υμιν πλανηθη απο της αληθειας, και
If any one among you may wander from the truth, and

επιστρεψη τις αυτον, 20 γινωσκετω, οτι ο
may turn back any one him, let him know, that the

επιστρεψας αμαρτωλων εκ πλανης οδου αυτον,
one having turned a sinner out of a wandering way of him,

σωσει ψυχην εκ θανατου, και καλυψει πληθος
will save a soul from death, and will hide a multitude

αμαρτιων.
of sins.

is sick, let him call for the
 ELDERS of the CONGREGA-
 tion, and let them pray
 over him, having anointed
 him with Oil in the NAME
 of the LORD;

15 and the PRAYER of
 FAITH shall save the sick
 person, and the LORD will
 raise him up, and if he
 have committed Sins, they
 shall be forgiven him.

16 Confess * therefore
 your SINS to each other,
 and pray for each other,
 so that you may be healed.
 † The Earnest Supplication
 of a Righteous man is very
 powerful.

17 Elijah was a Man of
 like infirmity with us;
 and † he prayed in Prayer
 that it might not RAIN;
 † and it did not rain on
 that LAND for three Years
 and six Months.

18 And again † he
 prayed, and the HEAVEN
 gave Rain, and the EARTH
 put forth her FRUIT.

19 * My Brethren, † if
 any one among you wan-
 der from the TRUTH, and
 some one turn him back;

20 * know you, That HE
 who TURNS BACK a Sinner
 from his Path of Error,
 † will save * his Soul from
 Death, and † will cover a
 Multitude of Sins. *

* VATICAN MANUSCRIPT.—14. him—omit.
 Brethren. 20. know you, That.

10. therefore your sins.
 20. a Soul from its Death.

10. my
 Subscription—

† 14. Mark vi. 12; xvi. 18.
 Deut. ix. 14—20; Josh. x. 12; 1 Sam. xii. 14.
 2; 4; Psa. x. 17; xxiv. 15; cxi. 18; Prov. xv. 29; xxviii. 9;
 17. Acts xiv. 16. 17. 1 Kings xvii. 1.
 xviii. 42, 43. 10. Matt. xviii. 16.
 20. Prov. x. 12; 1 Pet. iv. 8.

† 15. Matt. ix. 2.

† 10. Gen. xx. 17; Num. xi. 2;
 2 Kings iv. 33; xix. 15, 20; xx.
 1; John iii. 23.
 17. Luke iv. 25. 18. 1 Kings
 1 Tim. iv. 10.

ΠΕΤΡΟΣ [ΕΠΙΣΤΟΛΗ] ΠΡΩΤΗ
OF PETER [AN EPISTLE] FIRST.
* FIRST OF PETER.

ΚΕΦ. α'. 1.

¹ Πέτρος, ἀποστόλος Ἰησοῦ Χριστοῦ, ἐκλεκ-
Peter, an apostle of Jesus Anointed, to chosen
τοῖς παρεπιδήμοις διασποράς Ποντοῦ, Γαλατίας,
οὐκεῖς sojourners of a dispersion of Pontus, of Galatia,
Καππαδοκίας, Ἀσίας καὶ Βιθυνίας, ² κατὰ προ-
of Cappadocia, of Asia and of Bithynia, according to fore-
γνωσιν θεοῦ πατρὸς, ἐν ἁγιασμῷ πνεύματος, εἰς
knowledge of God a father, in sanctification of spirit, for
ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ
obedience and sprinkling of blood of Jesus Anointed,
χαρὶς ὑμῖν καὶ εἰρήνη πληθυνθεῖη. ³ Εὐλογη-
favor to you and peace may be multiplied. Blessed
τοῦ ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ
the God and father of the Lord of us Jesus
Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἐλεος ἀνα-
Anointed, that according to the great of himself mercy having
γεννησας ἡμᾶς εἰς ἐλπίδα ζωῆς δι' ἀναστα-
begotten us to a hope of life through a resurrec-
σεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν, ⁴ εἰς κληρονο-
tion of Jesus Anointed out of dead ones, to an inheri-
μιαν ἀφθαρτὸν καὶ ἀμικτὸν καὶ ἀμραντὸν,
tance incorruptible and undefiled and unfading,
τετηρημένην ἐν οὐρανοῖς εἰς ὑμᾶς, ⁵ τοὺς ἐν
having been kept in heavens for you, those by
δυνάμει θεοῦ φρουρουμένους διὰ πίστεως εἰς
power of God being guarded through faith for
σωτηρίαν ἐτοιμὴν ἀποκαλυφθῆναι ἐν καιρῷ
a salvation ready to be revealed in season
ἐσχάτῳ. ⁶ ἐν ᾧ ἀγαλλιασθε, ὀλίγον ἄρτι (εἰ
last; in which rejoice you, a little while now (if
δεὸν ἐστὶ) λυπηθέντες ἐν ποικίλοις πειρασμοῖς,
necessary it is) having been distressed by manifold trials,
⁷ ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως πολὺ τιμω-
so that the proof of you of the faith much more
τερον χρυσοῦ τοῦ ἀπολλυμένου, διὰ πυρὸς
precious of gold of that perishing, by means of fire
δὲ δοκιμαζόμενον, εὗρεθῇ εἰς αἶπαιον καὶ τιμὴν
but being proved, may be found to praise and honor
καὶ δόξαν, ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ. ⁸ ὃν
and glory, at a revelation of Jesus Anointed; whom
οὐκ εἶδοτες ἀγαπάτε, εἰς ὃν, ἄρτι μὴ ὄρωντες,
not seeing you love, on whom, now not looking,
πιστεύοντες δὲ, ἀγαλλιάσθε χαρὰ ἀνεκλάλητῳ
believing but, you rejoice with a joy unspeakable

CHAPTER I.

¹ Peter, an Apostle of Jesus Christ, to the Sojourners of the Dispersion, of Pontus, Galatia, Cappadocia, Asia and Bithynia,

² chosen, according to the Foreknowledge of God the Father, in Sanctification of Spirit, in order to Obedience and a Sprinkling of the Blood of Jesus Christ; may Favor and Peace be multiplied to you.

³ Blessed be THAT GOD and Father of our LORD Jesus Christ, who according to his GREAT Mercy, has begotten us again to a living Hope, through the Resurrection of Jesus Christ from the Dead,

⁴ to an Inheritance incorruptible, and undefiled, and unfading, preserved in the Heavens for you,

⁵ who are GUARDED by the Power of God, through Faith, for a Salvation prepared to be revealed in the last Time.

⁶ In which be you glad, though now for a little while, (since it is necessary,) you are distressed by various Trials,

⁷ so that the PROOF of Your FAITH, being much more precious than THAT Gold which PERISHES, though proved by Fire, may be found to Praise and * Glory and Honor, at the Revelation of Jesus Christ;

⁸ whom, not having seen, you love; on whom, not now looking, but believing, you rejoice with Joy inexpressible and glorious,

* VATICAN MANUSCRIPT.—Title—FIRST OF PETER.

7. Glory and Honor.

1. John vii. 35; Acts ii. 5, 9, 10; James i. 1

2. Eph. i. 4; 1 Pet. ii. 9.

Rom. viii. 29; xl. 2

3. John iii. 3, 5; James i. 18.

1 Cor. ix. 20.

4. Col. i. 5; 2 Tim. iv. 8.

5. John x. 28, 29; xvii. 11, 12, 15; Jude i.

0. Matt. v. 12; Rom. xii. 12; 2 Cor. vi. 10; 1 Pet. iv. 13.

6. 2 Cor. iv. 17; 1 Pet. v. 12.

0. James i. 2.

7. James i. 3, 12; 1 Pet. iv. 12.

7. Rom. ii. 7, 10; 1 Cor. iv. 5;

2 Thess. i. 7—12.

8. John xii. 29; 2 Cor. v. 7; Heb. xii. 2, 27.

και δεδοξασμενη, ⁹ κομιζομενοι το τελος της and having been glorified, obtaining the end of the πιστewς * [υμων.] σωτηριαν ψυχων. ¹⁰ Περι faith [of you.] assalvation of souls. Concerning ης σωτηριας εξεζητησαν και εξερυννησαν προ- which salvation sought out and examined closely προ- φηται, οι περι της εις υμας χαριτος προφη- ete, those concerning the for you favor having τευσαντες. ¹¹ Ερυνωντες, εις τινα η ποιον prophesied; examining, to what things or what καιρον εδηλου το εν αυτοις πνευμα * [Χριστου.] season did point the in them spirit [of Anointed,] προμαρτυρομενον τα εις Χριστον παθηματα, και testifying before the for Anointed sufferance, and τας μετα ταυτα δοξας. ¹² οis απεκαλυθη, οτι the after these things glories; to whom it was revealed, that ηχ εαυτοις, υμιν δε διηκονουν αυτα, a not forthemselves, for you but they ministered these things, which things νυν ανηγγελη υμιν δια των ευαγγελισαμενων now were told to you through those having announced glad tidings υμας εν πνευματι αγιω αποσταλεντι απ' ουρα- you with spirit holy having been sent from hea- νου, εις α επιθυμουσιν αγγελιοι παρακυ- ven, into which things earnestly desire messengers to lookat- ψαι. tentively.

¹³ Διο αναζωσαμενοι τας οσφρας της δια- Therefore having girded up the loins of the minds νοιας υμων, νηφοντες, τελειως ελπιπατε επι of you, being vigilant, perfectly do you hope for την φερομενην υμιν χαριν εν αποκαλυψει Ιησου the being brought to you gift in a revelation of Jesus Χριστου. ¹⁴ Ως τεκνα υπακοης, μη συσχηματι Anointed; as children of obedience, not conforming ζομενοι τοις προτερον εν τη αγνοια υμων επι- yourselves, to the former in the ignorance of you lost, ουμαις, ¹⁶ αλλα κατα τον καλεσαντι υμας but according to the one having called you αγιον, και αυτοι αγιοι εν παση αναστροφη holy, also yourselves holy once in all conduct γενηθητε. ¹⁶ διοτι γεγραπται 'Αγιοι γενεσθε, become you; because it has been written; Holy ones become you, οτι εγω αγιος * [ειμι.] ¹⁷ Και ει πατερα επικαλ- because I holy [am.] And if a father you call εισθε τον απροσωποληπτως κρινοντα κατα το on him without respect of persons judging according to the εκαττου εργον, εν φοβη τον της παροικιας of each work, in fear the of the sojourning υμων χρονον αναστραφητε. ¹⁸ ειδοτες, οτι ου of you time pass you; knowing, that not

9 obtaining † the ISSUe of the FAITH, — even your Salvation.

10 † Concerning Which Salvation those Prophets, who PROPHESIED concern- ing the FAVOR towards you, sought out and inves- tigated,

11 examining closely to what things, or What kind of Season, † the SPIRIT which was in them was pointing out, when it pre- viously testified the suf- FERENCES for Christ, and after these the GLORIES;

12 to whom it was re- vealed, That † not for themselves, but for you, they ministered those things, which now were declared to you through THOSE who EVANGELIZED you with † holy Spirit sent from Heaven; into which things † Angels earnestly desire † to look.

13 Therefore, † having girded up the LOINS of your MIND, and being † vi- gilant, do you hope perfectly for the GIFT to be BROUGHT to you † at the Revelation of Jesus Christ.

14 As obedient Children, † do not conform your- selves to the FORME of this world, but in your IGNOR- ANCE;

15 † but as HE who CALLED you is holy, do you also become holy in All your Conduct;

16 For it has been writ- ten, * "You shall be holy, " because I am holy."

17 And if you invoke THAT Father who † impar- tially JUDGES according to the WORK of each one, † pass the TIME of your SO- JOURNING in Fear;

* VATICAN MANUSCRIPT.—9. of you—omit. 10. am—omit.

11. of Anointed—omit.

10. you

† 12. In *parakypnai* there is supposed to be an allusion to the Cherubim, which were placed in the inner tabernacle with their faces turned down towards the mercy seat.

† 9. Rom. vi. 22. † 10. Matt. xlii. 17; Luke x. 24. † 11. 1 Pet. iii. 10; 2 Pet. i. 21. † 12. Heb. xi. 13, 30, 40. † 13. Acts ii. 4; Heb. ii. 4. † 14. Exod. xiv. 20. † 15. Luke xi. 35; Eph. vi. 14. † 16. Luke xli. 34. † 17. Luke xvii. 30; 1 Cor. i. 7; 2 Thess. i. 7. † 18. Rom. xii. 2; 1 Pet. iv. 2. † 19. Acts xvii. 30; 1 Thess. iv. 8. † 20. Lev. xi. 14; 2 Pet. iii. 11. † 21. Deut. x. 17; Acts x. 34; Rom. ii. 11. † 22. Heb. xii. 28.

φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε
by corruptible things, by silver or by gold, you were bought off
ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαρά-
from the foolish of you conduct handed down from your
δοτου, ¹⁹ ἀλλὰ τιμῇ αἱματι, ὡς ἀμνὸν ἀμώμου
fathers, but with precious blood, as of a lamb spotless

καὶ ἀσπίλου, Χριστοῦ. ²⁰ προεγνωσμένου μὲν
and unblemished, of Anointed, having been foreknown indeed
πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ ἐν
before a laying down of a world, having been manifested but in
ἐσχάτων τῶν χρόνων δι' ὑμᾶς, ²¹ τοὺς δι'
last of the times on account of you, those through
αὐτὸν πιστευόντας εἰς θεόν, τὸν ἐγείραντα
him having believed in God, that one having raised up
αὐτὸν ἐκ νεκρῶν καὶ δοξάσαντα αὐτῷ δόξαν, ὥστε
him out of dead ones and glory to him having given, so that
τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν.
the faith of you and hope to be in God.

²² Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ
The lives of you having been purified in the obedience
τῆς ἀληθείας * [δια πνεύματος] εἰς φιλαδελ-
of the truth [through spirit] to brotherly-kind-
φιαν ἀνυποκριτόν, ἐκ * [καθαρὰς] καρδίας ἀλλή-
ness unfeigned, out of [a pure] heart each
λους ἀγαπήσατε ἐκτενῶς. ²³ ἀναγεγεννημένοι
other love you intensely, having been begotten again
οὐκ ἐκ σποράς φθαρτῆς, ἀλλὰ ἀφ' αὐτοῦ, δια
not from seed corruptible, but incorruptible, through
λόγου ζώντος θεοῦ καὶ μενοντος. ²⁴ Διότι
word living of God and remaining. because
πᾶσα σὰρξ ὡς χορτὸς, καὶ πᾶτα δοξάζει αὐτῇ ὡς
all flesh like grass, and all glory of her like
ἀνθος χορτοῦ· ἐξηρανθὲν δὲ χορτὸς καὶ τὸ ἀνθος
a flower of grass, withered the grass and the flower
*[αὐτοῦ] ἔξεπεσε· ²⁵ τὸ δὲ ῥῆμα κυρίου μένει
[of it] fell off, the but word of Lord abides
εἰς τὸν αἰῶνα· τοῦτο δὲ ἐστὶ τὸ ῥῆμα τὸ εὐαγ-
to the age; this now is the word that having
γελισθὲν εἰς ὑμᾶς. ΚΕΦ. Β'. 2. ¹ Ἀποθεμενίον
been announced to you. Having put away

οὖν πᾶσαν κακίαν καὶ πάντα δόλον καὶ ὑπο-
therefore all malice and all guile and by-
κρισεις καὶ φθόνους καὶ πᾶσας καταλαλίας,
pocrisies and envies and all evil-speaking,
² ὡς ἀρτιγεννητὰ βρέφη, τὸ λογικὸν ἀδόλον
as new-born babes, the rational sincere
γάλα ἀπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε εἰς
milk earnestly desire you, so that by it you may grow to

18 knowing † That you were redeemed from your foolish Conduct, transmitted from your fathers, not by corruptible things, by Silver or Gold,

¹⁹ but † by the Precious Blood of Christ, as of † a spotless and unblemished Lamb;

²⁰ † foreknown, indeed, before the Foundation of the World, but manifested in these Last TIMES on your account,

²¹ who through Him * are FAITHFUL to THAT God who RAISED him from the Dead, and IGAVE Him Glory; so that your FAITH and Hope are towards God.

²² † Having purified your LIVES by the OBE- DIENCE of the TRUTH, to unfeigned † Brotherly love, love each other from the Heart, intensely;

²³ † Having been regener- ated, not from corruptible, but from incorruptible Seed, † through the living and enduring Word of God.

²⁴ † "For All Flesh is "as Grass, and all its "Glory as the Flower of "Grass. The GRASS with- "ers, and the FLOWER "falls off;

²⁵ "but the WORD of "the Lord continues to "the AGE." Now this is THAT WORD which has been ANNOUNCED as glad tidings to you.

CHAPTER II.

1 † Having put away, therefore, All Malice, and All Deceit, and Hypocrisies, and Envyings, and All Evil speakings,

2 as New-born Infants, earnestly desire the PURE † RATIONAL Milk, so that you may grow by it to Sal- vation.

* VATICAN MANUSCRIPT.—21. ARE FAITHFUL TO THAT GOD.
22. a Pure—omit.

22. through Spirit—omit.

1. 19. 1 Cor. vi. 20; vii. 23. 1. 10. Acts xx. 23; Eph. i. 7; Heb. ix. 12; Rev. v. 9.
2. 10. Isa. liii. 7; John i. 29, 36; 1 Cor. v. 7. 2. 20. Rom. iii. 25; Eph. iii. 9; Titus i. 2.
3. 21. Matt. xxvii. 18; Phil. ii. 0; Heb. ii. 0. 3. 22. Acts v. 9. 3. 22. Rom. xii.
0, 10; Heb. xiii. 1. 3. 23. John i. 13; iii. 5. 3. 23. James i. 18. 3. 24. Psa.
ciii. 15; Isa. xl. 6; II. 13; James i. 10. 1. 1. Eph. iv. 23, 25, 31; Col. iii. 3; Heb. xii. 1;
James i. 21; v. 0. 3. 3. 1 Cor. xii. 3; Heb. v. 13, 15.

σωτηριαν· ³ εἰ* [περ] εγευσασθε, ὅτι χρηστός
salvation; if [indeed] you tasted, that gracious
ὁ κυρίως. ⁴ Προς ὃν προσερχόμενοι, λίθον
the Lord. To whom drawing near, a stone
ζῶντα, ὑπο ἀνθρώπων μὲν ἀποδοκιμασμενον,
living, by men indeed being rejected,
παρὰ δὲ θεῷ ἐκλεκτον, ἐντιμον, ⁵ καὶ αὐτοὶ ὡς
with but God chosen, honorable, and yourselves as
λίθοι ζῶντες οἰκοδομεῖσθε, οἶκος πνευματικός,
stones living be you built up, a house spiritual,
ἱερατεῖον ἅγιον, ἀνεγκλὶ καὶ πνευματικὰς θυσίας,
apriesthood holy, to offer spiritual sacrifices,
εὐπροσδεκτοὺς * [τῇ] θεῷ διὰ Ἰησοῦ Χριστοῦ.
well-pleasing [to the] God through Jesus Anointed.
⁶ Διότι περιέχει ἐν* [τῇ] γραφῇ· Ἰδού, τίθημι ἐν
Because it is contained in [the] writing; Lo, I place in
Σιών λίθον ἀκρογωνῆαιον, ἐκλεκτον, ἐντιμον·
Sion a stone corner-foundation, chosen, honorable;
καὶ ὁ πιστεύων ἐπ' αὐτῷ, οὐ μὴ καταίσχυνη.
and the one believing on it, not not may be ashamed.
⁷ Ὅτι οὖν ἡ τιμὴ τοῖς πιστευουσὶν ἀπειθουσί·
To you therefore the honour to those believing, to disobeying ones
δε, λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,
but, a stone which rejected those building,
οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας, καὶ λίθος
this became for a head of a corner, and a stone
προσκομματός, καὶ πέτρα σκανδαλῶ· ⁸ οἱ
of stumbling, and a rock of offence, those
προσκοπτοῦσι, τῷ λόγῳ ἀπειθοντες, εἰς ὃ καὶ
stumbling, to the word being disobedient, for which even
ἐτεθῆκαν. ⁹ Ὑμεῖς δὲ, γένος ἐκλεκτον, βασι-
they were appointed. You but, a race chosen,
λεῖον ἱερατεῖμα, ἔθνος ἅγιον, λαὸς εἰς περι-
royal priesthood, a nation holy, a people for a pur-
ποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ-
pose, so that the virtues you may declare of the out of
σκοτούς ὅμας καλεσάντος εἰς τὸ θαυμαστόν
darkness you one having called into the wonderful
αὐτοῦ φωτός· ¹⁰ οἱ ποτε οὐ λαὸς, νῦν δὲ λαὸς
of himself light; those once not a people, now but a people
θεοῦ· οἱ οὐκ ἡλεθμενοι, νῦν δὲ ἐλεθμεν-
of God, those not having obtained mercy, now but having obtained
τες. ¹¹ Ἀγαπήτοι, παρακαλῶ ὡς παροίκους καὶ
mercy. Beloved ones, I entreat as strangers and
παρεπίδημους, ἀπεχεσθαι τῶν σαρκικῶν ἐπιθυ-
sojourners, to abstain from the fleshly lusts,
μιῶν, αἵτινες στρατεύονται κατὰ τῆς ψυχῆς·
which war against the life;

³ since you have tasted the Kindness of the Lord.

⁴ Drawing near to him, the living Stone, rejected indeed by Men, but by God chosen, honorable,

⁵ be you yourselves also built up, as living Stones, a spiritual House * for a holy Priesthood, to offer a Spiritual Sacrifices, well-pleasing to God through Jesus Christ;

⁶ because it is contained in the Scripture, "Behold, I place in Zion a Foundation-corner Stone, chosen, honorable; and "he who confides in it "shall not be ashamed."

⁷ The honour, therefore, is for the believers; but to the *disbelieving, this Stone which the builders rejected, was made into the Head of a Corner,—

⁸ even a Stone of Stumbling, and a Rock of Offence; and *being unbelievers, they stumble at the word, to which also they were appointed.

⁹ But you are a chosen Race, a Royal Priesthood, a holy Nation, a People for a purpose; that you may declare the PERFECTIONS of HIM who CALLED You from *Darkness into His WONDERFUL Light;

¹⁰ *who once were not a People, but now are God's People; who had not obtained mercy, but now have obtained mercy.

¹¹ Beloved! I entreat you, as Strangers and Sojourners, to abstain from FLESHLY Lusts, which * wage war against the LIFE;

* VATICAN MANUSCRIPT.—8. indeed—omit.

6. the—omit. 6. a chosen Stone, a foundation-corner, honorable.

8. being unbelievers.

5. for a holy.

5. to the—omit.

7. disbelieving.

† 8. Psa. cxviii. 22; Heb. vi. 15.

† 8. Heb. iii. 6.

† 8. Rom. xii. 1; Heb. xii. 15, 16.

† 8. I. Cor. xiv. 10; Rom. ix. 33.

† 8. I. Thess. v. 9; Jude 4.

† 8. Acts xv. 14.

† 8. Heb. xii. 13; 1 Pet. i. 17.

† 8. Psa. cxviii. 22; Matt. xxi. 42; Acts iv. 11.

† 8. I. Cor. xiv. 10; Rom. ix. 33.

† 8. I. Thess. v. 9; Jude 4.

† 8. Acts xv. 14.

† 8. Heb. xii. 13; 1 Pet. i. 17.

† 8. Psa. cxviii. 22; Matt. xxi. 42; Acts iv. 11.

† 8. I. Cor. xiv. 10; Rom. ix. 33.

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† 8. Psa. cxviii. 22; Matt. xxi. 42; Acts iv. 11.

† 8. I. Cor. xiv. 10; Rom. ix. 33.

† 8. I. Thess. v. 9; Jude 4.

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† 8. Heb. xii. 13; 1 Pet. i. 17.

† 8. Psa. cxviii. 22; Matt. xxi. 42; Acts iv. 11.

† 8. I. Cor. xiv. 10; Rom. ix. 33.

† 8. I. Thess. v. 9; Jude 4.

† 8. Acts xv. 14.

† 8. Heb. xii. 13; 1 Pet. i. 17.

† 8. Psa. cxviii. 22; Matt. xxi. 42; Acts iv. 11.

† 8. I. Cor. xiv. 10; Rom. ix. 33.

† 8. I. Thess. v. 9; Jude 4.

† 8. Acts xv. 14.

† 8. Heb. xii. 13; 1 Pet. i. 17.

12 ^{the} ^{conduct} ^{of you among the} ^{Gentiles} ^{[hav-}
την αναστροφην υμων εν τοις εθνεσιν * [εχον-
τες] ^{ing]} ^{upright; so that in what they speak against you as}
καλην· ινα εν ω καταλαουσιν υμων ως
κακοποιων, εκ των καλων εργων, εποπτευσαν
evil-doers, from the good works, having looked
τες, δαξασωσι τον θεον εν ημερα επισκοπης.
on, they may glorify the God in a day of inspection.

13 * [ουν] ^{Be you subject [therefore] to every human creation}
Τιταγητε ^{on account of the Lord; whether to a king, as being pre-emi-}
δια τον κυριον· ειτε βασιλει, ως υπερεχον-
τι· ^{ent; or to governors, as by means of him being}
14 ειτε ηγεμοσιν, ως δι' αυτου πεμπο-
μενοις εις εκδικησιν κακοποιων, επαινον δε
εστ ^{sent for punishment of evil-doers, praise but}
αγαθοποιων· ^{of good-doers; (because thus it is the will of the}
15 (οτι ουτως εστι το θελημα του
θεου, αγαθοποιουντας φιμουν την των αφρονων
God, well-doing to muzzle the of the unwise
ανθρωπων αγνωσιαν·) ^{of men ignorance;) as freemen, and not}
16 ως ελευθεροι, και μη
ως επικαλυμμα ^{as a covering having of the badness the freedom,}
εχοντες της κακίας την ελευθε-
ριαν, αλλ' ως δουλοι θεου. ^{as slaves of God.} 17 Παντας τιμη-

σατε· την αδελφοτητα αγαπατε· τον θεον
honor; the brotherhood do you love; the God
φοβεισθε· τον βασιλεια τιματε. ^{do you fear; the king do you honor.} 18 Οί οικε-
ται, ^{household}
υποτασσομενοι εν παντι φοβφ τοις δεσ-
ποταις, ου μονον τοις αγαθοις και επιεικεσιν,
ιερν, ^{servants, being submissive with all fear to the mas-}
19 ^{ters, not only to the good ones and gentle ones,}
αλλα και τοις σκολιοις. ^{This for pleasing,}
20 ^{if through a conscience of God hears up under any one griefs,}
ει δια συνκειδησιν θεου υποφερει τις λυπας,
πασχων αδικως. ^{suffering unjustly.} 21 ^{What for credit, if sinning}
ποιον γαρ κλος, ει αμαρ-
τανοντες και κολαφιζομενοι υπομενειτε· αλλ'
and being beaten you shall endure? but
ει αγαθοποιουντες και πασχοντες υπομενειτε,
if doing good and suffering you shall endure,
τουτο χαρις παρα θεφ. ^{this pleasing with God.} 21 ^{To this for you were}

12 † having your con-
DUCT upright among the
GENTILES, so that in what
they may speak against
you as Evil-doers, † from
the good Works which
they behold, they may glo-
rify God in a Day of In-
spection.

13 † Be you subject to
Every Human † Creation
on account of the LORD;
whether to the King, as
supreme,

14 or to Governors, as
sent by him † for the Pun-
ishment of Evil-doers, and
† the Praise of Well-doers;

15 (for thus is the WILL
of God, that by doing
good you may silence the
IGNORANCE of INCONSID-
ERATE Men;)

16 as † Freeman, and yet
not using this FREEDOM
as a Covering of Wicked-
ness; but as † God's Bond-
men,

17 † be respectful to All;
† love the BROTHERHOOD;
† fear GOD; honor the
KING.

18 Let HOUSEHOLD
† SERVANTS be subject
with All Fear to their
MASTERS; not only to the
good and Gentle, but also
to the PERVERSE.

19 For this is † Well-
pleasing, if any one through
a Consciousness of God
sustains Sorrows, suffering
unjustly.

20 For † What Credit is
it, if when you sin, and are
beaten, you endure it? but
if, when you do good, and
suffer, you shall bear it pa-
tiently, this is Well-pleas-
ing with God.

21 For † to this you

* VATICAN MANUSCRIPT.—12. having—omit.

13. therefore—omit.

† 13. or Creature. Some render *κρείς* ordinance, institution, establishment, govern-
ment, authority. The Syriac has it as follows—"Be you submissive to all the sons of men;"
which Parkhurst says is probably the sense of Peter's injunction, as enforced by exhorta-
tions to various classes in the following part of his letter; and which he closes by giving a
general rule in chap. v. 5, "yea, all of you be subject to each other."

† 12. Rom. xii. 17; 2 Cor. vii. 21; Phil. ii. 15; Titus ii. 8; 1 Pet. iii. 16. † 12. Matt.
v. 16. † 13. Matt. xxii. 21; Rom. xiii. 1; Titus iii. 1. † 14. Rom. xiii. 4.
† 14. Rom. xiii. 3. † 10. Gal. v. 1, 13. † 16. 1 Cor. vi. 22. † 17. Rom. xii.
10; Phil. ii. 3. † 17. Heb. xiii. 1; 1 Pet. i. 22. † 17. Matt. xxii. 21; Rom. xii. 7.
† 18. Eph. vi. 5; Col. iii. 22; 1 Tim. vi. 1; Titus ii. 9. † 10. Matt. v. 10; Rom. xiii. 8.
† 1 Pet. iii. 14. † 20. 1 Pet. iv. 14, 15. — † 21. Acts xiv. 22; 1 Thess. ii. 3; 2 Tim. iii. 17

θητε· ὅτι καὶ Χριστὸς ἐπαθεν ὑπὲρ ὑμῶν,
 died; because even Anointed suffered on behalf of you;
 εἰμὶν ὑπολιμπανῶν ὑπογράμμον, ἵνα ἐπακολου-
 to you leaving behind an example, so that you may
 ῥησῆτε τοῖς ἰχνέσιν αὐτοῦ· ²² ὃς ἁμαρτιαν οὐκ
 follow in the steps of him; who sin not
 ἐποίησεν, οὐδὲ εὗρεθῇ βολὸς ἐν τῷ στόματι
 did, nor was found guile in the mouth
 αὐτοῦ· ²³ ὃς λοιδορούμενος οὐκ ἀντελοιδορεῖ,
 of him; who being reviled not reviled again,
 πασχῶν οὐκ ᾔπειλει, παρεδίδου δὲ τῷ κρι-
 suffering not he threatened, delivered himself up but to the one
 νοντι δίκαιως· ²⁴ ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς
 judging righteously; who the sins of us himself
 ἀνενέγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον,
 carried up in the body of himself to the tree,
 ἵνα ταῖς ἁμαρτίαις ἀπογενόμενοι, τῇ δικαιοσυνῇ
 that to the sins having died, to the righteousness
 (ἡσώμεν) οὐ τῷ μῶλωπι * [αὐτοῦ] ἰαθῆτε.
 we may live; of whom by the scars [of him] you were healed.
²⁵ Ἦτε * [γὰρ] ὡς πρόβατα πλανώμενα· ἀλλ'
 You were [for] as sheep going astray; but
 ἐπεστραφῆτε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπισκο-
 have turned back now to the shepherd and guar-
 πον τῶν ψυχῶν ὑμῶν. ΚΕΦ. γ'. 3. Ὅμοιως
 like of the lives of you. In like manner
 * [αἱ] γυναῖκες, ὑποτάσσονται τοῖς ἰδίοις
 [the] wives, submitting yourselves to the own
 ἀνδράσιν, ἵνα * [καὶ] εἰ τινες ἀπειθοῦσι τῷ
 husbands, so that [even] if some are disobedient to the
 λόγῳ, διὰ τῆς τῶν γυναικῶν ἀναστροφῆς
 word, through the of the wives conduct
 ἀνεν λόγου κερδηθῶσιν, ² ἐποπτεύσαντες
 without a word they may be gained, having seen
 τὴν ἐν φόβῳ ἁγνῇ ἀναστροφῇ ὑμῶν. ³ Ὃν
 the in fear pure conduct of you. Of whom
 εἶπεν οὐχ ὁ ἐξώθεν, ἐμπλοκῆς τριχῶν καὶ
 let be not the outside, of braiding of hairs and
 περιθεσεως χρυσιῶν ἢ ἐνδυσεως ἱματίων, κοσ-
 placing around of golden chains or wearing of clothes, adorn-
 mos· ⁴ ἀλλ' ὁ κρυπτός τῆς καρδίας ἄνθρωπος, ἐν
 ing, but the hidden of the heart man, with
 τῷ ἀφάρτῳ τοῦ πρᾶεος καὶ ἡσυχίου πνεύμα-
 the incorruptible of the meek and quiet spirit,
 τος, ὁ ἐστὶν ἐνώπιον τοῦ Θεοῦ πολυτελής.
 which is in presence of the God very precious.
⁵ Οὕτω γὰρ ποτε καὶ αἱ ἁγίαι γυναῖκες, αἱ ἐλ-
 Thus for formerly also the holy women, those ho-
 πίζουσαι ἐπὶ τὸν Θεόν, κοσμοῦν ἑαυτάς, ὑποτάσ-
 ping in the God, adorned themselves, submit-

were called; Because even
 Christ suffered on your
 behalf, leaving you a
 Copy, so that you may
 follow in his footsteps;
 22 † who committed no
 Sin; neither was Deceit
 found in his mouth;
 23 † who being reviled,
 did not revile in return;
 suffering, he did not
 threaten; but delivered
 himself up to him who
 judges righteously;
 24 † who carried up our
 sins himself in his own
 body to the tree, † that
 we, having died to sins,
 may live to RIGHTEOUS-
 NESS; † by whose SCARS
 you were healed.

25 You † were like Sheep
 going astray, but have now
 turned back to † the SHEP-
 HERD and Guardian of
 your LIVES.

CHAPTER III.

1 In like manner, † let
 Wives be subject to their
 own Husbands, so that if
 some are disobedient to the
 word, † they may with-
 out a Word be gained
 through the CONDUCT of
 their WIVES;

2 having seen your Con-
 duct CHASTE with Fear.

3 † Whose Decoration,
 let it not be that EXTER-
 NAL one, of Braiding the
 Hair, and Putting on of
 Gold chains, or Wearing of
 Apparel;

4 but decorate † the
 HIDDEN Man of the
 HEART with WHAT is IN-
 CORRUPTIBLE,—a * MEKK
 and Quiet Spirit, which
 is very precious in the
 sight of God.

5 For thus formerly also
 THOSE HOLY Women, who
 hoped in * God, adorned

* VATICAN MANUSCRIPT.—24. of him—omit.
 1. even—omit. 1. they shall without.

25. for—omit.
 4. QUIET and MEKK.

1. the—omit.
 5. God.

† 21. 1 Pet. iii. 18. † 21. John xiii. 15; Phil. ii. 5; 1 John ii. 6.
 † Luke xiii. 21; John viii. 46; 2 Cor. v. 21; Heb. iv. 15. † 23. Isa. liii. 7; Matt.
 x. 29; John viii. 48, 49; Heb. xii. 3. † 24. Isa. liii. 4-6, 11; Matt. viii. 16; Heb. ix. 28.
 † 24. Rom. vi. 2, 11; vii. 6. † 24. Isa. liii. 5. † 25. Isa. liii. 6. † 25. John
 x. 11, 14, 16; Heb. xii. 20; 1 Pet. v. 4.
 Titus ii. 5. † 1. 1 Cor. vii. 10. † 1. 1 Cor. xiv. 34; Eph. v. 22; Col. iii. 18.
 14; Rom. ii. 20; vii. 22; 2 Cor. iv. 14. † 3. 1 Tim. ii. 9; Titus ii. 3. † 4. Isa. xiv.

σομεναι τοις ιδιοις ανδρασιν. *ως Σαρρα υπη-
 κουσε τῷ Αβρααμ, κυριον αυτον καλουσα, ἡς
 heard to the Abraham, lord him calling. of her
 εγενηθητε τεκνα, αγαθοποιουσai και μη φοβου-
 you became children, doing good and not fearing
 μεναι μηδεμianπτουσιν. * [Οι] ανδρες ὁμοιωσ, ^{not one} terror. [The] husbands in like manner,

συνοικουντες κατα γνωσιν ὡς ασθενεστερω
 dwelling with according to knowledge as a weaker
 σκευει τῷ γυναικειῳ, απονεμοντες τιμην ὡς
 vessel with the female, bestowing honor as
 και συγκληρονομοι χαριτος ζωης, εις το μη
 also being joint-heirs of gracious gift of life, in order that not
 εγκοπτεσθαι τας πρoτευχας ὑμων.
 be hindered the prayers of you.

8 Το δε τελος, παντες ὁμοφρονες, συμπαθεις.
 The but end, all of like mind, sympathizing ones.
 φιλαδελφοι, ευσπλαγχνοι, ταπεινοφρονες,
 lovers of brethren, compassionate ones, humble-minded ones.

9 μη αποδιδυντες κακον αντι κακου, η λοιδωριαν
 not returning evil on account of evil, or reviling

anti λοιδωριας* τουναντιον δε ευλογουντες*
 on account of reviling; on the contrary but invoking blessings;
 * [ειδotes,] οτι εις τουτο εκληθητε, ινα ευλο-
 [knowing,] that for this you were called, so that a bless-
 γιαν κληρονομησητε. 10 Ο γαρ θελων ζωην
 ing you may inherit. The for one wishing life

αγαπην, και ιδειν ἡμερας αναθας, παυσατω την
 to love, and to see days good, let him restrain the
 γλωτταν * [αυτου] απο κακου, και χειλην
 tongue [of himself] from evil, and lips

* [αυτου] του μη λαλησαι δολον. 11 εκκλη-
 [of himself] of the but to speak deceit; let him
 νατω απο κακου, και ποιητατω αγαθον* ζητη-
 turn away from evil, and let him do good, let

σατω ειρηνην, και διωξατω αυτην. 12 Οτι οι
 him seek peace, and let him pursue her. Because the

οφθαλμοι κυριου επι δικαιους, και ωτα αυτου
 eyes of Lord on just ones, and ears of him

εις δεσπιν αυτων* πρωσωπον δε κυριου επι
 towards prayer of them; face but of Lord against

ποιοντας κακα. 13 Και τις ο κακωσων ὑμας
 those doing evil. And who the one will beinjuring you

εαν του αγαθου μιμηται γενησθε; 14 Αλλα' ει
 if of the good imitators you become? But if

και πασχοιτε δια δικαιοσυνην, μακαριοι. Τον
 even you suffer because of righteousness, happy ones. The

δε φοβον αυτων μη φοβηθητε, μηδε ταραχθη-
 but fear of them not do you fear, neither should you be

themselves, being subject to their own Husbands;

6 as Sarah obeyed A-
 BRAHAM, calling him Lord; Whose Children you
 are become, doing good, and not fearing Any Ter-
 ror.

7 In like manner,
 Husbands, dwell accord-
 ing to Knowledge with the
 FEMALE, as the weaker
 Vessel, bestowing Honor,
 as being also Joint-heirs of
 the Gracious gift of Life,
 in order that your PRAY-
 ERS may not be HIN-
 DERED.

8 FINALLY, all of
 like mind, sympathizing,
 loving as brethren, com-
 passionate, humble;

9 [not returning Evil
 for Evil, nor Reviling for
 Reviling; but, on the
 contrary, invoking bless-
 ings; Because for this you
 were called, that you may
 inherit a Blessing.

10 "For he wishing
 "to enjoy Life, and to see
 "good Days, let him re-
 "strain his TONGUE from
 "Evil, and his Lips from
 "SPEAKING Deceit;

11 "let him turn away
 "from Evil, and do Good;
 "let him seek Peace, and
 "pursue it;

12 "for the EYES of the
 "Lord are on the Righte-
 "ous, and his Ears to-
 "wards their Prayer; but
 "the Face of the Lord is
 "against Evil-doers."

13 "And who is he that
 will INJURE you, if you
 become imitators of the
 good one?

14 But even if you suf-
 fer on account of Righte-
 ousness, you are blessed.
 And fear not with their
 FEAR, nor be alarmed;

* VATICAN MANUSCRIPT.—7. the—omit.
 omit twice.

9. knowing—omit.

10. of himself—

† 8. Gen. xviii. 13.

† 7. 1 Cor. vii. 3; Eph. v. 25; Col. iii. 10.

† 7. 1 Cor. xii

23; 1 Thess. iv. 4.

† 7. Job xiii. 8.

† 8. Rom. xii. 10; xv. 5; Phil. iii. 16

† 8. Rom. xii. 10; Heb. xiii. 1; 1 Pet. ii. 17.

† 8. Col. iii. 13; Eph. iv. 32.

† 9. Prov. xvii. 13; xi. 24; Matt. v. 30; Rom. xii. 14, 17.

† 9. Psa. xxiiv. 12.

James i. 20; 1 Pet. ii. 1, 23.

† 11. Psa. xxxvii. 27; Isa. i. 16, 17.

† 11. Rom. xii. 18

† 12. John ix. 31; James v. 10.

† 13. Prov. xvi. 7; Rom. viii. 28.

† 14. Matt. v. 10—12

τε· ¹⁵ κυριον δε τον θεον ἁγιασατε εν ταις
troubled; Lord but the God do you sanctify in the
καρδιαῖς ὑμῶν· ετοιμοὶ δε αἰς πρὸς ἀπολογίαν
hearts of you; prepared and always with a defence
παντί τῳ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν
to all to the one asking you an account concerning the in you
ἐλπίδος, μετὰ πραυτήτος καὶ φόβου· ¹⁶ συνει-
hope, with meekness and fear; a con-
δῶσιν ἔχοντες ἀγαθὴν, ἵνα ἐν ᾧ καταλαλῶ-
science having good, so that in what they may speak
σιν ὑμῶν * [ὡς κακοποιῶν,] κατασχυνθῶσιν οἱ
against you [as of evil-doers,] they may be ashamed those
ἐτηρεῶντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ
standing of you the good in Anointed
ἀναττροφῇ. ¹⁷ Κρεῖττον γὰρ ἀγαθοποιοῦντας,
conduct. Better for doing good,

εἰ θελοῖ το θελημα του θεου, πασχειν, ἢ κακο-
if may will the will of the God, to suffer, or doing
ποιοῦντας· ¹⁸ ὅτι καὶ Χριστὸς ἀπαξ περὶ ἁμαρ-
evil; because even Anointed once concerning sins
τιῶν ἐπαθε, δίκαιος ὑπὲρ ἀδίκων, ἵνα ἡμᾶς
suffered, a just one on behalf of unjust ones, so that u

προσαγαγῇ τῷ θεῷ, θανατωθεὶς μὲν σαρκί, ζῶν-
he might lead to the God, being put to death indeed in flesh, being
ποιηθεὶς δὲ πνεύματι· ¹⁹ ἐν ᾧ καὶ τοῖς ἐν
made alive but in spirit; by which also to those in
φυλακῇ πνεύμασι πορευθεὶς ἐκηρύξεν, ²⁰ ἀπειθη-
prison spirits having gone he published, having

σας ποτε, ὅτε ἀπεξεδέχετο ἡ του θεου μακρο-
disobeyed once, when was waiting the of the God patience,
θυμία, ἐν ἡμέραις Νῶε, κατασκευάζομενης
in days of Noe, being prepared

κιβωτου, εἰς τὴν ὀλίγαι (τούτ' ἐστὶν ὀκτώ)
an ark, in which a few (this is eight)

ψυχαὶ διεσωθήσαν δι' ὕδατος· ²¹ ὁ καὶ ἡμᾶς
lives were carried safely through water, which also us

ἀντιτυπον νυν σώζει βαπτισμα, (οὐ σαρκος
a representation now saves a dipping, (not of flesh

ἀποθεσις ῥυπου, ἀλλὰ συνειδήσεως ἀγαθῆς
a putting away of filth, but a conscience good

ἐπερωτήμα εἰς θεόν,) δι' ἀναστάσεως Ἰησοῦ
seeking after towards God,) through resurrection of Jesus

Χριστοῦ· ²² ὁς ἐστὶν ἐν δεξιᾷ * [τοῦ] θεοῦ, πορ-
Anointed; who is at right [of the] God, having

εὐθεὶς εἰς οὐρανόν, ὑπαταγέντων αὐτῷ ἀγγέλων
gone into heaven, having been subjected to him messengers

καὶ ἐξουσιῶν καὶ δυνάμεων.
and authorities and powers.

¹⁵ but sanctify the
* ANOINTED Lord in your
HEARTS, and be always
prepared with a Defence
for EVERY ONE DEMAND-
ING an Account of the
HOPE that is in you; but
with Meekness and Fear;

¹⁶ † having a good Con-
science, † that in what
they may speak against
you, THEY may be ashamed,
who STANDER YOUR GOOD
Conduct in Christ.

¹⁷ For it is better, if the
WILL of GOD permit, to
suffer for Doing good, than
for Doing evil.

¹⁸ Because Christ even
† once suffered on account
of Sins—the Righteous
for the Unrighteous,—that
he might lead US to God,
† being indeed put to
death in the Flesh, but
† made alive by the Spirit;
¹⁹ by which also † he
preached to the SPIRITS
† in Prison,

²⁰ who formerly dis-
obeyed, † when the PA-
TIENCE of GOD was wait-
ing in the Days of Noah,
while † an Ark was being
prepared, † in which a few,
that is, Eight Persons,
were carried safely through
the Water.

²¹ And Immersion, † a
Representation of this,
now † saves US; (not a
Putting away of the Filth
of the Flesh, † but the
seeking of a good Con-
science towards God) †
through the Resurrection
of Jesus Christ;

²² who, having gone to
Heaven, † is at the Right
hand of God, † Angels and
Authorities and Powers
having been subjected to
him.

* VATICAN MANUSCRIPT.—15. ANOINTED Lord.
‡ 2. of the—omit.

16. as of Evil-doers—omit.

+ 10. "Having gone and preached" is used pleonastically for "he preached." *Eloner* has produced examples, in proof, from the Scriptures, and from Demosthenes. See *Macknight*.

† 15. Acts iv. 6; Col. iv. 6; 2 Tim. ii. 25. † 16. Heb. xii. 18. † 16. Titus ii. 8;
† Pet. ii. 12. † 18. Rom. v. 6; Heb. ix. 26, 28; 1 Pet. ii. 21; iv. 1. † 18. 2 Cor. xiii. 4;
† 19. Col. i. 21, 22. † 18. Rom. i. 4; viii. 11. † 19. Isa. lii. 7; xlii. 9; lxi. 1.
† 20. Gen. vi. 3, 5, 13. † 20. Heb. xi. 7. † 20. Gen. vii. 7; viii. 18; 2 Pet. ii. 5.
† 21. Eph. v. 26. † 21. Acts ii. 38; xii. 16. † 21. Rom. x. 10. † 21. 1 Pet. i. 3.
† 22. Isa. cx. 1; Rom. viii. 34; Eph. i. 20; Col. iii. 1; Heb. i. 3. † 22. Rom. viii. 28.
† Cor. xv. 24. Eph. i. 21.

ΚΕΦ. Δ'. 4.

¹ Χριστου ουν παθοντος * [ὑπερ ἡμῶν] σαρκι.
Anointed then having suffered [on behalf of us] in flesh.
και ὑμεις την αυτην εννοιαν ὄντασθε, (ὅτι
and you the same thought are yourselves, (because
ὁ παθων * [εν] σαρκι, πεπαυται ἁμαρτίας,)
the one having suffered [in] flesh, has ceased from sins.)
² εἰς το μηκει ανθρωπων επιθυμiais, αλλα
in order that no longer of men to desire, but
θεληματι θεου τον επιλοιπον εν σαρκι βιωσα,
to will of God the remaining in flesh to live
χρονον. ³ Αρκετος γαρ * [ἡμιν] ὁ παρεληλυθως
time. Sufficient for [for us] the having passed by
χρονος * [του βιου] το θελημα των εθνων
time [of the life] the will of the gentiles
κατεργασθαι, πεπορευμενους εν απεργiais,
to have wrought, having walked in licentiousness,
επιθυμiais, οἰνοφλυγiais, κωμοis, ποτοιis, και
inordinate desires, in excesses of wine, in revellings, in drinkings, and
αθεμιτοιis ειδωλολατρειas. ⁴ εν ο' ξενιζονται.
in unlawful idolatries; in which they are surprised,
μη συντρεχοντων ὑμων εις την αυτην της
not running with of you to the same the
ατωτίας αναχυσιν, βλασφημουντες. ⁵ οἱ απο-
of profligacy excess, speaking evil; they shall
δωπουσι λογον τῳ ετοιμῳs εχοντι κριναι ζων-
give an account to him in readiness having to judge living
τας και νεκρους. ⁶ Εἰς τουτο γαρ και νεκροιis
ones and dead ones. In order to this for also to dead ones
ευηγγελισθη, ινα κριθωσι μεν κα-
was glad tidings announced, so that they might be judged indeed accord-
τα ανθρωπους σαρκι ζωσι δε κατα θεον
ing to men in flesh they might live but according to God
πνευματι. ⁷ Παντων * [δε] το τελος ηγγικε.
in spirit. All things [but] the end has approached;
σωφρονησατε ουν, και νηψατε εις τας προσ-
he you of same mind therefore, and be you vigilant in the pray-
ευχας. ⁸ Προ παντων δε την εις εαυτους
ers. Above all things but the among yourselves
αγαπην εκτενη εχοντες. ὅτι * [ἡ] αγαπη καλυ-
love fervent having; because [the] love will
ψει πληθος ἁμαρτιων. ⁹ φιλοξενοι εις αλληλους,
covers multitude of sins; hospitable ones towards each other,
ανευ γογγυσμων. ¹⁰ εκαστος καθως ελαβε
without murmurings; each one as received

CHAPTER IV.

¹ † Christ then having suffered in the Flesh, arm yourselves also with the SAME Mind, (for † HE HAVING SUFFERED in Flesh has ceased from * Sins;) ² so as no longer † to LIVE the REMAINING Time in the Flesh according to the Lusts of Men, but according to † the Will of God. ³ For the TIME which has PASSED AWAY is sufficient † to have performed the WILL of the GENTILES, having walked in Licentiousness, Inordinate Desires, Excesses in Wine, Dissolute Revels, Intemperate Banquets, and Lawless Idolatries; ⁴ in which they are greatly surprised that you do not run with them the SAME Dissolute course of PROFLIGACY, blaspheming; ⁵ who shall give an Account to HIM † who is PREPARED to judge the Living and the Dead. ⁶ For to this purpose were glad tidings announced also to the Dead, so that indeed they might be judged, in Flesh, according to Men, but, in Spirit, according to God. ⁷ † But the END of all things has approached; † be you, therefore, of a sober mind, and be attentive to Prayers. ⁸ † Above all things have fervent LOVE among yourselves; Because † LOVE † covers a Multitude of Sins. ⁹ † Be hospitable to each other, † without Murmurings. ¹⁰ † As each one has

* VATICAN MANUSCRIPT.—1. on behalf of us—omit.
8. for us—omit. 3. of LIFE—omit. 7. but—omit.

1. in—omit. 1. Sins.
• the—omit. 8.

† 1. 1 Pet. iii. 15. † 1. Rom. vi. 2, 7; Gal. v. 24; Col. iii. 3, 5. † 2. Gal. ii. 20;
1 Pet. i. 14. † 3. John i. 13; Rom. vi. 11; 2 Cor. v. 15; James i. 18. † 3. Eph. ii.
2; iv. 17; 1 Thess. iv. 5. † 4. Acts x. 43; xvii. 31. † 7. Matt. xxiv. 13, 14; Rom.
xiii. 12; Phil. iv. 5; Heb. x. 23. † 7. Matt. xxi. 41; Luke xxi. 34; 1 Pet. v. 8. † 8.
Heb. xiii. 1; Col. iii. 14. † 8. James v. 20. † 9. Rom. xii. 13; Heb. xiii. 2.
† 9. 2 Cor. ix. 7; Phil. ii. 14. † 10. Rom. xii. 6; 1 Cor. iv. 7.

χαρισμα, εις εαυτους αυτο διακονουντες, ως
a free-gift, for others it serving, as
καλοι οικονομοι ποικιλης χαριτος θεου. 11 Ει
good stewards of manifold favor of God. If
τις λαλει, ως λογια θεου· ει τις διακονει, ως εξ
any one speaks, as oracles of God; if any one serves, as from
ισχυος ης χορηγει ο θεος· ινα εν πασι δοξαζη-
strength which supplies the God; so that in all things may be glo-
ται ο θεος δια Ιησουν Χριστου, α εστιν η
rified the God through Jesus Anointed, to whom is the
δοξα και το κρατος εις τους αιωνας των αιωνων·
glory and the might for the ages of the ages;
αμην.
so be it.

12 Αγαπητοι, μη ξενησεθε τη εν υμιν
Beloved ones, not be you surprised with the among you
πυρωσει προς πειρασμον υμιν γινομενη, ως
burning for a trial to you becoming, as
ξενου υμιν συμβαινοντες. 13 αλλα καθο
of a strange thing to you befalling; but according to
κοινωνειτε τοις του Χριστου παθημασι, χαιρε-
you partake in the of the Anointed sufferings, rejoice
τε, ινα και εν τη αποκαλυψει της δοξης αυτου
you, so that also in the revelation of the glory of him
χαρητε αγαλλιωμενοι. 14 Ει ονειδιζεσθε εν
you may rejoice exulting. If you are reproached in

ονοματι Χριστου, μακαριοι· οτι το της δοξης
name of Anointed, happy ones; because the of the glory
και το του θεου πνευμα εφ' υμας αναπαυεται·
and the of the God spirit on you rests;

*[κατα μεν αυτους βλασφημειται, κατα δε
[according to loved them he is evil spoken of, according to but
υμας δοξαζεται.] 15 Μη γαρ τις υμων πατ-
you he is glorified.] Not for any one of you let

χτω ως φονευσ η κλεπτης η κακοποιος, η ως
suffer as a murderer or a thief or an evil-doer, or as
αλλοτριος επισκοπος. 16 ει δε ως Χριστιανος, μη
a meddling person; if but as a Christian, not

αισχυνησθω, δοξαζεται δε τον θεον εν τρυφει
let him be ashamed, let him glorify but the God in the respect
τουτω. 17 Οτι ο καιρος του αρχεσθαι το κριμα
to this. Because the season for the to begin the judgment

απο του οικου του θεου· ει δε πρωτον αφ' ημων,
from the house of the God; if but first from us,
τι το τελος των απειθουντων τω του θεου ευαγ-
that the end of those being disobedient to the of the God glad

γελησι; 18 και ει ο δικαιος μολις σωζεται, ο
salvages? and if the just one scarcely is safe, the
απεβης και αμαρτωλος που φανεται; 19 εσπε
impious one and sinner where will appear? therefore

received a Free gift, so minister it among yourselves, as † Good Stewards of the Manifold Favor of God.

11 † If any one speak, let it be as the Oracles of God; † if any one serve, let it be as from the Strength which God supplies; so that in all things † God may be glorified through Jesus Christ; † whose is the GLORY and the POWER for the AGES of the AGES. Amen.

12 Beloved, be not surprised at † the FIRE among you, occurring to you for a Trial, as though some strange thing was befalling you;

13 but as † you partake of the SUFFERINGS of the ANOINTED one, rejoice; so that at the REVELATION of his GLORY, you may rejoice exultingly.

14 † If you are reproached in the Name of Christ, happy are you; Because the SPIRIT of GLORY and THAT of GOD rests on you.

15 For † let none of you suffer as a Murderer, or a Thief, or an Evil-doer, or as a Meddling person;

16 but if as a Christian, let him not be ashamed, † but let him glorify GOD * in this NAME.

17 Because the SEASON is coming for † the JUDGMENT to BEGIN from the HOUSE of GOD; and if it begin first from us, † what the END of THOSE who are disobedient to the GLAD TIDINGS of GOD?

18 And if the RIGHTEOUS person scarcely is safe, where will the IMPIOUS and the Sinner appear?

19 Therefore, let even

* VATICAN MANUSCRIPT.—14. Indeed according to them he is evil spoken of, but according to you he is glorified—omit. 10. in this NAME.

† 10. Matt. xxiv. 45; xxv. 14; Titus 1.7. † 11. Jer. xlii. 23. † 11. Rom. xli. 6-8; 1 Cor. iii. 10. † 11. Eph. v. 20; 1 Pet. ii. 5. † 11. 1 Tim. vi. 16; 1 Pet. v. 11; Rev. i. 6. † 12. 1 Cor. iii. 13; 1 Pet. i. 7. † 13. Rom. viii. 17; 2 Cor. i. 7; iv. 10; 1 Pet. iii. 10; 1 Pet. v. 1, 10. † 14. Matt. v. 11; James i. 12; 1 Pet. iii. 14. † 15. 1 Pet. iii. 20. † 10. Acts v. 41. † 17. Mal. iii. 5. † 17. Luke x. 12, 14

και οι πασχοντες κατα το θελημα του θεου,
also those suffering according to the will of the God,
*[ως] πιστω κτιση παρατιθεσθωσαν τας ψυχας
[as] to a faithful creator let commit the lives
*[εαυτων] εν αγαθοποιια.
[of themselves] in doing good.

ΚΕΦ. ε'. 5.

¹ Πρεσβυτερος *[τους] εν υμιν παρακαλω, ο
Elders [the] among you I exhort, the
συμπρεσβυτερος και μωρτυς των του Χριστου
fellow-elder and witness of those of the Anointed
παθηματων, ο και της μελλουσης αποκαλυπ-
sufferings, the and of the being about to be revealed
τεσθαι δοξης κοινωνος. ² ποιμανατε το εν υμιν
glory partaker, do you feed the among you
ποιμνιον του θεου, *[επισκοπουντες] μη αναγ-
flock of the God, [overseeing,] not by con-
καπτως, αλλ' εκουσιως. μηδε αισχροκερδως,
strain, but voluntarily, nor for base gain,
αλλα προθυμως. ³ *[μηδ' ως κατακυριευοντες
but promptly, nor as being lords
των κληρων, αλλα τυποι γινόμενοι του ποιμ-
of the heritages, but patterns being of the flock,]
νιου. ⁴ και φανερωθεντος του αρχιποιμενος,
and having been manifested of the chief shepherd,
κομισεσθε τον άμραντινον της δοξης στεφανον.
you will obtain the unfading of the glory crown.

⁵ Όμοιως νεωτεροι υποταγητε πρεσβυτεροις.
in like manner younger ones be you subject to seniors;
παντες δε αλληλοις *[υποασπομενοι,] την
all but to each other [being subject,] the
ταπεινοφροσυνην εγκομβωσασθε. οτι ο θεος
humility be you clothed with; because the God

υπερηφανοις αντιτασσεται, ταπεινοις δε διδωσι
in haughty ones is in opposition, to lowly ones but he gives
χαριν. ⁶ Ταπεινωθητε ουν υπο την κραταιαν
favor. Be you humbled therefore under the mighty

χειρα του θεου, ινα υμας υψωση εν καιρω.
hand of the God, so that you he may exalt in a season;

⁷ πασαν την μεριμναν υμων επιρριψαντες επ'
all the anxious care of you having cast on

αυτον, οτι αυτω μελει περι υμων. ⁸ Νηψατε,
him, because with him is care concerning you. Be you sober,

γρηγορησατε. ο αντιδικος υμων διαβολος, ες
be you watchful; the opponent of you an accuser, like

λεων ωρνομενος, περιπατει, ζητων τινα κατα-
lion roaring, walks about, seeking whom he may

THOSE who are SUFFERING according to the WILL of God, I commit their LIVES in doing good to a Faithful Creator.

CHAPTER V.

1 The Elders, *therefore, who are among you I exhort, who am a CO-ELDER, and I a Witness of the SUFFERINGS of the ANOINTED one, and I a PARTAKER of that GLORY which is GOING to be revealed;

2 I tend the FLOCK of God which is with you, overseeing not by constraint, but voluntarily; I neither for base gain, but readily;

3 * [neither as I being lords of the HERITAGES, but being I Patterns to the FLOCK,]

4 and when the I CHIEF SHEPHERD is manifested, you will obtain the UN-FADING I CROWN of GLORY.

5 In like manner, let the Younger persons be subject to the Seniors; and I all of you submit to each other, and be clothed with HUMILITY; Because I God is opposed to the Haughty, I but he bestows Favor on the Humble.

6 I Be you humbled, therefore, under the MIGHTY Hand of God, that he may exalt You in due Time;

7 I having cast All your ANXIETY on him, Because he cares for you.

8 I Be sober, be vigilant; your OPPONENT, the Enemy, like a roaring Lion, is walking about, I seeking to devour;

* VATICAN MANUSCRIPT.—10. as—omit.
1. therefore. 2. overseeing—omit.
5. seeking to devour.

10. of themselves—omit. 1. the—omit.
3.—omit. 5. being subject—omit.

I 10. Psa. xxi. 5; Luke xiii. 40. I 1. Luke xxiv. 48; Acts i. 8, 22; v. 32; x. 39.
I 1. Rom. viii. 17; Rev. i. 9. I 2. John xxi. 15—17; Acts x. 28. I 2. 1 Tim. iii.
3, 8; Titus i. 7. I 3. 2 Cor. i. 24. I 3. 1 Tim. iv. 12; Titus ii. 7. I 4. Heb.
xiii. 20. I 4. 1 Cor. ix. 25; 2 Tim. iv. 8; James i. 12. I 5. Rom. xii. 10. Eph. v.
21; Phil. ii. 3. I 5. James iv. 9. I 5. Isa. lvii. 15; lvi. 2. I 6. James
iv. 10. I 7. Psa. xxxvii. 5; lv. 22; Matt. vi. 25; Luke xii. 11, 22; Heb. xiii. 5. I 8.
Luke xxi. 34, 36; 1 Thess. v. 6.

πῇ· ⁹ ὃ ἀντίστητε στερεοὶ τῇ πίστει,
 grip down; to whom be you opposed steadfast ones in the faith,
 εἰδότες, τὰ αὐτὰ τῶν παθημάτων ἣ ἐν κόσμῳ
 knowing, the same kinds of the sufferings by the in world
 ἀδελφότητι ἐπιτελεῖσθαι. ¹⁰ Ὁ δὲ θεὸς πάσης
 brotherhood to be fully endured. The and God of all
 χάριτος ὁ καλέσας ἡμᾶς εἰς τὴν αἰωνίον αὐτοῦ
 favor that one having called us into the ¹¹
 δοξάν ἐν Χριστῷ * [Ἰησοῦ,] ἐλπίον παθόντας,
 glory by Anointed [Jesus,] a little having suffered,
 αὐτοὺς καταρτίσαι * [ὑμᾶς,] στηριξεῖ, σθενα-
 himself to complete [you,] he will confirm, he will
 σσει, * [θεμελιώσει.] ¹¹ Αὐτῷ * [ἡ δοξα, καὶ]
 strengthen, [he will establish.] To him [the glory, and]
 τὸ κράτος εἰς τοὺς αἰῶνας * [τῶν αἰώνων] ἀμήν.
 the power for the ages [of the ages,] so be it.
¹² Διὰ Σίλουανου ὑμῖν τοῦ πιστοῦ ἀδελφου,
 by means of Silvanus to you of the faithful a brother,
 ὡς λογιζομαι, δι' ὀλίγων ἐργαζα, παρακαλῶν
 as I think, in a few I have written, exhorting
 καὶ ἐπιμαρτυρῶν ταυτὴν εἶναι ἀληθὴ χρίτιν τοῦ
 and strongly testifying this to be true favor of the
 θεοῦ, εἰς ἣν ἐστήκατε. ¹³ Ἀσπάζεται ὑμᾶς ἡ
 God, in which you have stood. Salutes you she
 ἐν Βαβυλῶνι συνεκλεκτῇ, καὶ Μάρκος ὁ υἱὸς
 in Babylon chosen jointly, and Mark the son
 μου. ¹⁴ Ἀσπασασθε ἀλλήλους ἐν φιληματι
 of me. Salutes you each other with a kiss
 ἀγαπῆς. Εἰρηνὴ ὑμῖν πασι τοῖς ἐν Χριστῷ
 of love. Peace to you to all those in Anointed
 * [Ἰησοῦ.]
 [Jesus.]

9 † to whom be opposed, standing firm in the FAITH; † knowing that the SAME SUFFERINGS are fully endured by YOUR Brotherhood in the World.

10 AND THAT GOD OF ALL FAVOR, I WHO HAS CALLED * you to His ANTONIAN Glory, by * the ANOINTED one, when you have suffered a short time, * will himself † complete, confirm, strengthen you.

11 † To him be the GLORY and the POWER for the AGES. Amen.

12 By † Silvanus, a FAITHFUL Brother to you, (as I think,) I have † written briefly, exhorting and strongly testifying that this is the True Favor of God in which * you stand

13 THAT CO-ELECT † Congregation in Babylon salutes you, and † Mark my SON.

14 † Salute each other with a Kiss of Love. † Peace be to YOU All in Christ Jesus. *

* VATICAN MANUSCRIPT.—10. you.

10. will himself.

10. you—omit.

GLORY and—omit.

11. of the AGES—omit.

—omit. Subscription—FIRST OF PETER.

10. the Anointed one.

10. he will establish—omit.

12. you should stand.

10. Jesus—omit.

11. the

14. Jesus

† 13. The word Congregation is supplied by the Syriac, Vulgate, and by other ancient versions. *Grotius* approves the addition, and *Beza* observes that Peter omitted the word *ecclesia* as is often done with regard to words in common use. But *And* and *Wall* think the translation should be, "She who is in Babylon," and that the apostle meant his own wife, or some honorable woman in that city. *Lardner* says, it is not probable that Peter would send a salutation to the Christians of so many countries, from a woman not named.—*Mack-*

† 9. Eph. vi. 11, 13; James iv. 7.

† 9. Acts xiv. 22; 1 Thess. iii. 8.

† 10.

† Cor. i. 9; 1 Tim. vi. 12.

† 10. Heb. xii. 21; Jude 24.

† 11. 1 Pet. iv. 11; Rev. i. 6.

† 12. 2 Cor. i. 19.

† 12. Heb. xiii. 22.

† 13. Acts xii. 12, 25.

† 14. Rom.

xvi. 10; 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thess. v. 26.

† 14. Eph. vi. 23.

* SECOND OF PETER.

ΚΕΦ. α'. 1.

¹ Συμεων Πέτρος, δούλος και ἀποστολὸς Ἰη-
Simeon Peter, a bondsman and an apostle of
σου Χριστοῦ, τοῖς ἰσοτιμοῖν ἡμῖν λαχούσι πίσ-
Jesus Anointed, to those equally precious to us having obtained faith
τιν ἐν δικαιοσύνῃ τοῦ θεοῦ ἡμῶν καὶ σωτῆρος
by righteousness of the God of us and of a savior
Ἰησοῦ Χριστοῦ. ² χάρις ὑμῖν καὶ εἰρήνη πλη-
Jesus Anointed; favor to you and peace may be
θυνθεῖν ἐν ἐπιγνώσει τοῦ θεοῦ, καὶ Ἰησοῦ τοῦ
multiplied by a knowledge of the God, and of Jesus the
κυρίου ἡμῶν. ³ Ὡς πάντα ἡμῖν τῆς θείας δυνα-
Lord of us. As all to us of the divine power
μεως αὐτοῦ τα πρὸς ζῶν καὶ εὐσεβειαν
of him (the things in respect to life and piety
δεδωρημέναι, διὰ τῆς ἐπιγνώσεως τοῦ καλε-
having been granted, through the knowledge of the one hav-
σαντος ἡμᾶς διὰ δόξης καὶ ἀρετῆς. ⁴ (δι'
ing called us by means of glory and virtue; (through
ὧν το μέγιστον ἡμῖν καὶ τιμὰ ἐπαγγελμάτων
which the greatest to us and precious promises
δεδωρηταί, ἵνα διὰ τούτων γενησθε θείας
have been given, so that through these you might become of a divine
κοινωνοὶ φύσεως ἀποφύγοντες τῆς ἐν κόσμῳ,
partakers nature having fled away from the in world,
ἐν ἐπιθυμίᾳ φθοράς.) ⁵ καὶ αὐτο τοῦτο δε-
by inordinate desire corruption,) also very this thing and
σπουδὴν πασαν παρῆσεν ἐγκαντες· ἐπιχορηγῶ-
diligence all having brought in beside; do you super-
σατε ἐν τῇ πίστει ὑμῶν τῆς ἀρετῆς, ἐν δὲ τῇ
add to the faith of you the fortitude, to and the
ἀρετῇ τὴν γνῶσιν, ⁶ ἐν δὲ τῇ γνῶσει τὴν ἐγκρα-
fortitude the knowledge, to and the knowledge the self-con-
τείαν, ἐν δὲ τῇ ἐγκρατείᾳ τὴν ὑπομονὴν, ἐν δὲ
end, to and the self-control the patience, to and
τῇ ὑπομονῇ τὴν εὐσεβειαν, ⁷ ἐν δὲ τῇ εὐσεβείᾳ
the patience the piety, to and the piety
τὴν φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν
the brotherly-kindness, to and the brotherly-kindness the
ἀγάπην. ⁸ Ταῦτα γὰρ ὑμῖν ὑπαρχόντα καὶ
love. These things for to you belonging and
πλεονάζοντα, οὐκ ἀργούς οὐδὲ ἀκαρπούς καθίσ-
abounding, not idle ones nor unfruitful ones they make
τήσιν εἰς τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
you in the of the Lord of us Jesus Anointed

CHAPTER I.

1 Simon Peter, a Bond-
servant and an Apostle of
Jesus Christ, to those
who have obtained an
Equally precious Faith
with us, by the Righteous-
ness of our God and Savior
Jesus Christ;

2 † may Favor and Peace
be multiplied to You by a
Knowledge of God and of
Jesus our Lord;

3 even as his DIVINE
Power has granted to us
ALL THINGS relating to
Life and Piety, † through
the KNOWLEDGE of HIM
† who CALLED us † by
Glory and Virtue;

4 † on account of which
VERY GREAT and Precious
Promises have been be-
stowed on us, so that
through these you might
become † Partakers of a
Divine Nature, † having
fled away from the COR-
RUPTION that is in * the
WORLD through Lust;

5 and for this very thing
also, † using all Diligence,
superadd to your FAITH
FORTITUDE, and to FOR-
TITUDE KNOWLEDGE,

6 and to KNOWLEDGE
SELF-CONTROL, and to
SELF-CONTROL PATIENCE,
and to PATIENCE PIETY,

7 and to PIETY BRO-
THERLY-KINDNESS, and
† to BROTHERLY-KIND-
NESS LOVE.

8 For these things be-
ing in You and abounding,
they will not permit you
to be inactive † nor unfruit-
ful in the KNOWLEDGE of
our LORD Jesus Christ;

* VATICAN MANUSCRIPT.—Title—SECOND OF PETER.

4. the WORLD.

† 3. by a Glorious Kindness.—Wakefield. By his own illustrious perfections.—Dickenson. A different reading, and from the authorities by which it is supported appearing to be a genuine one is as follows:—"by his own glory and power," or "by his own glorious power."

1. 1. Rom. i. 12; 2 Cor. iv. 13; Eph. iv. 5; Titus i. 4. 2. 1 Pet. i. 2. 3. John xiv. 5. 4. 1 Thess. ii. 12; iv. 7; 2 Thess. ii. 14; 2 Tim. i. 9; 1 Pet. ii. 9; iii. 9. 5. 2 Cor. vii. 1. 6. 1 John i. 12; Rom. viii. 13; 2 Cor. iii. 18; Eph. iv. 24; Heb. xii. 19; 1 John iii. 2. 7. 2 Pet. ii. 18, 20. 8. 1 Pet. iii. 18. 9. 1 Thess. iii. 12; v. 13; 1 John iv. 21. 10. John xv. 2; Titus iii. 14.

επιγνωσιν· ὃς γὰρ μὴ παρεστι ταῦτα, τυφ-
 los ἔστι, μυωπαζών, ληθὴν λαβὼν τοῦ
 is, being short-sighted, a forgetfulness having received of the
 καθαρισμοῦ τῶν παλαιοῦ αὐτοῦ ἁμαρτημάτων.
 purification of the old of himself sins.

10 Διὸ μᾶλλον, ἀδελφοί, σπουδάζατε βεβαίαν
 Therefore rather, brethren, do you earnestly strive sure
 ὑμῶν τὴν κλήσιν καὶ ἐκλογὴν ποιεῖσθαι· ταῦτα
 of you the calling and election to make; these things
 γὰρ ποιοῦντες οὐ μὴ πταίσητε ποτέ. 11 Οὕτω
 for doing not not you may fall at any time. So

γὰρ πλουσίως ἐπιχορηγήθησεται ὑμῖν ἡ εἰσο-
 dos εἰς τὴν αἰώνιον βασιλείαν τοῦ κυρίου ἡμῶν
 richly will be furnished to you the en-
 trance into the age-lasting kingdom of the Lord of us
 καὶ σωτῆρος Ἰησοῦ Χριστοῦ. 12 Διὸ οὐκ ἀμε-
 and Savior Jesus Anointed. Therefore not I will

λησῶ αἰεὶ ὑμᾶς ὑπομνησκέειν περὶ τούτων,
 neglect always you to remind concerning these things,
 καί περ εἰδότες, καὶ ἐσθιριγμένους ἐν τῇ παρού-
 although knowing, and being established in the present

σῇ ἀληθείᾳ. 13 Δίκαιον δὲ ἡγούμεμαι, ἐφ' ὅσον
 truth. Right and I think, in as much as

εἰμι ἐν τούτῳ τῷ σκηνωματι, διεγείρειν ὑμᾶς ἐν
 I am in this the tabernacle, to stir up you by

ὑπομνηγεῖν· 14 εἰδὼς, ὅτι ταχὺ ἐστὶν ἡ ἀπο-
 reminding; knowing, that near at hand it is the laying

θεσις τοῦ σκηνωματος μου, καθὼς καὶ ὁ κύριος
 aside of the tabernacle of me, as even the Lord
 ἡμῶν Ἰησοῦς Χριστὸς ᾗδῃλωσε μοι. 15 Σπου-
 of us Jesus Anointed declared to me. I will

δασὼ δὲ καὶ ἑκάστοτε, εἶχειν ὑμᾶς μετὰ τὴν
 endeavor but also always, to have you after the
 ἐμὴν ἐξόδον, τὴν τούτων μνήμην ποιεῖσθαι.
 my departure, of the these things a recollection to make.

16 Οὐ γὰρ σεσοφισμένοις μυθοῖς ἐξακολουθή-
 Not for having been cunningly devised tales having followed
 σαντες ἐγνωρίσαμεν ὑμῖν τὴν τοῦ κυρίου ἡμῶν
 out we made known to you the of the Lord of us
 Ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν, ἀλλ'
 Jesus Anointed power and presence, but
 ἐποπταί γενηθέντες τῆς ἐκεῖνου μεγαλειότητος.
 lookers on having become of the of that greatness.

17 Λαβὼν γὰρ παρὰ θεοῦ πατρὸς τιμὴν καὶ
 Having received for from God a father honor and
 δόξαν, φωνῆς ἐνεχθείσης αὐτῷ τοιαύτης ὑπὸ
 glory, from a voice having been brought to him of this kind by
 τῆς μεγαλοπρεποῦς δόξης· οὗτος ἐστὶν ὁ υἱὸς
 the magnificent glory; This is the son

μου ὁ ἀγαπητός, εἰς ὃν ἐγὼ εὐδοκῶ. 18 Καὶ
 of me the beloved, in whom I am delighted. And

ταύτην τὴν φωνὴν ἡμεῖς ἤκουσαμεν ἐξ οὐρανοῦ
 this the voice we heard from heaven

9 for he who is not pos-
 sessed of these things is
 blind, closing his eyes,
 having become forgetful
 of the PURIFICATION of
 his OLD SINS.

10 Therefore, Brethren,
 more earnestly endeavor
 to make Your CALLING
 and Election sure; since
 by doing These things
 you will never fall;

11 for thus richly will be
 furnished to you the EN-
 TRANCE into the AEONIAN
 Kingdom of our LORD and
 Savior Jesus Christ.

12 Therefore I will
 * not neglect always to re-
 mind You of these things,
 although you know and
 are established in the
 PRESENT Truth.

13 And I think it right,
 as long as I am in This
 TABERNACLE, to excite
 you by Remembrance;

14 knowing That the
 LAYING ASIDE of my
 TABERNACLE is at hand,
 even as our LORD Jesus
 Christ declared to me.

15 Now I will also en-
 deavor always to have you,
 after MY Departure, to
 make MENTION of these
 things.

16 For we have not been
 following cunningly de-
 vised Tales, in making
 known to you the power
 and Appearance of our
 LORD Jesus Christ, but
 we were Beholders of THAT
 Greatness.

17 For having received
 from God the Father Honor
 and Glory, a Voice of this
 kind was brought to him
 by the MAGNIFICENT
 Glory—“This is my *SON,
 “the BELOVED, in whom
 “I delight.”

18 And This voice
 which was brought from

* VATICAN MANUSCRIPT.—12. be ready always.

17. my SON, my BELOVED.

10. 1 John ii. 9, 11. 10. Eph. v. 20; Heb. ix. 14; 2 John i. 7. 10. 2 Pet. iii. 17.
 12. Rom. xv. 14, 15; Phil. iii. 1; 2 Pet. iii. 1; 1 John ii. 21; Jude 5. 12. 1 Pet. v. 12;
 2 Pet. iii. 17. 13. 2 Cor. v. 1, 4. 14. 2 Tim. iv. 6. 14. John xxi. 18, 19.
 16. 1 Cor. i. 17; ii. 1, 4; 2 Cor. ii. 17; iv. 2. 16. Matt. xvii. 1, 2; Mark ix. 2; John
 i. 14; 1 John i. 1. 17. Matt. iii. 17; xvii. 5; Mark i. 11; ix. 7; Luke iii. 22; ix. 35.

ἐκείχεισαν συν αὐτῷ οὐτες ἐν * [τῷ] ὀρειτῷ
 having been brought with him being in [the] mountain the
 ἁγίῳ, ¹⁹ καὶ ἐχομεν βεβαίωτερον τὸν προφητι-
 holy, and we have more firm the prophetic
 κὸν λόγον· ᾧ καλῶς ποιεῖτε προσεχόντες,
 word; to which well you do taking heed,
 ὥς λυχνῷ φαίνονται ἐν αὐχμηρῷ τοπῷ, ἕως οὗ
 as to a lamp shining in a filthy place, till of which
 ἡμέρα διαυγασθῇ, καὶ φωσφόρος ἀνατεῖλῃ ἐν
 a day may shine through, and bringing light may arise in
 τὰς καρδίας ὑμῶν· ²⁰ τοῦτο πρῶτον γινώσκον-
 the hearts of you; this first knowing,
 τες, ὅτι πᾶσα προφητεία γραφῆς, ἰδίας ἐπιλυ-
 that all prophecy of a writing, of its own loos-
 σεως οὐ γίνεταί. ²¹ Οὐ γὰρ θελήματι ἀνθρώ-
 ing not it is. Not for by will of man
 που ᾤνεχθη ποτε προφητεία, ἀλλ' ὑποπνευμα-
 was brought at any time prophecy, but by spirit
 τὸς ἁγίου φερόμενοι ἐλάλησαν * [ἁγίοι] θεοῦ
 holy being moved spoke [holy] of God
 ἀνθρώποι.
 men.

ΚΕΦ. Β'. 2.

¹ Ἐγενοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ,
 Were but even false prophets among the people,
 ὥς καὶ ἐν ὑμῖν ἐσονται ψευδοδιδασκαλοὶ, οἵτινες
 as also among you will be false teachers, who
 παρεμβαλῶσιν αἵρεσεις ἀπωλείας, καὶ τὸν ἀγο-
 will privately introduce heresies of destruction, even the having
 ραπᾶντα αὐτοὺς δεσποτὴν ἀρνούμενοι, ἐπαγού-
 brought them sovereign Lord denying, bringing
 τες ἑαυτοὺς ταχύνῃ ἀπωλείαν· ² (καὶ πολλοὶ
 on themselves swift destruction; and many
 ἐξακολουθήσουσιν αὐτῶν ταῖς ἀσελγείαις,
 will follow of them the impure practices,
 δι' οὓς ἡ ὁδὸς τῆς ἀληθείας βλασφημηθη-
 on account of whom the way of the truth will be evilspoken
 σεται·) ³ καὶ ἐν πλεονεξίᾳ πλαστοῖς λόγοις
 of:) and by covetousness deceitful words
 ὕμᾶς ἐμπορεύονται· οἷς τὸ κρίμα ἐκεί· αἱ οὐκ
 you they will make gain of; to whom the judgment of old not
 ἀργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ νυσταῖ. ⁴ Εἰ
 lingers, and the destruction of them not slumbers. If
 γὰρ ὁ θεὸς ἀγγέλων ἁμαρτησαντῶν οὐκ ἐφεί-
 for the God messengers having sinned not spared,
 σατο, ἀλλὰ σείραις ζοφου ταρταρώσας
 but with chains of thick darkness having confined in Tartarus
 παρεδωκεν εἰς κρίσιν τηρουμένους· ⁵ καὶ ἀρχαί-
 he delivered up for a judgment being kept; and of old
 οὐ κόσμου οὐκ ἐφείσατο, ἀλλ' ὀγδοῶν Νῶε δι-
 a world not he spared, but eighth Noah of

Heaven we heard, being with him on † the HOLY Mountain.

¹⁹ And we have the PROPHETIC Word more confirmed, to which you do well, taking heed, (as to † a Lamp shining in a dark Place, till the Day dawn, and the Light-bringer may arise,) in your HEARTS;

²⁰ This first ascertain- ing, That All Prophecy of Scripture is not of its own Solution;

²¹ for not at any time was † Prophecy brought by the Will of Man, † but * Men from God spoke, be- ing moved by holy Spirit.

CHAPTER II.

¹ But † there were even False Prophets among the PEOPLE, as also † there will be False teachers among you, who will privately introduce destructive Heresies, even † deny- ing the SOVEREIGN LORD who † BOUGHT them, † bringing on themselves Swift Destruction.

² And many will follow Their Impurities; on ac- count of whom the WAY of TRUTH will be reviled;

³ and † with Covetous- ness they † will make gain of You with Deceitful Words; whose JUDGMENT of old does not linger, and their destruction does not slumber.

⁴ For if God did not spare the Angels who sinned, but having confined them in Tartarus with Chains of Thick darkness, delivered them over into custody for Judgment;

⁵ and did not spare the Old World, but kept in safety Noah, the Eighth

* VATICAN MANUSCRIPT.—18. the—omit.

21. holy—omit.

21. Men from God spoke.

: 18. Matt. xvii. 6. † 19. Psa. cxix. 105; John v. 35. † 21. 2 Tim. iii. 16;
 1 Pet. i. 11. † 21. 2 Sam. xxiii. 2; Luke i. 70; Acts i. 10; iii. 18. † 1. Deut. xii. 1:
 1. Matt. xxiv. 11; Acts ix. 30; 1 Cor. xi. 19; 1 Tim. iv. 1; 2 Tim. iii. 1, 5; 1 John iv. 1;
 Jude 18. † 1. Jude 4. † 1. 1 Cor. vi. 20; Gal. iii. 13; Eph. i. 7; Heb. x. 20;
 1 Pet. i. 18; Rev. v. 6. † 1. Phil. iii. 19. † 3. Rom. xvi. 18; 2 Cor. xii. 17, 18;
 1 Tim. vi. 6. † 3. 2 Cor. ii. 17. † 5. Gen. vii. 1, 7, 23; Heb. xi. 0; 1 Pet. iii. 20

καισινης κηρυκα εφυλαξε κατακλυσμον κο-
 righteous a herald he kept safe a deluge to a
 μω σεβων επαξας· ⁶ και πολεις Σοδομων
 world of impious ones having brought; and cities of Sodom
 και Γομορρας τεφρωσας * [καταστροφή] κατε-
 and Gomorrah having reduced to ashes [to an overthrow] he com-
 κρινεν, υποδειγμα μελλοντων σεβειν τεθει-
 demned, an example future to be impious having
 κως· ⁷ και δικαιοι Λωτ καταπονουμενον
 been placed; and just Lot being wearied
 υπο της των αθεσμων εν ασελγεια ανατροφης
 by the of the lawless ones in lawfulness of behavior
 ερυσσато· ⁸ (βλεμματι γαρ και ακοη ο δικαι-
 he rescued; (in seeing for and in hearing the just one,
 ος, εγκατοικων εν αυτοις, ημεραν εξ ημερας
 dwelling among them, day by day
 ψυχην δικαιαν ανομοις εργοις εβαταν(εν·)
 soul righteous with lawless deeds was tormented,)
 ουδε κυριος ευσεβεις εκ πειρασμου ρυεσθαι,
 knows Lord pious ones out of temptation to rescue,
 αδικους δε εις ημεραν κριτewς κολαζομενους
 unjust ones but for a day of judgment being cut off
 τηρειν· ¹⁰ μαλιστα δε τους οπισω σαρκος εν
 to be kept; especially but those after flesh in
 επιθυμια μiasμου πορευομενους, και κυριοτητος
 lust of pollution going, and lordship
 καταφρονουντας. Τολμηται, αυθαδεις, δοξας
 despising. During, self-willed, of dignities
 ου τρεμουσι βλασφημουντες· ¹¹ ουτου αγγελιοι
 not they are afraid speaking evil; where messengers
 ισχυι και δυναμει μειζονες οντες, ου φερουνσι
 in strength and power greater being, not bring
 κατ' αυτων παρα κυριω βλασφημον κρισιν·
 against them from Lord arrailing judgment;
¹² ουτοι δε, ως αλογα (ζωα, φυσικα, γεγεννη-
 these but, like irrational animals, natural, having been
 μενα εις αλωσιν και φθοραν, εν οις αγ-
 made for capture and slaughter, in which things they do
 νοουσι βλασφημουντες, εν τη φθορα αυτων
 not understand reviling, in the corruption of them
 καταφθαρησονται, ¹³ κομιουμενοι μιθον αδι-
 they will be destroyed, receiving a reward of un-
 κιας· ηδονην ηγουμενοι την εν ημερα τρυ-
 righteousness; a pleasure esteeming the in day lux-
 φην, σπιλοι και μωμοι, εντρυφωντες εν ταις
 ury, spots and stains, revelling in the
 απатаις αυτων, συνευωχουμενοι υμιν, ¹⁴ οφθαλ-
 deceptions of themselves, feasting together with you, eyes,
 μους εχοντες μεστους μοιχαλιδος και ακατα-
 having full of adulteresses and unre-
 πυστους αμαρτιας, δελεαζοντες ψυχας αστη-
 strained from sin, alluring souls unre-

† a Herald of Righteous-
 ness, bringing † a Deluge
 on a World of Impious
 men;

6 and condemned the
 Cities of Sodom and
 Gomorrah, † reducing them
 to ashes, † making them
 an Example for the im-
 pious hereafter;

7 † but rescued Righte-
 ous Lot, being grievously
 harassed with the lewd
 CONDUCT of the LAW-
 LESS;

8 (for that RIGHTEOUS
 man dwelling among them,
 was Daily tormenting his
 righteous Soul, by seeing
 and hearing their Lawless
 Deeds;)

9 † the Lord knows how
 to rescue the Pious out of
 Trial, and to keep the Un-
 righteous for a Day of
 Judgment to be cut off;

10 but more especially
 † those who go after the
 Flesh in the Lust of Pol-
 lution, and who despise
 Dominion; daring, self-
 willed, they are not afraid
 to revile Dignities,

11 where the Angels
 who are greater in Strength
 and Power do not bring
 against them a Reviling
 Judgment from the Lord;

12 but these, † like
 natural Irrational Animals,
 made for capture and
 slaughter, reviling things
 which they do not under-
 stand, will be destroyed
 by their own CORRUPTION,

13 * receiving † a Re-
 ward of Unrighteousness.
 They esteem † LUXURI-
 ous FERVOR by Day a Plea-
 sure; † Spots and Blem-
 ishes, revelling in their
 * LOVE-PEASTS, † while
 feasting together with
 you;

14 having Eyes full of
 an Adulteress, and unre-
 strained from Sin, alluring

* VATICAN MANUSCRIPT.—6. to an Overthrow—omit.
 they have a Reward of Unrighteousness.

13. being Unrighteous,

13. LOVE-PEASTS.

† 5. 1 Pet. iii. 10.

† 5. 2 Pet. iii. 6.

† 6. Gen. xix. 24; Deut. xxix. 25; Jude 7.

† 6. Num. xvi. 10.

† 7. Gen. xix. 16.

† 9. Psu. xxxiv. 17, 10; 1 Cor. x. 13.

† 10. Jude 4, 7, 8, 10.

† 12. Jer. xii. 3; Jude 10.

† 13. Phil. iii. 10.

† 14.

Rom. xii. 13.

† 15. Jude 12.

† 16. 1 Cor. xi. 24, 21.

ρικτους, καρδιαν γεγυμνασμενην πλεονεξιας
stable, a heart having been trained for covetousness

εχοντες, καταρας τεκνα, ¹⁵ καταλιποντες ευθει-
having, of a curse children, having left a straight

αν οδον, επλανηθησαν, εξακολουθησαντες τη
way, they wandered, having followed in the

οδω του Βαλααμ του Βοσोर, ος μισθον αδι-
way of the Balaam of the Bosor, who a reward of unrighte-

κias ηγαπησεν, ¹⁶ ελεγξιν δε εσχεν ιδias παρα-
ousness loved, a reproof but he had of his own trans-
νομias· υποζυγιον αφωνον, εν ανθρωπου φωνη
gression; a beast of burden dumb, with of man a voice

οβεγξαμενον, εκωλυσε την του προφητου
having spoken, restrained the of the prophet

παφρονην. ¹⁷ Ουτοι εισι πηγαι ανυδροι, και
unliveness. These are fountains without water, and

ομ:χλαι υπο λαιλαπος ελαυνομεναι· οis ο
fog by a whirlwind being driven; for which the

ζοφος του σκοτους * [εις αιωνα] τετηρηται.
gloom of the darkness [for an age] has been kept.

¹⁸ Τπερογκα γαρ ματαιοτητος φθεγγομενοι
Swellings for of folly speaking

δελεαζουσιν εν επιθυμiais σαρκος, απελγειαις,
they allure by lusts of flesh, by impurities,

τους ολιγως αποφυγοντας τους εν πλανη ανασ-
those scarcely having fled away from those in error liv-

τρεφομενους· ¹⁹ ελευθεριαν αυτοis επαγγελλο-
ing; freedom to them promising,

μενοι, αυτοi δουλοι υπαρχοντες της φθορας·
themselves slaves being of the corruption;

ψι γαρ τις ηττηται, τουτω και δεδουλω-
by what for any one has been overcome, by this also he has been en-

ται. ²⁰ Ει γαρ αποφυγοντες τα μiasματα του
slaved. If for having fled away from the pollutions of the

κοσμου εν επιγνωσει του κυριου και σωτηρος
world by a knowledge of the Lord and savior

Ιησου Χριστου, τουτοιis δε παλιν εμπλακεντες
Jesus Anointed, with these and again having been entangled

ηττωνται, γεγονεν αυτοis τα εσχατα χειρονα
they are overcome, has become to them the things last worse

των πρωτων. ²¹ Κρειττον γαρ ην αυτοis, μη
of the first. Better for it was for them, not

επεγνωκεναι την οδον της δικαιοσυνης, η επιγ-
to have known the way of the righteousness, than having

νουςιν επιστρεψαι εκ της παραδοθεισης αυτοis
known to have turned back from the having been delivered to them

αγιας εντολης. ²² Συμβεβηκε * [δε] αυτοis το
noly commandment. It has happened [but] to them the

unstable Souls; † having a heart exercised in Lasciviousness; Children of a Curse;

¹⁵ having forsaken the Right Path, they wandered; having followed the way of † BALAAM, the son of * BEOR, they loved the Reward of Unrighteousness;

¹⁶ but he had a Reproof for His Transgression; a dumb Beast, speaking with a * Man's Voice restrained the MADNESS of the PROPHET.

¹⁷ † These are Fountains without water, and Fogs driven along by a Whirlwind, for whom the GLOOM of DARKNESS is reserved.

¹⁸ For † speaking extravagant words of Vanity, they allure by Sensual Lusts and Impure practises, † those who had scarcely FLED AWAY from THOSE LIVING in Error;

¹⁹ promising † Freedom to them, being themselves † Slaves of corruption; for by what any one has been overcome, to this also he has been enslaved.

²⁰ For † if, having fled away from the POLLUTIONS of the WORLD, by the Knowledge of our LORD and Savior Jesus Christ, and having been again entangled they are overcome by them, the LAST state with them has become worse than the FIRST.

²¹ For † it were better for them not to have known the WAY of RIGHTEOUSNESS, than having known it, to have turned back from the HOLY Commandment DELIVERED to them.

²² But it has happened

* VATICAN MANUSCRIPT.—15. BEOR, they loved the Reward of Unrighteousness. 1d. Men's. 10. for an Age—omit. 22. but—omit.

† 14. Jude 11. † 15. Num. xii. 5, 7, 21, 23, 28; Jude 11. † 17. Jude 12, 13. † 18. Jude 16. † 19. Gal. v. 18; 1 Pet. ii. 10. † 20. John xiii. 34; Rom. vi. 10. † 21. Matt. xii. 43; Luke xi. 20; Heb. vi. 4; x. 26, 27. † 22. Luke xii. 47, 48; John ix. 41.

της αληθους παροιμιας· Κυων επιστρεψας επι
of the true proverb; A dog having turned back to
το ιδιον εξεραμην· και· 'Τς λουσαμενη, εις
the own vomit; and, A hog having been washed, to
κυλισμα βοοβορου.
a rolling-place of mire.

ΚΕΦ. γ'. 3.

¹ Ταυτην ηδη, αγαπητοι, δευτεραν υμιν
This now, beloved ones, second to you
γραφω επιστολην, εν αις διεγειρω υμων εν
I write a letter, in which I stir up of you by
υπομνησει την ειλικρινη διανοιαν· ² μνησθηναι
remembrance the sincere mind; to be mindful
των προειρημενων ρηματων υπο των αγιων
of the having been spoken before words by the holy
προφητων, και της των αποστολων ημων εν-
prophets, and of the of the apostles of us com-
τολης του κυριου και σωτηρος· ³ τουτο πρω-
ment of the Lord and savior; this first
τον γινωσκοντες, οτι ελευσονται επ' εσχατον
knowing, that will come in last
των ημερων εν εμπαίγμονη εμπαικται, κατα τας
of the days with scoffing scoffers, according to the
ιδιαν επιθυμιας αυτων πορευομενοι, ⁴ και λεγον-
own lusts of themselves walking, and saying:
τες· Που εστιν η επαγγελια της παρουσιας
Where is the promise of the presence
αυτου; αφ' ης γαρ οι πατερες εκοιμηθησαν,
of him? from which for the fathers fell asleep,
παντα ουτω διαμενει απ' αρχης κτισεως.
all things thus remains from a beginning of creation.
⁵ Λανθανει γαρ αυτους τουτο θελοντας, οτι ουρα-
It escapes notice for them this being willing, that heav-
νην ησαν εκπαλαι, και γη εξ υδατος και δι'
enis were of old, and earth out of water and through
υδατος συνεστασα, τω του θεου λογω,
water having been placed together, by the of the God word,
οτι· ⁶ ον ο τοτε κυσμος υδατι κατα-
by means of which things the then world by water having
κλυσθεις απωλετο· ⁷ οι δε νυν ουρανοι και η γη
been deluged was destroyed; the but now heavens and the earth
τω αυτου λογω τεθησαυρισμενοι εισι, πυρι
by the him word having been treasured up are, for fire
τηρουμενοι εις ημεραν κρισεως και απωλειας
being kept to a day of judgment and destruction
των ασεβων ανθρωπων. ⁸ Εν δε τουτο μη
of the impious men, One but this not
λανθανετω υμας, αγαπητοι, οτι μια ημερα παρα
let escape you, beloved ones, that one day with
κυριω ως χιλια ετη, και χιλια ετη ως ημερα
Lord as a thousand years, and a thousand years as a day
μια. ⁹ Ου βραδυνει * [δ] κυριος της επαγγε-
one. Not is slow (the) Lord of the promise,
λιας, ως τινες βραδυτητα ηγουνται· αλλα
as some slowness account; but

to them according to the
TRUE Proverb; † "The
Dog returned to his own
Vomit; and the washed
Hog to Rolling in Mire."

CHAPTER III.

1 This Second Epistle,
Beloved, I now write to
you, in both of which † I
stir up Your SINCERE
Minds by Remembrance;

2 to recollect the words
PREVIOUSLY SPOKEN by
the HOLY Prophets, and of
† the COMMANDMENT of
our Lord and Savior, by
the APOSTLES;

3 † knowing This first,
That in the Last of the
days Scoffers will come
with scoffing, † walking
after their OWN Lusts,

4 and saying, † "Where
is the PROMISE of his
PRESENCE? for from the
time the FATHERS fell
asleep, all things continue
in this way from the Be-
ginning of the Creation."

5 For this purposely es-
capes them, That the
Heavens were of old, and
† the Earth out of Water
and by means of Water
subsists, † by the WORD
of God;

6 † by which the THEN
WORLD was destroyed by a
Deluge of Water.

7 But the present
HEAVENS and the EARTH,
by the * SAME Word, are
treasured up, being kept
for Fire to a Day of Judg-
ment and Destruction of
IMPIOUS Men.

8 But let not this One
thing escape You, Beloved,
That One Day with the
Lord is as a Thousand
Years, and † a Thousand
Years as one Day.

9 † The Lord of the
PROMISE is not slow, as
some regard Slowness, but

* VATICAN MANUSCRIPT.—7. RABIN Word.

9. the—omit.

† 22. Prov. xxvi. 11. 1 1. 2 Pet. i. 13. 1 2. Jude 17. 1 8. 1 Tim. iv. 1;
1 Tim. iii. 1; Jude 18. 1 3. 2 Pet. ii. 10. 1 4. Isa. v. 10; Jer. xvii. 15; Ezek. xli.
21, 27; Matt. xxiv. 48; Luke xli. 45. 1 5. Psa. xlv. 2; exxxvi. 6. 1 6. Gen. i. 6, 9;
Psa. xxiii. 6. 1 6. Gen. vii. 11—23; ii. 6. 1 6. Psa. xc. 4. 1 9. Heb. ii. 3; Heb. x. 27.

μακροθυμει εἰς ἡμᾶς μὴ βουλομενος τινὰ ἀπο-
is long-suffering towards us not desiring some to
λεσθαι, ἀλλὰ πάντα εἰς μετανοίαν χωρησαί.
perish, but all for a reformation to come.

10 Ἐξεί δε ἡ ἡμέρα κυρίου ὡς κλεπτῆς, ἐν ᾗ
Will come but the day of Lord as a thief, in which
οἱ οὐρανοὶ ῥοιζήδον παρελευσονται, στοιχεῖα
the heavens with a rushing sound will pass away, elements

δε καυσούμενα λυθσονται, καὶ γῆ καὶ τὰ ἐν
and burning intensely will be dissolved, and earth and all in
αὐτῇ ἐργα κατακαησεται. 11 Τούτων οὖν
her works will be burned up. Of these things therefore

παντῶν λυομένων, ποταποὺς δε ὑπάρχειν
all being dissolved, what ones it behooves to be

*[ὑμᾶς] ἐν ἁγίῳ ἀναστοφαις καὶ εὐσεβείαις;
[you] in holy conduct and piety?

12 προσδοκῶντας καὶ σπευδόντας τὴν παρουσίαν
looking for and hastening the presence

τῆς τοῦ θεοῦ ἡμέρας, δι' ἣν οὐρανοὶ πυρου-
of the of the God day, on account of which heavens being on
μεροὶ ληθσονται, καὶ στοιχεῖα καυσούμενα
fire will be dissolved, and elements burning intensely

τήκεται. 13 Καινοὺς δε οὐρανοὺς καὶ γῆν και-
melts. New but heavens and earth new

νὴν κατὰ τὸ ἐπαγγελμα αὐτοῦ προσδοκῶμεν;
according to the promise of him we look for,

ἐν οἷς δικαιοσύνη κατοικεῖ. 14 Διό, ἀγαπητοί,
in which righteousness dwells. Therefore, beloved ones,

ταῦτα προσδοκῶντες, σπουδασατε ἀσπίλοι καὶ
these things looking for, do you diligently endeavor spotless and

ομωμητοὶ αὐτῷ εὐρεθῆναι ἐν εἰρῇ, 15 καὶ τὴν
blameless by him to be found in peace, and the

τοῦ κυρίου ἡμῶν μακροθυμίαν, σωτηρίαν ἡγείσθε-
of the Lord of us long-suffering, salvation do you reckon;

καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος
as also the beloved of us brother Paul

κατὰ τὴν αὐτῷ δοθεῖσαν σοφίαν ἐγράψεν
according to the to him having been given wisdom wrote

ὑμῖν, 16 ὡς καὶ ἐν πάσαις *[ταῖς] ἐπιστολαῖς,
to you, as also in all [the] letters,

λαλῶν ἐν αὐταῖς περὶ τούτων ἐν οἷς ἐστὶ δυσ-
speaking in them concerning these; in which is hardly

νοητὰ τινα, ἃ οἱ ἀμαθεῖς καὶ ἀστηρικ-
understood some things, which these unlearned and unstable

τοὶ στεβλοῦσιν, ὡς καὶ τὰς λοιπὰς γραφὰς, πρὸς
distort, as also the remaining writings, to

τὴν ἰδίαν αὐτῶν ἀπώλειαν. 17 Ὑμεῖς οὖν, ἀγα-
the own of themselves destruction. You therefore, be-

† is patient towards us, not
wishing that any one
should perish, † but that
all should come to Refor-
mation.

10 But † the DAY of the
Lord will come as a Thief,
in which the HEAVENS
shall pass away with a
rushing sound, and the
Elements burning intense-
ly shall be dissolved, and
the Earth and the works
in it shall be * burned up.

11 All These things,
* therefore, being dissolved,
what persons ought we to
be † in Holy Conduct and
Piety?—

12 Expecting and has-
tening the PRESENCE of
the DAY of God, on ac-
count of which the Heav-
ens being on fire will † be
dissolved, and the Ele-
ments † burning intensely
will melt.

13 But we, according to
his PROMISE, are looking
for † New Heavens and a
new Earth, in which dwells
Righteousness.

14 Therefore, Beloved,
looking for These things,
diligently endeavor † to be
found by him in Peace,
spotless and blameless;

15 and reckon † the
PATIENCE of our LORD as
Salvation; even as our
BELOVED Brother Paul,
according to the wisdom
IMPARTED to him, wrote
to you;

16 as also in All his
Epistles, † speaking in
them concerning these
things; in which some
things are hard to be un-
derstood; which the UN-
INSTRUCTED and Unstable
pervert, as also the OTHER
Scriptures, to Their own
Destruction.

17 Do you therefore Be-

* VATICAN MANUSCRIPT.—10. discovered.
the—omit.

11. thus.

11. you—omit. 10-

1 9. Isa. xix. 18; 1 Pet. iii. 20.

1 9. Rom. ii. 4; 1 Tim. ii. 4.

1 10. Matt. xxiv.

43; Luke xii. 30; 1 Thess. v. 2; Rev. iii. 3; xvi. 15.

1 11. 1 Pet. i. 15.

1 12. 1 Cor.

i. 7; Titus ii. 13.

1 12. Psal. i. 3; Isa. xxxiv. 4.

1 13. Mic. i. 4.

1 13. Isa.

ix. 17; xvi. 27; Rev. xxi. 1, 27.

1 14. 1 Cor. i. 8; xv. 53; Phil. i. 10; 1 Thess. iii. 15;

v. 23.

1 15. Rom. ii. 4; 1 Pet. iii. 20.

1 16. Rom. viii. 10; 1 Cor. xv. 24; 1 Thess. iv. 15.

πῆτοι, προγινώσκοντες, φυλάσσεσθε, ἵνα μὴ
 loved ones, knowing before, be you on guard, so that not
 ἢ τῶν ἀθεσμων πλανη συναπαχθέντες, ἐκπε-
 or the of the lawless ones deceit having been led away, you may
 σῆτε τοῦ ἰδίου στηριγμου· ⁹ αὐξανετε δὲ ἐν
 fall from the own stability; grow you but in
 χαριτι καὶ γνωσει τοῦ κυρίου ἡμῶν καὶ σωτη-
 favor and knowledge of the Lord of us and savior
 ροῦ Ἰησοῦ Χριστοῦ. Αὐτῷ } Ἰοῦ καὶ νῦν, καὶ
 Jesus Anointed. I'll'm the Lord both now and
 εἰς ἡμέραν αἰῶνος· * [ἀμην.]
 to a day of an age; [so be it.]

loved, I being forewarned,
 † be on your guard, lest
 being led away by the DE-
 CEIT of the LAWLESS, you
 should fall from your own
 stability;

18 † but grow in Favor
 and Knowledge of our
 Lord and Savior Jesus
 Christ. † To him be the
 GLORY both now and for
 (the Day of the Age. "

* VATICAN MANUSCRIPT.—18. so be it—omit.

Subscript.—SECOND OF PETER.

17. Mark xiii. 23; 2 Pet. i. 12.
 Eph. iv. 15; 1 Pet. ii. 2.

† 17. Eph. iv. 14; 2 Pet. i. 10, 11; II. 13.
 18. 2 Tim. iv. 18; Ios. i. 6.

18

ΙΩΑΝΝΟΥ [ΕΠΙΣΤΟΛΗ] ΠΡΩΤΗ.
OF JOHN [AN EPISTLE] FIRST.
* FIRST OF JOHN.

ΚΕΦ. α'. 1.

CHAPTER I.

1 Ὁ ἢν ἀπ' ἀρχῆς, ὃ ἀκηκοαμεν, ὃ ἑώρακα-
What was from a beginning, what we have heard, what we have
μεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ εὐεασαμεθα, καὶ
seen with the eyes of us, what we gazed on, and
αἱ χεῖρες ἡμῶν ἐψηλάφησαν, περὶ τοῦ λόγου
the hands of us felt, concerning the word
τῆς ζωῆς. 2 (καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἑώρακα-
of the life; (and the life was manifested, and we have

μεν, καὶ μαρτυροῦμεν, καὶ ἀπαγγελλομεν ὑμῖν
seen, and we bear testimony, and we declare to you
τὴν ζωὴν τὴν αἰώνιον, ἥτις ἦν πρὸς τὸν πατέρα,
the life the age-lasting, which was with the father,
καὶ ἐφανερώθη ἡμῖν.) 3 ὃ ἑώρακαμεν καὶ ἀκη-
and was manifested to us; what we have seen and we

κοσμεν, ἀπαγγελλομεν ὑμῖν, ἵνα καὶ ὑμεῖς κοι-
have heard, we declare to you, so that also you fel-
νωνίαν ἐχῆτε μεθ' ἡμῶν· καὶ ἡ κοινωνία δε ἡ
lowship may have with us, indeed the fellowship and the
ἡμετέρα μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ
our with the father and with the son
αὐτοῦ Ἰησοῦ Χριστοῦ. 4 Καὶ ταῦτα γραφομεν
of him Jesus Anointed. And these things we write

*[ὑμῖν], ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη.
(to you,) so that the joy of you may be complete.

1 Καὶ αὕτη ἐστὶν ἡ ἀγγελία, ἣν ἀκηκοαμεν ἀπ'
And this is the message, which we have heard from
αὐτοῦ καὶ ἀναγγελλομεν ὑμῖν, ὅτι ὁ θεὸς ὥς
him and announce to you, that the God light
ἐστὶ, καὶ σκοτία ἐν αὐτῷ οὐκ ἐστὶν οὐδεμία.
is, and darkness in him not is any.

6 Ἐὰν εἰπώμεν, ὅτι κοινωνίαν ἐχομεν μετ' αὐτοῦ
If we should say, that fellowship we have with him

καὶ ἐν τῷ σκοτεῖ περιπατοῦμεν, ψευδομεθα, καὶ
and in the darkness we should walk, we speak falsely, and
οὐ ποιοῦμεν τὴν ἀληθείαν. 7 Ἐὰν δὲ ἐν τῷ φωτὶ
not we do the truth; if but in the light
περιπατοῦμεν, ὥς αὐτὸς ἐστὶν ἐν τῷ φωτὶ, κοι-
we should walk, as he is in the light, fel-
νωνίαν ἐχομεν μετ' ἀλλήλων, καὶ τὸ αἷμα Ἰησοῦ
lowship we have with each other, and the blood of Jesus

*[Χριστοῦ] τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ
[Anointed] the son of him cleanses us from

παστῆς ἁμαρτίας. 8 Ἐὰν εἰπώμεν, ὅτι ἁμαρτίαν
all sin. If we should say, that sin

οὐκ ἐχομεν, ἑαυτοὺς πλανώμεν, καὶ ἡ ἀληθεῖα
not we have, ourselves we deceive, and the truth

οὐκ ἐστὶν ἐν ἡμῖν. 9 Ἐὰν ὁμολογώμεν τὰς
not is in us. If we confess the

1 † What was from the Beginning, what we have heard, what we have seen with our EYES; † what we beheld and † our HANDS felt, concerning the WORD of LIFE;—

2 and † the LIFE was made manifest, and † what we have seen, we also testify, and declare to you the AIONIAN LIFE, † which was with the FATHER, and was manifested to us;—

3 † what we have seen and heard, we declare to you, that you also may have Fellowship with us; and indeed † our FELLOWSHIP is with the FATHER, and with his SON Jesus Christ.

4 And these things * we write to you, † that your joy may be complete.

5 † And this is the MESSAGE which we have heard from him, and announce to you, That † God is Light, and with him there is no Darkness.

6 † If we say That we have Fellowship with him, and walk in DARKNESS, we speak falsely, and perform not the TRUTH;

7 but if we walk in the LIGHT, as he is in the LIGHT, we have Fellowship with each other, and † the BLOOD of Jesus, his SON, cleanses us from All Sin.

8 † If we say That we have not Sin, we deceive Ourselves, and † the TRUTH is not in us.

9 † If we confess our

* VATICAN MANUSCRIPT.—Title—FIRST OF JOHN.
6. to you—omit. 7. Anointed—omit.

2. what we have seen.

4. We.

1 1. John i. 1; 1 John ii. 13. 1 1. John i. 14; 2 Pet. i. 16. 1 1. Luke xiv. 39;
John xx. 27. 1 2. John i. 4; xi. 25; xiv. 6. 1 2. John i. 1, 2. 1 3. Acts iv. 20
1 3. John xvii. 21; 1 Cor. i. 9; 1 John ii. 24. 1 4. John xv. 11; xvi. 24; 2 John 12.
1 5. 1 John iii. 11. 1 6. John i. 9; viii. 12; ix. 5; xii. 35, 36. 1 6. 2 Cor. vi. 11.
1 John ii. 4. 1 7. Eph. i. 7; Heb. ix. 14; 1 Pet. i. 19. 1 8. James iii. 2. 1 8
1 John ii. 4. 1 9. 1 Ps. xlviii. 5; 1 Prov. xxviii. 13.

ἀμαρτίας ἡμῶν, πιστός ἐστι καὶ δίκαιος, ἵνα
sins of us, faithful he is and just, so that
 ἀφῇ ἡμῖν τὰς ἀμαρτίας, καὶ καθάρισθῃ ἡμᾶς
he may forgive to us the sins, and he may cleanse us
 ἀπὸ πάσης ἀδικίας. ¹⁰ Ἐὰν εἰπῶμεν, ὅτι οὐχ
from all unrighteousness. If we should say, that not
 ἡμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτόν, καὶ ὁ
we have sinned, a liar we make him, and the
 λόγος αὐτοῦ οὐκ ἐστὶν ἐν ἡμῖν.
word of him not is in us.

ΚΕΦ. β'. 2.

¹ Τεκνία μου, ταῦτα γράφω ὑμῖν, ἵνα μὴ
Dear children of me, these things I write to you, so that not
 ἁμαρτήτε· καὶ ἐὰν τις ἁμαρτή, παρακλήτον
you may sin; and if any one should sin, a helper
 ἐχομεν πρὸς τὸν πατέρα, Ἰησοῦν Χριστὸν δίκαι-
we have with the father, Jesus Anointed a just
 ον· ² καὶ αὐτός ἰλασμός ἐστι περὶ τῶν ἁμαρ-
one; and he a propitiation is on account of the sins
 τιῶν ἡμῶν, οὐ περὶ τῶν ἡμετέρων δεμόνων,
of us, not on account of the ours but only,
 ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου. ³ Καὶ ἐν
but also on account of whole of the world. And by
 τούτῳ γινώσκουμεν, ὅτι ἐγνώκαμεν αὐτόν, ἐὰν
this we know, that we have known him, if
 τὰς ἐντολάς αὐτοῦ τηρῶμεν. ⁴ Ὁ λέγων· Ἐγ-
the commandment of him we keep. The one saying; I
 νῶκα αὐτόν, καὶ τὰς ἐντολάς αὐτοῦ μὴ τη-
have known him, and the commandments of him not keep-
 ρῶν, ψεύστης ἐστὶ, καὶ ἐν τούτῳ ἡ ἀληθεῖα οὐκ
ing, a liar he is, and in this one the truth not
 ἐστίν. ⁵ Ὃς δ' ἀν τηρῇ αὐτοῦ τὸν λόγον,
is. Who but keep of him the word,
 ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελειω-
truly in this one the love of the God has been per-
 ται. Ἐν τούτῳ γινώσκουμεν, ὅτι ἐν αὐτῷ ἐσμεν.
fected. By this we know, that in him we are.
⁶ Ὁ λέγων ἐν αὐτῷ μένειν, οφείλει, καθὼς
The one saying in him to abide, is bound, as
 ἐκεῖνος περιπατήσῃ, καὶ αὐτὸς * [οὕτως] περι-
he walked, also himself [thus] to
 πατεῖν.
walk.

⁷ Ἀγαπητοί, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν,
Beloved ones, not a commandment new I write to you,
 ἀλλ' ἐντολὴν παλαιάν, ἣν εἶχετε ἀπ' ἀρχῆς·
but a commandment old, which you had from a beginning;
 ἡ ἐντολὴ ἡ παλαιά, ἐστὶν ὁ λόγος ὃν ἤκου-
the commandment the old, is the word which you
 σατε * [ἀπ' ἀρχῆς.] ⁸ Πάλιν ἐντολὴν καινὴν
heard [from a beginning.] Again a commandment new
 γράφω ὑμῖν, ὃ ἐστὶν ἀληθές ἐν αὐτῷ καὶ ἐν
I write to you, which is true in him and in
 ὑμῖν· ὅτι ἡ σκοτία παραγεται, καὶ τὸ φῶς τοῦ
you, because the darkness is passing away, and the light the

SINS, he is faithful and just to forgive our sins, and to cleanse us from All Unrighteousness.

¹⁰ If we say That we have not sinned, we make him a Liar, and his word is not in us.

CHAPTER II.

¹ My Dear Children! These things I write to you that you may not sin; and if any one should sin, we have an Advocate with the FATHER, Jesus Christ, the Righteous one;

² and he is a Propitiation on account of our sins, and not on account of ours only, but also on account of the Whole world.

³ And by this we know That we have known him, if we keep his COMMANDMENTS.

⁴ He who says, "I have known him," and keeps not his COMMANDMENTS, is a Liar, and the truth is not in this man;

⁵ but he who keeps His word, truly in this man the love of God has been made perfect. By this we know That we are in Him.

⁶ He who says he abides in Him, ought himself also to walk, as he walked.

⁷ Beloved! I am not writing a new Commandment to you, but an old Commandment, which you had from the Beginning. The OLD COMMANDMENT is the word which you heard.

⁸ Again, a new Commandment I am writing to you, which is true in him and in you; Because the DARKNESS is passing

* VATICAN MANUSCRIPT.—6. thus—omit.

7. from a Beginning—omit.

¹ 9. Rom. 11:2. ¹ 1. Rom. viii. 34; 1 Tim. ii. 5; Heb. vii. 25; ix. 24. ¹ 2. Rom. iii. 25; 4 Cor. v. 18; 1 John i. 7; iv. 10. ¹ 2. John i. 29; iv. 42; xi. 51, 52; 1 John iv. 14. ¹ 4. 1 John i. 6; iv. 20. ¹ 5. John xiv. 21, 23, 25. ¹ 6. 1 John iv. 12, 13. ¹ 6. John xv. 4, 5. ¹ 6. Math. xi. 29; John xiii. 15; 1 Pet. ii. 21. ¹ 7. 2 John 5. ¹ 7. 1 John iii. 11. ¹ 8. John xii. 34; xv. 12. ¹ 8. Rom. xiii. 12. Eph. v. 8; 1 Thess. v. 6, 8.

αληθινος ηδη φαινει. ⁹ Ὁ λεγων εν τῷ φωτι
true now shineth. The one saying in the light
μιναι, και τον αδελφον αυτου μισων, εν τῷ
to be, and the brother of himself hating, in the
σκοτια εστιν εως αρτι. ¹⁰ Ὁ αγαπων τον
darkness is till now. The one loving the
αδελφον αυτου, εν τῷ φωτι μενει, και σκανδα-
brother of himself, in the light abides, and a stumbling-
λον εν αυτῷ ουκ εστιν. ¹¹ Ὁ δε μισων τον αδελφον
block in him not is; the but one hating the brother
αυτου, εν τῷ σκοτια εστι, και εν τῷ σκοτια περι-
of himself, in the darkness is, and in the darkness walks,
τατει, και ουκ οιδε που υπαγει, οτι ἡ σκοτια ετυφ-
and not knows where he goes, because the darkness blinded
λωσε τους οφθαλμους αυτου. ¹² Γραφω υμιν, τεκ-
the eyes of him. I write to you O dear
νια, οτι αφεωνται υμιν αι ἁμαρτιαι δια το
children, because are forgiven to you the sins through the
ονομα αυτου. ¹³ Γραφω υμιν, πατερες, οτι εγ-
name of him. I write to you, O fathers, because you
γνωκατε τον απ' αρχης· γραφω υμιν, νεανισκοι,
have known him from a beginning; I write to you, O young men,
οτι νενικηκατε τον πονηρον· γραφω υμιν,
because you have overcome the evil one; I write to you,
παδια, οτι εγνωκατε τον πατερα. ¹⁴ Εγρα-
children, because you have known the father. I wrote
ψα υμιν, πατερες, οτι εγνωκατε τον απ' αρχης.
to you, O fathers, because you have known him from a beginning.
Εγραψα υμιν, νεανισκοι, οτι ισχυροι εστε, και
I wrote to you, O young men, because strong are you, and
ὁ λογος * [του θεου] εν υμιν μενει, και νενικη-
the word [of the God] in you abides, and you have
κατε τον πονηρον. ¹⁵ Μη αγαστατε τον κοσμον,
overcome the evil one. Not do you love the world,
μηδε τα εν τῷ κοσμῳ. Εαν τις αγαπα τον
nor the things in the world. If any one should love the
κοσμον, ουκ εστιν ἡ αγαπη του πατρος εν αυτῷ.
world, not is the love of the father in him;
¹⁶ οτι παν το εν τῷ κοσμῳ, ἡ επιθυμια της
because all that in the world, the lust of the
σαρκος, και ἡ επιθυμια των οφθαλμων, και ἡ
flesh, and the lust of the eyes, and the
αλαζονεια του βιου, ουκ εστιν εκ του πατρος,
pomp of the life, not is from the father,
αλλ' εκ των κοσμων εστι. ¹⁷ Και ὁ κοσμος
but from the world is. And the world
παραγεται, και ἡ επιθυμια αυτου· ὁ δε ποιων
passeth away, and the lust of it; the but one doing
το θελημα του θεου, μενει εις τον αιωνα.
the will of the God, abides for the age.

away, and † the TRUE
LIGHT now shines.

9 † HE who says he is
in the LIGHT, and hates
his BROTHER, is in the
DARKNESS till now.

10 HE who LOVES his
BROTHER, abides in the
LIGHT, and † there is no
Stumbling-block to him.

11 But HE who HATES
his BROTHER is in the
DARKNESS, and † walks in
the DARKNESS, and does
not know where he is go-
ing, Because the DARK-
NESS has blinded his EYES.

12 Dear children! I
write to you, Because
your SINS are forgiven
you through his NAME.

13 Fathers! I write to
you, Because you have
known HIM from the Be-
ginning. Young men! I
write to you, Because you
have overcome the evil
one. Children! † I have
written to you because you
have known the FATHER.

14 Fathers! I have writ-
ten to you, Because you
have known HIM from the
Beginning. Young men! I
have written to you, Be-
cause you are strong, and
the word of God abides in
You, and you have over-
come the EVIL one.

15 † Love not the
WORLD, nor the THINGS
in the WORLD. † If any
one love the WORLD, the
LOVE of the FATHER is not
in him;

16 Because EVERY thing
in the WORLD,—the DE-
SIRE of the FLESH, and the
DESIRE of the EYES, and the
POMP of LIFE, is not from
the FATHER, but is from
the WORLD.

17 And † the WORLD is
passing away, and its DE-
SIRE; but HE who DOES
the WILL of God abides
for the AGE.

* VATICAN MANUSCRIPT.—13. I have written.

14. of God—omit.

† 8. John i. 9; viii. 12; xii. 35. † 9. 1 Cor. xii. 2; 2 Pet. i. 9; 1 John iii. 14, 15.
† 10. 2 Pet. i. 10. † 11. John xii. 35. † 12. Luke xiv. 47; Acts iv. 32; x. 43;
xiii. 32. † 13. Eph. vi. 11. † 14. Rom. xii. 2. † 15. Matt. vi. 24; Gal. i. 10;
James iv. 4. † 17. 1 Cor. vii. 31; James i. 10; iv. 14; 1 Pet. i. 24.

¹⁸ Παιδια, εσχατη ὥρα ἐστι· καὶ καθὼς ἤκου-
Children, last hour it is; and as you
σατε, ὅτι ὁ ἀντιχριστὸς ἐρχεται, καὶ νῦν ἀντι-
heard, that the antichrist is coming, even now anti-
χριστοὶ πολλοὶ γεγονασιν· ὅθεν γινώσκομεν,
thristis many have become; whence we know,
ὅτι εσχατὴ ὥρα ἐστιν. ¹⁹ Ἐξ ἡμῶν ἐξηλθον,
that last hour it is. From of us they went out,
ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἦσαν ἐξ ἡμῶν,
but not they were of us; if for they were of us,
μεινῆκεισαν· ἀν' μεθ' ἡμῶν· ἀλλ' ἵνα φανερω-
they would have remained with us; but so that they might
θωσιν, ὅτι οὐκ εἰσι πάντες ἐξ ἡμῶν. ²⁰ Καὶ
be manifested, that not they are all of us. And
ὁμεις χρισμα ἐχετε ἀπὸ τοῦ ἁγίου, καὶ οἰδατε
you an anointing have from the holy, and you know
πάντα. ²¹ Οὐκ ἐγραψα ὑμῖν, ὅτι οὐκ οἰδατε
all things. Not I wrote to you, because not you know
τὴν ἀληθειαν, ἀλλ' ὅτι οἰδατε αὐτὴν, καὶ ὅτι
the truth, but because you know her, and because
πάν ψευδὸς ἐκ τῆς ἀληθείας οὐκ ἐστίν. ²² Τίς
every lie from the truth not is. Who
ἐστὶν ὁ ψευστής, εἰ μὴ ὁ ἀρνούμενος, ὅτι Ἰη-
is the liar, if not the one denying, that Je-
σοῦς οὐκ ἐστὶν ὁ Χριστός; οὗτος ἐστὶν ὁ ἀντι-
sus not is the Anointed one? this is the anti-
χριστός, ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν
christ, the one denying the father and the
υἱόν. ²³ Πας ὁ ἀρνούμενος τὸν υἱόν, οὐδε τὸν
son. Every one the denying the son, not even the
πατέρα ἔχει· ὁ δὲ ὁμολογῶν τὸν υἱόν, καὶ τὸν
father has; the one confessing the son, also the
πατέρα ἔχει.
father has.

²⁴ Ὑμεῖς * [οὖν] ὁ ἤκουσατε ἀπ' ἀρ-
You (therefore) what heard from a be-
γῆς, ἐν ὑμῖν μένω· ὅταν ἐν ὑμῖν με-
rials, in you let abide, if in you should
νῇ ὁ ἀπ' ἀρχῆς ἤκουσατε, καὶ ὁμεις ἐν τῇ
abide what from beginning you heard, also you in the
υἱῷ καὶ * [ἐν] τῷ πατρὶ μένετε. ²⁵ Καὶ αὕτη
son and [in] the father will abide. And this
ἐστὶν ἡ ἐπαγγελία, ἣν αὐτὸς ἐπηγγείλατο
is the promise which he promised
ἡμῖν, τὴν ζωὴν τὴν αἰώνιον. ²⁶ Ταῦτα ἐγραψα
to us, the life the age-lasting. These things I wrote
ὑμῖν περὶ τῶν πλανῶντων ὑμᾶς. ²⁷ Καὶ ὁμεις
to you concerning them deceiving you. And you
το χρισμα ὁ ἐλάβετε ἀπ' αὐτοῦ, ἐν ὑμῖν
the anointing which received from him, in you
μένει, καὶ οὐ χρεῖαν ἔχετε, ἵνα τις διδάσκη
abides, and not need you have, so that any one may teach
ὑμᾶς· ἀλλ' * [ὥς] το αὐτο χρισμα διδάσκει ὑμᾶς
you, but [as] the same anointing teaches you

18 Children! It is the Last Hour; and as you heard That the ANTI-CHRIST is coming, even now many have become Antichrists; whence we know that it is the Last Hour.

19 They went out from Us; but they were not of Us; for if they had been of Us, they would have remained with us; but it was that they might be made manifest That they are not all of us.

20 And if you have an Anointing from the HOLY one; you all know it.

21 I have not written to you Because you do not know the TRUTH, but Because you know it, and Because No Lie is from the TRUTH.

22 Who is the LIAR but HE who DENIES That Jesus is the ANOINTED one? This is the ANTI-CHRIST, HE who DENIES the FATHER and the SON.

23 No ONE who DENIES the son has the FATHER; HE who CONFESSES the son has the FATHER also.

24 Let that which you heard from the Beginning abide in You. If what you heard from the Beginning abide in You, you also shall abide in the son and in the FATHER.

25 And this is the PROMISE which he promised *us, —AIONIAN LIFE.

26 I have written these things to you; concerning THOSE who DECEIVE you.

27 But [the] *ANOINTING which you received from him abides in you, and you have no need that any one should teach you; but the SAME Anointing; it teaches

* VATICAN MANUSCRIPT.—20. you all know it.
—omit. 25. you. 27. FROM GIFT.

24. therefor—omit.
27. as—omit.

24. Id

† 18. 2 Thess. II. 3; 2 Pet. II. 1; 1 John IV. 3.
† 19. 1 Tim. IV. 1; 24. 1 Cor. XI. 19.
† 22. 1 John IV. 3; 2 John 7.
† 23. John XV. 23; 2 John 9.
† 24. John XIV. 23; 1 John I. 3.
† 25. John XVII. 3; 1 John I. 2; v. 11.
† 27. versu 20. † 27. John XIV. 26; XVI. 13.

† 18. Matt. XXIV. 5, 24; 2 John 7.
† 20. 2 Cor. I. 21; Heb. I. 9;
† 24. 1 John 14.
† 26. 1 John 14.

περι παντων, και αληθες εστι, και ουκ εστι
concerning all things, and true is, and not is
ψευδος· και καθως εδιδαξεν υμας, μενεите εν
alie, and as it taught you, do you abide in
αυτω. 28 Και νυν, τεκνια, μενετε εν αυτω·
him. And now, dear children, do you abide in him;

ινα οταν φανερωθω, εχωμεν παρηρησιαν, και μη
so that when he may appear, we may have boldness, and not
ασχυνθωμεν απ' αυτου, εν τη παρουσια αυτου.
we may be put to shame from him, in the presence of him.

29 Εαν ειδητε, οτι δικαιος εστι, γνωσκατε, οτι
If you may know, that righteous he is, you know, that

πας ο ποιων την δικαιοσυνην, εξ αυτου
every one the doing the righteousness, by him
γεγεννηται. ΚΕΦ. γ'. 3. 1 Ιδετε, ποταπην
has been begotten. See you, what

αγαπην δεδωκεν ημιν ο πατηρ, ινα τεκνια θεου
love has given to us the father, so that children of God
κληθωμεν. Δια τουτο ο κυσμος ου
we should be called. On account of this the world not
γνωσκει ημας, οτι ουκ εγνω αυτον.
knows us, because not it knew him.

2 Αγαπητοι, νυν τε ινα θεου εσμεν, και ουπω
Beloved ones, now children of God we are, and not yet

εφανερωθη, τι σομεθα οιδαμεν * [δε,] οτι
was it brought to light, what we shall be; we know [but,] that

εαν φανερωθω, ομοιοι αυτω εσομεθα· οτι οψο-
if he should appear, like to him we shall be; because we

μεθα αυτον, καθως εστι. 3 Και πας ο εχων
shall see him, as he is. And every one the having

την ελπιδα ταυτην επ' αυτω, αγγιζει εαυτον,
the hope this in him, purifies himself,

καθως εκεινος αγνος εστι. 4 Πας ο ποιων την
as he pure is. Every one the doing the

αμαρτιαν, και την ανομιαν ποιει· και η αμαρτια
sin, also the lawlessness does, and the sin

εστιν η ανομια. 5 Και οιδατε, οτι εκεινος εφαι-
is the lawlessness. And you know, that he was

νερωθω, ινα τας αμαρτίας * [ημων] αρη·
manifested, so that the sins [of us] he might take away;

και αμαρτια εν αυτω ουκ εστι. 6 Πας ο εν
and sin in him not is. Every one the in

αυτω μενων, ουχ αμαρτανει· πας ο αμαρτα-
him abiding, not sins; every one the sinning,

νων, ουχ εωρακεν αυτον. ουδε εγνωκεν αυτον.
not has seen him, nor has known him.

7 Τεκνια, μηδεις πλανατω υμας· ο ποιων την
Dear children, no one let deceive you; the one doing the

δικαιοσυνην, δικαιος εστι, καθως εκεινος δικαιος
righteousness, righteous is, as he righteous

you concerning all things
and is true, and is not a
Lie; and as it taught you,
abide in him.

28 And now, Dear child-
ren, abide in him, so that
; when he shall appear we
may have Confidence; and
not be put to shame by
him, in his PRESENCE.

29 ; If you know That
he is Righteous, you know
That ; EVERY ONE PRACTI-
SING RIGHTEOUSNESS
has been begotten by him.

CHAPTER III.

1 See What Love the
FATHER has given us, that
; we should be called Child-
ren of * God! On this ac-
count the world does not
know us, ; Because it did
not know him.

2 Beloved! ; now are
we Children of God, and it
has not yet been seen what
we shall be. We know,
however, That if he should
appear, ; we shall be like
him, Because ; we shall
see him as he is.

3 And EVERY ONE PAV-
ING this HOPE in him puri-
fies himself, as he is pure.

4 EVERY ONE who
PRACTISES SIN, also prac-
tises INIQUITY; and ; SIN
is INIQUITY.

5 And you know That
he was manifested that
; he might take away
sins; ; and in Him there
is no Sin.

6 EVERY ONE who
ABIDES in Him does not
sin; ; EVERY ONE who
SINS has not seen him, nor
known him.

7 Dear children! let no
one deceive you. ; He who
PRACTISES RIGHTEOUS-
NESS, is Righteous, even
as he is Righteous.

* VATICAN MANUSCRIPT.—1. God, and such we are.
—omit.

2. but—omit. 5. of us

† 28. 1 John iii. 2. † 28. 1 John iv. 17. † 29. Acts xxii. 14. † 29. 1 John
iii. 7, 10. † 1. John i. 12. † 1. John xv. 18, 19; xvi. 3; xvii. 25. † 2. Rom.
viii. 15; Gal. iii. 20; iv. 6. † 2. Rom. viii. 20; 1 Cor. xv. 49; Phil. iii. 21; Col. iii. 4;
2 Pet. i. 4. † 2. Job xix. 20; Psa. xvi. 11; Matt. v. 8. † 4. Rom. iv. 15; 1 John v. 17;
† 5. Isa. lli. 5, 0, 11; 1 Tim. i. 15; Heb. i. 3; ix. 26; 1 Pet. ii. 24.
† Heb. iv. 15; ix. 23; 1 Pet. ii. 22. † 6. 1 John ii. 4; iv. 8; 3 John 11. † 5. 2 Cor. v. 21.
† xviii. 5—0; Rom. ii. 13; 1 John ii. 20. † 7. Ezek.

εστιν. ⁸ ὁ ποιῶν τὴν ἁμαρτιαν, ἐκ τοῦ διαβο-
 ls. The one doing the sin, from the accuser
 λου ἐστίν· ὅτι ἀπ' ἀρχῆς ὁ διαβολὸς ἁμαρτα-
 is; because from a beginning the accuser sins.
 νει. Εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ θεοῦ,
 For this was manifested the son of the God,
 ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου. ⁹ Πᾶς
 so that he might destroy the works of the accuser. Every one
 ὁ γεγεννημένος ἐκ τοῦ θεοῦ, ἁμαρτιαν οὐ ποιεῖ,
 the having been begotten of the God, sin not does,
 ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει· καὶ οὐ δύναται
 because seed of him in him abides; and not is able
 ἁμαρτανεῖν, ὅτι ἐκ τοῦ θεοῦ γεγεννηται. ¹⁰ Ἐν
 to sin, because by the God he has been begotten. In
 τούτῳ φανερὰ ἐστὶ τὰ τέκνα τοῦ θεοῦ καὶ
 this manifest is the children of the God and
 τὰ τέκνα τοῦ διαβόλου. Πᾶς ὁ μὴ ποιῶν
 the children of the accuser. Every one the not doing
 δικαιοσύνην, οὐκ ἐστὶν ἐκ τοῦ θεοῦ, καὶ ὁ μὴ
 righteousness, not is of the God, and the not
 ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ. ¹¹ Ὅτι αὕτη ἐστὶν
 one loving the brother of himself. Because this is
 ἡ ἀγγελία, ἣν ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἀγα-
 the message, which you heard from beginning, that we
 πώμεν ἀλλήλους· ¹² οὐ καθὼς Καὶν ἐκ τοῦ
 should love each other; not as Cain of the
 πονηροῦ ἦν, καὶ ἐσφάξε τὸν ἀδελφὸν αὐτοῦ·
 evil one was, and killed the brother of himself;
 καὶ χάριν τίνος ἐσφάξεν αὐτόν· ὅτι τὰ ἔργα
 and on account of what killed he him? because the works
 αὐτοῦ πονηρὰ ἦν, τὰ δε τοῦ ἀδελφοῦ αὐτοῦ δι-
 of him evil was, those but of the brother of him right-
 καία.

¹³ Μὴ θαυμάζετε, ἀδελφοί * [μου,] εἰ μισεῖ
 Not do you wonder, brethren [of me.] if hates
 ὁ υἱὸς ὁ κόσμος. ¹⁴ Ἥμεῖς οἶδαμεν, ὅτι μεταβε-
 you the world. We know, that we have
 βηκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, ὅτι ἀγα-
 passed over from the death into the life, because we
 πώμεν τοὺς ἀδελφούς· ὁ μὴ ἀγαπῶν * [τὸν
 love the brethren; the not loving [the
 ἀδελφόν,] μένει ἐν τῷ θανάτῳ. ¹⁵ Πᾶς ὁ
 brother.] abides in the death. Every one the
 μισῶν τὸν ἀδελφὸν αὐτοῦ, ἀνθρωποκτονός ἐστι·
 hating the brother of himself, a man-killer is;
 καὶ οἶδατε, ὅτι πᾶς ἀνθρωποκτονός οὐκ ἐχει
 and we know, that every man-killer not has
 ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν. ¹⁶ Ἐν τούτῳ
 life age-lasting in him abiding. By this
 ἐγνωκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος ὕπερ
 we have known the love, because he on behalf
 ἡμῶν τὴν ψυχὴν αὐτοῦ ἐθήκε· καὶ ἡμεῖς οφεί-
 of us the life of himself laid down; and we ought
 λόμεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς τιθεναί.
 on behalf of the brethren the lives to lay down.

⁸ ὁ ποιεῖ τὴν ΠΡΑΚΤΙΣΙΝ
 SIN IS OF THE ENEMY; FOR
 THE ENEMY HAS BEEN SIN-
 ning from the Beginning.
 For this was the SON OF
 GOD manifested, † that he
 might destroy the WORKS
 OF THE ENEMY.

⁹ NO ONE who has been
 BEGOTTEN by GOD prac-
 tises Sin; Because † his
 Seed abides in Him; and
 he cannot sin, Because he
 has been begotten by GOD.

¹⁰ By this are the
 CHILDREN of GOD dis-
 covered, and the CHIL-
 DREN OF THE ENEMY; † NO
 ONE who does not PRAC-
 tise Righteousness is of
 GOD, and NO ONE who
 does not LOVE his BRO-
 THER.

¹¹ For this is the MES-
 sage which you heard
 from the Beginning :
 † That we should love each
 other;

¹² not as † Cain, who
 was of the EVIL one, and
 killed his BROTHER. And
 on account of what did he
 kill him? Because his
 WORKS were evil, and his
 BROTHER'S righteous.

¹³ Wonder not, Breth-
 ren, if † the WORLD hate
 you.

¹⁴ We know That we
 have passed over from
 DEATH to LIFE, Because
 we love the BRETHREN.
 HE who LOVES not, abides
 in DEATH.

¹⁵ † EVERY ONE who
 HATES his BROTHER is a
 Murderer; and you know
 That † No Murderer has
 eternal Life abiding in
 Him.

¹⁶ † By this we have
 known LOVE, Because † he
 laid down his LIFE on Our
 behalf; and we ought to
 lay down our LIVES for
 the BRETHREN.

* VATICAN MANUSCRIPT.—13. of me—omit.

14. BROTHER—omit.

† 8. Mat. xlii. 33; John viii. 44. † 8. Gen. iii. 15; Luke x. 19; John xvi. 11; Heb. ii. 14.
 † 9. 1 Pet. i. 23. † 10. 1 John iii. 20. † 11. John xiii. 34; xv. 12; ver. 25; 1 John
 iv. 7, 21; 2 John 5. † 12. Gen. iv. 4, 8; Heb. xi. 4; Jude 11. † 13. John xv. 18.
 19; xvii. 14; 2 Tim. iii. 12. † 15. Mat. v. 21, 22; 1 John iv. 20. † 15. Gal. v. 22.
 Rom. xii. 8. † 16. John iii. 16; xv. 13; Rom. v. 8; Eph. v. 2, 25; 1 John iv. 9, 11.

17 Ὃς δ' ἂν ἐχῇ τὸν βίον τοῦ κόσμου, καὶ θεώ-
Who but may have the substance of the world, and may
ρῇ τὸν ἀδελφὸν αὐτοῦ χρεῖαν ἔχοντα, καὶ
see the brother of himself need having, and
κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἢ
may close the bowels of himself from him, how the
ἀγάπη τοῦ θεοῦ μένει ἐν αὐτῷ; 18 Τεκνία
love of the God abides in him? Dear children
* [μου,] μὴ ἀγαπῶμεν λόγῳ μῆδε τῇ γλῶσσῃ,
[of me,] not we should love in word nor in the tongue,
ἀλλ' ἐν ἐργῳ καὶ ἀληθείᾳ. 19 * [Καὶ] ἐν τούτῳ
but in work and in truth. [And] by this
γινώσκουμεν, ὅτι ἐκ τῆς ἀληθείας ἐσμεν, καὶ
we know, that of the truth we are, and
ἐμπροσθεν αὐτοῦ κείμενοι τὰς καρδίας ἡμῶν,
in presence of him we shall assure the hearts of us,
20 ὅτι, εἰ καὶ καταγινώσκῃ ἡμῶν ἡ καρδιά, ὅτι
because, if should condemn us the heart, that
μεῖζων ἐστὶν ὁ θεὸς τῆς καρδίας ἡμῶν, καὶ
greater is the God of the heart of us, and
γινώσκει πάντα. 21 Ἀγαπήτοι, εἰ ἡ καρδιά
knows all things. Beloved ones, if the heart
* [ἡμῶν] μὴ καταγινώσκῃ * [ἡμῶν,] παρρησίαν
[of us] not should condemn [us,] boldness
ἐχομεν πρὸς τὸν θεόν, 22 καὶ ὅ ἐαν αἰτῶμεν,
we have towards the God, and whatever we may ask,
λαμβάνομεν παρ' αὐτοῦ, ὅτι τὰς ἐντολάς αὐτοῦ
we receive from him, because the commandments of him
τηρούμεν, καὶ τὰ ἀρεστὰ ἐνὸς αὐτοῦ ποι-
we keep, and the things pleasing in presence of him we
οῦμεν. 23 Καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα
do. And this is the commandment of him, that
πιστεῦσωμεν τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ
we should believe in the name of the son of him Jesus
Χριστοῦ, καὶ ἀγαπῶμεν ἀλλήλους, καθὼς ἐδω-
Anointed, and should love each other, as he
κεν ἐντολὴν ἡμῖν. 24 Καὶ ὁ τηρῶν τὰς ἐν-
gave commandment to us. And the one keeping the com-
τολάς αὐτοῦ, ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν
mandments of him, in him abides, and he in
αὐτῷ· καὶ ἐν τούτῳ γινώσκουμεν, ὅτι μένει ἐν
him; and by this we know, that he abides in
ἡμῖν, ἐκ τοῦ πνεύματος, οὗ ἡμῖν ἐδωκεν.
us, from the spirit, of which to us he gave.

ΚΕΦ. Δ'. 4.

1 Ἀγαπήτοι, μὴ παντὶ πνεύματι πιστεύετε,
Beloved ones, not every spirit do you believe,
ἀλλὰ δοκιμαζέτε τὰ πνεύματα, εἰ ἐκ τοῦ θεοῦ
but do you prove the spirits, if from the God
ἐστὶν· ὅτι πολλοὶ ψευδοπροφῆται ἐξεληλυθασιν
is, because many false-prophets have gone out

17 But † whoever has the goods of the world, and may see his brethren have need, and may shut up his compassions from him, † how abides the love of God in him?

18 Dear children! † we should not love in Word nor in tongue, but in Work and in Truth.

19 By this we * know † That we are of the truth, and shall assure our * hearts in His presence;

20 † Because if our heart condemn us, God is greater than our heart, and knows all things.

21 † Beloved! if the heart does not condemn, † we have Confidence towards God,

22 and † whatever we may ask we receive from him, Because we keep his commandments, † and do what is pleasing in His sight.

23 † And this is his commandment, That we should believe in the name of his son Jesus Christ, and † love each other, as he gave us Commandment.

24 And † he who keeps his commandments † abides in Him, and he in him, and by this we know That he abides in us, by the spirit which he gave us.

CHAPTER IV.

1 Beloved! † believe not Every Spirit, but † prove the spirits whether they are from God; Because † Many False-prophets have gone out into the world.

* VATICAN MANUSCRIPT.—18. of me—omit. 10. And—omit. 19. shall know.
19. HEART. 21. of us—omit. 21. us—omit.

† 17. Deut. xv. 7; Luke iii. 11. † 17. 1 John iv. 20. † 18. Ezek. xxxiii. 31; Rom. xii. 9; Eph. iv. 15; James ii. 15. † 19. John xviii. 37; 1 John i. 8. † 20. 1 Cor. iv. 4. † 21. Job xiii. 20. † 21. Heb. x. 22; 1 John i. 23; iv. 17. † 22. Psal. xxiv. 15; cclv. 18, 19; Prov. xv. 20; Jer. xxix. 12; Matt. vii. 8; xxi. 73; Mark xi. 24; John ix. 13; xv. 7; xvi. 23, 24; James v. 17; 1 John v. 14. † 23. John viii. 20; ix. 3. † 24. John xiv. 23; xv. 10. † 25. John xvii. 27. † 1. Matt. xiv. 4. † 1. 1 Cor. xiv. 20; 1 Thess. v. 21; Rev. ii. 2. † 1. Majt. xiv. 5, 24; Acts xi. 30; 1 Tim. iv. 1; 2 Pet. ii. 1; 1 John ii. 18; 2 John 7.

εἰς τὸν κόσμον. ² Ἐν τούτῳ γινώσκετε τὸ πνεῦμα τοῦ θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ θεοῦ ἐστὶ. ³ Καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν, ἐκ τοῦ θεοῦ οὐκ ἐστὶ· καὶ τούτο ἐστὶ τοῦ ἀντιχριστοῦ, ὃ ἀκηκοάτε ὅτι ἐρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη. ⁴ Ὅτι ἐκ τοῦ θεοῦ ἐστε, τέκνια, καὶ νενικηκάτε αὐτούς· ὅτι μείζων ἐστὶν ὃ ἐν ὑμῖν, ἢ ὃ ἐν τῷ κόσμῳ. ⁵ Αὐτοὶ ἐκ τοῦ κόσμου εἰσι· διὰ τούτο ἐκ τοῦ κόσμου λαλοῦσι, καὶ ὁ κόσμος αὐτῶν ἀκούει. ⁶ Ἡμεῖς ἐκ τοῦ θεοῦ ἐσμεν· ὃ γινώσκων τὸν θεόν, ἀκούει ἡμῶν· ὃς οὐκ ἐστὶν ἐκ τοῦ θεοῦ, οὐκ ἀκούει ἡμῶν. Ἐκ τούτου γινώσκουμεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.

⁷ Ἀγαπητοὶ, ἀγαπῶμεν ἀλλήλους· ὅτι ἡ ἀγάπη ἐκ τοῦ θεοῦ ἐστὶ, καὶ πᾶς ὃ ἀγαπῶν, ἐκ τοῦ θεοῦ γεγεννηται, καὶ γινώσκει τὸν θεόν· ὃ μὴ ἀγαπῶν, οὐκ ἐγινώκει τὸν θεόν, ὅτι ὁ θεὸς ἀγάπη ἐστίν. ⁹ Ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενὲν ἀπέσταλκεν ὁ θεὸς εἰς τὸν κόσμον, ἵνα ἡμεῖς ζήσωμεν δι' αὐτοῦ. ¹⁰ Ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήσαμεν τὸν θεόν, ἀλλ' ὅτι αὐτὸς ἠγαπήσεν ἡμᾶς, καὶ ἀπεστείλε τὸν υἱὸν αὐτοῦ ἱλασμον περὶ τῶν ἁμαρτιῶν

2 By this you know the SPIRIT of GOD,—Every Spirit which confesses Jesus Christ * to have come in the Flesh, is from God;

3 And Every Spirit which does not confess JESUS, is not from God. And this is the [SPIRIT] of the Antichrist, which you heard That it is coming, and now it is in the WORLD already.

4 I You are of God, Dear children! and have overcome them; Because greater is HE who is in you, than is HE who is in the WORLD.

5 I They are of the WORLD; on this account they speak of the WORLD, and the WORLD hears them.

6 We are of GOD; HE who KNOWS GOD, hears us; he who is not of GOD does not hear us. By this we know [the SPIRIT of TRUTH and the SPIRIT of ERROR.

7 I Beloved! we should love each other; Because LOVE is from GOD; and EVERY ONE who LOVES has been begotten by GOD, and knows GOD.

8 HE who does not LOVE, † does not know God; Because † GOD is Love.

9 I By this the LOVE of God to us was manifested, that God sent forth his ONLY-BEGOTTEN SON into the WORLD, that I we might live through him.

10 In this is LOVE; † not That we * have loved God, but That he loved us, and sent forth his SON as a † Propitiation for our SINS.

* VATICAN MANUSCRIPT.—2. to have come.

10. have loved.

† 1. 1 Cor. xii. 8; 1 John v. 1. † 3. 1 John ii. 18, 22; 2 John 7. † 4. 1 John v. 4. † 4. John xii. 31; xiv. 30; xvi. 11; 1 Cor. ii. 12; Eph. ii. 2; vi. 12. † 5. John xii. 31; xv. 10; xvii. 14. † 6. John viii. 47; x. 27; 1 Cor. xiv. 37; 2 Cor. x. 7. † 6. Isa. xlii. 20; John xiv. 17. † 7. 1 John iii. 10, 11, 23. † 8. 1 John ii. 4; iii. 6; 1 R. xvi. 10. † 9. John iii. 16; Rom. v. 8; vii. 32; 1 John iii. 16. † 9. 1 John v. 11; † 10. John xv. 10; Rom. v. 8, 10; Titus iii. 4. † 10. 1 John ii. 2.

ἡμῶν. ¹¹ Ἀγαπητοί, εἰ οὕτως ὁ θεὸς ἠγάπησεν
of us. Beloved ones, if thus the God loved
ἡμᾶς, καὶ ἡμεῖς οφείλομεν ἀλλήλους ἀγαπᾶν.
us, also we ought each other to love.

Θεὸν οὐδεὶς πώποτε τεθεάται. ¹² Ἐὰν ἀγαπᾷ
God no one at any time has seen. If we love

μὲν ἀλλήλους, ὁ θεὸς ἐν ἡμῖν μένει, καὶ ἡ
each other, the God in us abides, and the
ἀγάπη αὐτοῦ τετελειωμένη ἐστὶν ἐν ἡμῖν. ¹³ Ἐν
love of him having been perfected it is in us. By

τούτῳ γινώσκουμεν, ὅτι ἐν αὐτῷ μένομεν, καὶ
this we know, that in him we abide, and

αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ πνεύματος αὐτοῦ
he in us, because out of the spirit of himself

δεδώκεν ἡμῖν. ¹⁴ Καὶ ἡμεῖς θεθεαμέθα καὶ
he has given us. And we have seen and

μαρτυροῦμεν, ὅτι ὁ πατὴρ ἀπεστάλκε τὸν υἱόν
we testify, that the father sent forth the son

πᾶντα τοῦ κόσμου. ¹⁵ Ὃς ἀνὴρ ὁμολογῇ, ὅτι
a savior of the world. Whoever may confess, that

Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ, ὁ θεὸς ἐν αὐτῷ
Jesus is the son of the God, the God in him

μένει, καὶ αὐτὸς ἐν τῷ θεῷ. ¹⁶ Καὶ ἡμεῖς ἐγ-
abides, and he in the God. And we have

γνωκαμέν καὶ πεπιστευκαμέν τὴν ἀγάπην, ἣν
known and we have believed the love, which

ἔχει ὁ θεὸς ἐν ἡμῖν. Ὁ θεὸς ἀγάπη ἐστὶ, καὶ
has the God in us. The God love is, and

ὁ μένων ἐν τῇ ἀγάπῃ, ἐν τῷ θεῷ μένει, καὶ ὁ
the one abiding in the love, in the God abides, and the

θεὸς ἐν αὐτῷ. ¹⁷ Ἐν τούτῳ τετελειώται ἡ
God in him. By this has been perfected the

ἀγάπη μεθ' ἡμῶν, ἵνα παρρησίαν ἔχωμεν ἐν τῇ
love with us, so that boldness we may have in the

ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς ἐκεῖνος ἐστὶ, καὶ
day of the judgment, because as he is, also

ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ. ¹⁸ Φόβος οὐκ
we are in the world this. Fear not

ἐστὶν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τέλεια ἀγάπη ἐξῶ
is in the love, but the perfect love outside

βαλλεῖ τὸν φόβον· ὅτι ὁ φόβος κολασίν ἐχει·
casts the fear; because the fear a restraint has;

ὁ δὲ φοβούμενος οὐ τετελειώται ἐν τῇ ἀγάπῃ.
the one fearing not has been perfected in the love.

¹⁹ Ἡμεῖς ἀγαπῶμεν * [αὐτόν,] ὅτι αὐτὸς πρῶτος
We love [him,] because he first

ἠγάπησεν ἡμᾶς. ²⁰ Ἐὰν τις εἴπῃ· Ὅτι ἀγαπῶ
loved us. If any one may say; That I love

τὸν θεόν, καὶ τὸν ἀδελφόν αὐτοῦ μισῇ, ψεύσας
the God, and the brother of himself he may hate, a

τῆς ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφόν
liar he is; who for not one loving the brother

αὐτοῦ, ὃν ἑώρακε, τὸν θεόν, ὃν οὐχ ἑώρακε,
of himself, whom he has seen, the God, whom not he has seen,

¹¹ Beloved! † if God so
loved us, we also ought to
love each other.

¹² [Though] † no one
has seen God at any time,
[yet,] if we love each other,
God dwells in us; and
this love has been per-
fected in us.

¹³ By this we know
That we abide in Him,
and he in us, Because he
has imparted to us of his
SPIRIT.

¹⁴ And † we have seen
and testify That † the
FATHER sent forth the
son as a Savior of the
WORLD.

¹⁵ † Whoever may con-
fess That * Jesus is the
son of God, God abides
in Him, and he in God.

¹⁶ And we have known
and believed the Love
which God has for us.
† God is Love; and † HE
who ABIDES in LOVE,
abides in God, and GOD
* abides in Him.

¹⁷ By this has LOVE
been perfected with us,
that † we may have Con-
fidence in the DAY of
JUDGMENT; Because as
he is we also are in this
WORLD.

¹⁸ There is no Fear in
LOVE, but PERFECT Love
casts out FEAR; Because
FEAR has Restraint; and
HE who FEARS † has not
been perfected in LOVE.

¹⁹ We love, Because he
first loved us.

²⁰ † If any one say, "I
love God," and yet hate
his BROTHER, he is a Liar;
for HE who does not LOVE
his BROTHER, whom he
has seen, * is not able to

* VATICAN MANUSCRIPT.—15. Jesus Christ.
omit. 20. is not able.

16. abides in Him.

19. him—

† 11. Matt. xviii. 33; John xv. 12; 1 John iii. 16.

verse 20. † 12. 1 John ii. 3; ver. 18.

† 13. John xiv. 17; 1 John iii. 24.

John i. 14; 1 John i. 1, 2.

† 14. John iii. 17.

1 10. verse 8.

† 10. 1 John iii. 24.

† 17. James ii. 13; 1 John ii. 28; iii. 10, 21.

† 18. verse 12.

† 20. 1 John ii. 4; iii. 17.

*[πως] ἵκανται αγαπαν; ²¹ Καὶ ταυτην την
[how] is he able to love? And this the
εντολην εχομεν απ' αυτου, ινα ο αγαπων
commandment we have from him, that the encloving
τον θεον αγαπα και τον αδελφον αυτου.
the God should love also the brother of himself.

ΚΕΦ. ε'. 5.

¹ Πας ο πιστευων, οτι Ιησους εστιν ο Χρισ-
Every one the believing, that Jesus is the Anointed,
τος, εκ του θεου γεγεννηται· και πας ο αγα-
by the God has been begotten; and every one the lov-
πων τον γεγεννησαντα, αγαπα * [και] τον γεγεν-
ing the one having begot, love [also] the one having
νημενον εξ αυτου. ² Εν τωτω γνωσκομεν,
been begotten by him. By this we know,
οτι αγαπωμεν τα τεκνα του θεου, οταν τον
that we love the children of the God, when the
θεον αγαπωμεν και τας εντολας αυτου τηρωμεν.
God we may love and the commandments of him we may keep.
³ Αυτη γαρ εστιν η αγαπη του θεου, ινα τας
This for is the love of the God, that the
εντολας αυτου τηρωμεν· και αι εντολαι
commandments of him we may keep; and the commandments
αυτου βαρειαι ουκ εισιν, ⁴ οτι παν το γεγεννη-
of him burdensome not are, because all that having been
μενον εκ του θεου, νικα τον κοσμον· και
begotten by the God, overcomes the world; and
αυτη εστιν η νικη η νικησασα τον κοσμον, η
this is the victory that having overcome the world, the
πιστις ημων. ⁵ Τις εστιν ο νικων τον κοσ-
faith of us. Who is the one overcoming the world,
μον, ει μη ο πιστευων, οτι Ιησους εστιν ο υιος
if not the one believing, that Jesus is the son
του θεου; ⁶ Ο τως εστιν ο ελθων δι'
of the God? And is the one having come by means of
υδατος και αιματος, Ιησους * [ο] Χριστος· ουκ
water and blood, Jesus [the] Anointed; not
εν τω υδατι μονον, αλλ' εν τω υδατι και
by the water only, but by the water and
τω αιματι· και το πνευμα εστι το μαρ-
the blood; and the spirit is the one
τυρουν, οτι το πνευμα εστιν η αληθεια.
testifying, because the spirit is the truth.
⁷ Οτι τρεις εισιν οι μαρτυρουντες· ⁸ το πνευμα,
Because three are those testifying; the spirit,

love GOD † whom he has not seen.

²¹ And we have † This COMMANDMENT from him, That he who LOVES GOD should love his BROTHER also.

CHAPTER V.

¹ † EVERY ONE who BELIEVES That JESUS is the ANOINTED one, has been begotten by GOD; and EVERY ONE who LOVES the BEGETTER, loves the one BEGOTTEN by him.

² By this we know That we love the CHILDREN of GOD, when we love GOD and * practise his COMMANDMENTS.

³ † For this is the LOVE of GOD, that we keep his COMMANDMENTS; and † his COMMANDMENTS are not burdensome;

⁴ † Because ALL that has been BEGOTTEN by GOD overcomes the WORLD; and this is THAT VICTORY which OVERCOMES the WORLD,—our FAITH.

⁵ * And who is HE that OVERCOMES the WORLD, but † HE who BELIEVES That JESUS is the SON of GOD.

⁶ This is HE who CAME by Water and Blood,—JESUS the ANOINTED one; not by the WATER only, but by the WATER and * by the BLOOD; and † the SPIRIT is THAT which TESTIFIES, Because the SPIRIT is the TRUTH.

⁷ † For there are THREE which TESTIFY;

* VATICAN MANUSCRIPT.—20. how—omit.
And who.

6. the—omit.

G. by.

1. also—omit.

2. practise.

5.

† 7. The received text reads, "For there are three who bear witness in heaven, the Father, the Word, and the holy Spirit, and these three are one. And there are three that bear witness in earth." This text concerning the heavenly witnesses is not contained in any Greek manuscript which was written earlier than the fifth century. It is not cited by any of the Greek ecclesiastical writers, nor by any of the early Latin fathers, even when the subjects upon which they treat would naturally have led them to appeal to its authority. It is therefore evidently spurious; and was first cited (though not as it now reads) by Virgilius Tapsensis, a Latin writer of no credit, in the latter end of the fifth century; but by whom forged, is of no great moment, as its design must be obvious to all.—Improved Version.

† 20. verse 12.

† 21. Matt. xiii. 37, 39; John xiii. 34; xv. 12; 1 John iii. 25.

John i. 12, 13.

† 1. John xv. 23.

† 3. John xiv. 15, 21, 23; xv. 10.

† 3. Matt.

xv. 30.

† 4. 1 John iii. 9; iv. 4.

† 5. 1 Cor. xv. 67.

† 6. John xiv. 17.

xv. 26; xvi. 13.

† 7. 1 John xiv. 16.

καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἓν
and the water, and the blood; and the three for the one
εἰσιν. ⁹ Εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμ-
are. If the testimony of the men were-
βανόμεν, ἡ μαρτυρία τοῦ θεοῦ μείζων ἐστίν·
ceive, the testimony of the God greater is;
ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ θεοῦ, ἣν μεμαρτυ-
because this is the testimony of the God, which he has testi-
ρηκε περὶ τοῦ υἱοῦ αὐτοῦ. ¹⁰ Ὁ πιστεύων εἰς τὸν
fed concerning the son of himself. The one believing into the
υἱὸν τοῦ θεοῦ, ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ·
son of the God, has the testimony in himself;
ὁ μὴ πιστεύων τῷ θεῷ, ψεῖστην πεποίηκεν
then not one believing the God, a liar has made
αὐτὸν, ὅτι οὐ πεπιστεύκεν εἰς τὴν μαρτυρίαν,
him, because not he has believed in the testimony,
ἣν μεμαρτυρήκεν ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ.
which has testified the God concerning the son of himself.
¹¹ Καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον
And this is the testimony, because life age-lasting
ἐδωκεν ἡμῖν ὁ θεός, καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ
gave to us the God, and this the life in the son
αὐτοῦ ἐστίν. ¹² Ὁ ἐχὼν τὸν υἱόν, ἔχει τὴν
of him is. The one having the son, has the
ζωὴν· ὁ μὴ ἐχὼν τὸν υἱὸν τοῦ θεοῦ, τὴν ζωὴν
life; then not one having the son of the God, the life
οὐκ ἔχει. ¹³ Ταῦτα ἐγράψα ὑμῖν, ἵνα εἰδῇ-
not has. These things I wrote to you, so that you may
τε, ὅτι ζωὴν αἰώνιον ἔχετε οἱ πιστεύοντες
know, that life age-lasting you have those believing
εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ. ¹⁴ Καὶ αὕτη
into the name of the son of the God. And this
ἐστὶν ἡ παρῆσια ἣν ἐχομεν πρὸς αὐτὸν, ὅτι
is the boldness which we have towards him, that
εἰς τὴν αἰτῶμεθα κατὰ τὸ θέλημα αὐτοῦ,
if anything we may ask according to the will of him,
ἀκούει ἡμῶν. ¹⁵ καὶ εἰς οἶδαμεν, ὅτι ἀκούει
he hears us; and if we know, that he hears
ἡμῶν, ὁ ἀναιτῶμεθα, οἶδαμεν, ὅτι ἐχομεν τὰ
us, whatever we may ask, we know, that we have the
αἰτήματα ἃ ᾤηκαμεν παρ' αὐτοῦ. ¹⁶ Ἐὰν
petitions which we have asked from him. If
τις ἰδῇ τὸν ἀδελφὸν αὐτοῦ ἁμαρτανον-
any one should see the brother of himself sinning
τα ἁμαρτιαν μὴ πρὸς θάνατον, αἰτήσῃ, καὶ
a sin not to death, he shall ask, and
δώσῃ αὐτῷ ζωὴν, τοῖς ἁμαρτανουσι μὴ πρὸς
he will give to him life, for those sinning not to
θάνατον. Ἐστὶν ἁμαρτία πρὸς θάνατον· οὐ
death. It is a sin to death; not
περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ. ¹⁷ Πᾶσα
concerning that I say that he should ask. All

8 the SPIRIT, and the WATER, and the BLOOD; and the THREE are for ONE.

9 If we receive the TESTIMONY of MEN, the TESTIMONY of GOD is greater; For this is the TESTIMONY of GOD * that he has testified concerning his SON.

10 (HE who BELIEVES into the SON of GOD, has the TESTIMONY in him- self; HE who does not BELIEVE GOD, has made him a LIAR; Because he has not believed in the TESTIMONY which GOD has testified concerning his SON.)

11 And this is the TESTIMONY, That GOD has given to us Aeternal Life, and this LIFE is in his SON.

12 HE who HAS the SON has the LIFE; HE who has not the SON has not the LIFE.

13 These things I have written to you, that you who BELIEVE on the NAME of the SON of GOD may know that you have Aeternal Life.

14 And this is the CONFIDENCE which we have towards him, That if we ask ANY thing according to his WILL, he hears us.

15 And if we know That he hears us, whatever we ask, we know That we have the PETITIONS which we have asked from him.

16 If any one see his BROTHER sinning a Sin, not to Death, let him ask, and he will give him Life for THOSE who SIN not to Death. There is a Sin to Death; I do not say that he should ask concerning THAT.

17 All Un-righteous-

* VATICAN MANUSCRIPT.—0. That.

† 0. John viii. 17, 18. † 0. Matt. iii. 10, 17; xvii. 5. † 10. Rom. viii. 10; Gal. iv. 6.
† 10. John iii. 33; v. 33. † 11. John i. 4; Col. iii. 4; 1 John iv. 9. † 12. John
iii. 36; v. 24. † 13. John xx. 31. † 14. 1 John iii. 22. † 16. James v. 14, 15.
† 10. Matt. xii. 81, 82; Mark iii. 29; Luke xii. 10; Heb. xi. 4, 0; x. 20. † 17. 1 John iii. 2.

αδικία ἁμαρτία ἐστὶ καὶ ἐστὶν ἁμαρτία οὐ
unrighteousness sin is; and it is sin not
πρὸς θάνατον. ¹⁸ Οἶδαμεν, ὅτι πᾶς ὁ γεγεν-
to death. We know, that every one the having
νημένος ἐκ τοῦ θεοῦ, οὐχ ἁμαρτάνει· ἀλλ'
been begotten by the God, not sine; but
ὁ γεννηθεὶς ἐκ τοῦ θεοῦ, τηρεῖ ἑαυτὸν,
the one having been begotten by the God, keeps himself,
καὶ ὁ πονηρὸς οὐχ ἅπτεται αὐτοῦ. ¹⁹ Οἶδαμεν,
and the evil one not lays hold of him. We know,
ὅτι ἐκ τοῦ θεοῦ ἐσμεν, καὶ ὁ κόσμος ὅλος ἐν
that from the God we are, and the world whole in
τῷ πονηρῷ κεῖται. ²⁰ Καὶ οἶδαμεν, ὅτι ὁ υἱὸς
the evil one lies. And we know that the son
τοῦ θεοῦ ἦκει, καὶ δέδωκεν ἡμῖν διανοίαν, ἵνα
of the God is come, and has given to us an understanding, so that
γινώσκωμεν τὸν ἀληθινόν· καὶ ἐσμεν ἐν τῷ
we might know the true one and we are in the
ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. Οὗ-
true one, in the son of him Jesus Anointed. This
τος ἐστὶν ὁ ἀληθινὸς θεὸς καὶ ἡ ζωὴ αἰώνιος.
is the true God and the life everlasting.

²¹ Τεκνία, φυλάξατε ἑαυτοὺς ἀπὸ τῶς εἰσώλων.
Dear children, do you keep yourselves from the idols.

ness is Sin; but the is a
Sin not to Death.

¹⁸ We know That EVERY
ONE; who has been BEGOT-
TEN by God does not sin;
but the one BEGOTTEN by
God; guards * himself.
and the EVIL one does not
lay hold of him.

¹⁹ We know That we
are from God, and that
the whole WORLD lies
under the EVIL one.

²⁰ And we know that
the SON of GOD has come,
and has given us Discern-
ment, that we might know
the TRUE one; and we are
in the TRUE one.—by his
SON Jesus Christ. This
is the TRUE God, and the
eternal LIFE.

²¹ Dear children! keep
yourselves from IDOLS. *

* VATICAN MANUSCRIPT.—18. him.

Subscription—FIRST OF JOHN.

: 18. 1 Pet. 4. 23; 1 John III. 9.
Luke xxiv. 46.

: 20. John xviii. 9.

: 18. James I. 27.

: 21. 1 Cor. x. 14.

: 19. Gal. 1. 4.

* SECOND OF JOHN.

1 Ὁ πρεσβύτερος ἐκλεκτῇ Κυρίᾳ, καὶ τοῖς
The elder to a chosen lady, and to the
τεκνοῖς αὐτῆς, οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ,
children of her, whom I love in truth,
(καὶ οὐκ ἐγὼ μόνος, ἀλλὰ καὶ πάντες οἱ ἐγνω-
(and not I only, but also all those know-
κοτες τὴν ἀληθειαν.) ² διὰ τὴν ἀληθειαν τὴν
ing the truth.) on account of the truth that
μενουσαν ἐν ἡμῖν, καὶ μεθ' ἡμῶν ἐσται ἐς τὸν
abiding in us, and with us shall be for the
αἰῶνα. ³ ἔσται μεθ' ὑμῶν χάρις, εἰρενὴ
age; will be with you favor, mercy, peace
παρὰ θεοῦ πατρὸς, καὶ παρὰ * [κυρίου] Ἰησοῦ
from God a father, and from [Lord] Jesus
Χριστοῦ τοῦ υἱοῦ τοῦ πατρὸς, ἐν ἀληθείᾳ καὶ
Anointed the son of the father, in truth and
ἀγαπῇ. ⁴ Ἐχαρην λίαν, ὅτι εὑρήκα ἐκ τῶν
love. I rejoiced greatly, because I have found of the
τεκνῶν σου περιπατοῦντας ἐν ἀληθείᾳ, καθὼς
children of thee walking in truth, as
ἐντολὴν ἐλάβομεν παρὰ * [τοῦ] πατρὸς.
a commandment we received from [the] father.
⁵ Καὶ νῦν ἐρωτῶ σε, Κυρία, οὐχ ὡς ἐντολὴν
And now I entreat thee, lady, not as a commandment
γράφω σοὶ καὶνῃν, ἀλλὰ ἣν εἶχομεν ἀπ'
writing to thee new, but which we had from
ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους. ⁶ Καὶ αὕτη
beginning, that we should love each other. And this
ἐστὶν ἡ ἀγάπη, ἵνα περιπατοῦμεν κατὰ τὰς
is the love, that we should walk according to the
ἐντολάς αὐτοῦ. Αὕτη ἐστὶν ἡ ἐντολή,
commandments of him. This is the commandment,
καθὼς ἤκουσατε ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ περι-
as you heard from beginning, that in it you
πατητέ. ⁷ Ὅτι πολλοὶ πλανοὶ εἰσῆλθον εἰς
should walk. Because many deceivers entered into
τὸν κόσμον, οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν
the world, who not confessing Jesus Anointed
ἐρχομενον ἐν σαρκί· οὗτος ἐστὶν ὁ πλανὸς καὶ
coming in flesh; this is the deceiver and
ὁ ἀντιχριστός. ⁸ Βλέπετε ἑαυτοὺς, ἵνα μὴ
the antichrist. See you yourselves, that not
ἀπολεσώμεν τὰ ἐργασάμεθα, ἀλλὰ μισθὸν
we may lose the things we performed, but a reward
πλήρη ἀπολαβώμεν. ⁹ Πας ὁ παραβαίων,
full we may receive. Every one the transgressing,
καὶ μὴ μενῶν ἐν τῇ διδασκῇ τοῦ Χριστοῦ, θεοῦ
and not abiding in the teaching of the Anointed, God

1 The ELDER to the
Chosen Cyria, and to her
CHILDREN; whom I love
in Truth; (and not only I,
but also All those who
have known the TRUTH.)

2 on account of THAT
TRUTH which ABIDES in
us, and shall be with us to
the AGE.

3 I Favor, Mercy, and
Peace from God the Fa-
ther, and from Jesus
Christ the son of the FA-
THER, shall be with you
in Truth and Love.

4 I rejoiced greatly That
I found some of thy CHIL-
DREN; walking in Truth,
as we received a Command-
ment from the FATHER.

5 And now I entreat
thee, Cyria, I not as writ-
ing to thee a New Com-
mandment, but that which
we had from the Begin-
ning, that we should love
each other.

6 And this LOVE, that
we should walk according
to his COMMANDMENTS.
* This COMMANDMENT is,
as you heard from the Be-
ginning, that you should
walk in it.

7 For Many Deceivers
went forth into the
WORLD,—those who do
not CONFESS Jesus Christ
did come in the Flesh.
This is the DECEIVER and
the ANTICHRIST.

8 Look to yourselves,
that you may not lose
the things we performed,
but that you may receive
a full Reward.

9 EVERY ONE who
GOES BEYOND, and does
not abide in the DOCTRINE
of the ANOINTED one, has

* VATICAN MANUSCRIPT.—Title—SECOND OF JOHN. 3. Lord—omit. 4. the—omit.
B. This COMMANDMENT IS. 7. went forth. 8. you may not lose. 9. you may
receive. 9. GOES BEYOND.

1. 1. 1 John ii. 18; 3 John 1. 1. 1 John viii. 32; Gal. ii. 5, 14; iii. 1; v. 7; Gal. i. 6;
2 Thess. ii. 13; 1 Tim. ii. 4; Heb. x. 26. 3. 1 Tim. i. 2. 4. 3 John 2.
5. 1 John ii. 7, 8; iii. 11. 5. 3 John xiii. 34; xv. 12; Eph. v. 2; 1 Pet. iv. 8; 1 John ii. 9.
6. 1 John xiv. 15, 21; xv. 10; 1 John ii. 6; v. 3. 7. 1 John iv. 1—3. 8. Mark
xiii. 9. 9. Gal. iii. 4; Heb. x. 32, 36. 9. 1 John ii. 23.

οὐκ ἔχει· ὁ μὲν ὧν ἐν τῇ διδαχῇ * [τοῦ Χριστοῦ,] οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει.
 not has; the one abiding in the teaching (of the Anointed,) this both the father and the son has.

10 Εἰ τις ἐρχεται πρὸς ὑμᾶς, καὶ ταύτην τὴν διδαχὴν οὐ φέρει, μὴ λαμβανέτε αὐτὸν εἰς οἰκίαν, καὶ χαιρεῖν αὐτῷ μὴ λέγετε. 11 Ὁ γὰρ λέγων αὐτῷ χαιρεῖν, κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.
 If any one comes to you, and this the teaching not brings, but do you receive him into house, and health him not say you. The for one saying to him health, partakes in the works of him in the evil ones.

12 Πολλὰ ἔχων ὑμῖν γραφεῖν, οὐκ ἠπόνησά μιν· διὰ χαρτοῦ καὶ μελανοῦ· ἐλπίζω γὰρ εἰλθεῖν πρὸς ὑμᾶς, καὶ στόμα πρὸς στόμα λαλῆσαι, ἵνα ἡ χάρα ἡμῶν ἢ πεπληρωμένη. 13 Ἀσπάζεται σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς.
 Many things having to you to write, not I wished by means of paper and of ink; I hope for to come to you, and mouth to mouth to speak, so that the joy of us may be having been perfected. Salute thee the children of the sister of thee the chosen one.

not Ca. * He who abides in the doctrine, has both the father and the son.

10 If any one come to you and bring not this doctrine, do not receive him into your House, † nor ‡ wish Him success;

11 for he who wishes him success partakes in his evil works.

12 ‡ Having Many things to write to You, I did not wish to do it by Paper and Ink; * but I hope to be with you, and to talk, Mouth to Mouth, † so that * our joy may be complete.

13 † The children of thy chosen sister salute thee. *

* VATICAN MANUSCRIPT.—η, of the Anointed—omit.
 you. 12. your. Subscription—SECOND OF JOHN.

† 10. *Chairein* was a form of salutation, expressive of friendly feeling. The Greeks usually began their letters with it. See Acts xv. 23; James i. 1.

‡ 10. Rom. xvi. 17; 1 Cor. v. 11; xvi. 22; Gal. i. 8, 9; ‡ Tim. iii. 5; Titus iii. 10. † 12. 3 John 13. † 12. John xvii. 23; 1 John i. 4. † 13. 1 Pet. v. 12.

12. but I hope to be with

* THIRD OF JOHN.

1 Ὁ πρεσβυτερος Γαίῳ τῷ ἀγαπητῷ, ὃν ἐγὼ
The elder to Gaius the beloved one, whom I
ἀγαπῶ ἐν ἀληθείᾳ. 2 Ἀγαπήτε, περὶ πάντων
love in truth. O beloved one, concerning all things
εὐχομαι σε εὐδοῦσθαι καὶ ὑγιαίνειν, καθὼς
I wish thee to prosper and to be in health, even as
εὐδοῦνταί σου ἡ ψυχή. 3 Ἐχαρην γὰρ λίαν,
prosper thy life. I rejoiced for greatly,
ἐρχομένων ἀδελφῶν καὶ μαρτυρούντων σου τῇ
coming brethren and testifying of thee in the
ἀληθείᾳ, καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς.
truth, even as thou in truth walkest.

4 Μείζοτεράν τούτων οὐκ ἔχω χαρὰν, ἵνα ἀκούω
Greater of these not I have joy, that I hear
τὰ ἐμὰ τέκνα ἐν ἀληθείᾳ περιπατοῦντα. 5 Ἀγα-
the my children in truth walking. O be-
πήτε, πιστὸν ποιεῖς ὃ ἐὰν ἐργασθῇ εἰς
loved one, faithfully thou doest whatever thou mayest work for
τοὺς ἀδελφούς καὶ εἰς τοὺς ξένους, 6 οἱ ἐμαρτυ-
the brethren and for the strangers, these bore tes-
ρησαν σοὺ τῇ ἀγαπῇ ἐνώπιον ἐκκλησίας· οὗς
timony of thee to the love in presence of congregation; whom
καλῶς ποιήσεις προπεμπὰς ἀξίως τοῦ θεοῦ.
well thou wilt do having sent forward worthily of the God.

7 Ὅτι γὰρ τοῦ ὀνόματος ἐξῆλθον, μὴδὲν λαμ-
On behalf for of the name they went forth, nothing re-
βανόντος ἀπο τῶν ἐθνῶν. 8 Ἡμεῖς οὖν οφείλο-
ceiving from the Gentiles. We therefore ought
μεν ἀπολαμβάνειν τοὺς τοιοῦτους, ἵνα συνεργῶ-
to receive the such like ones, that co-workers
γίνωμεθα τῇ ἀληθείᾳ. 9 Ἐγραψά τῇ ἐκκλησίᾳ·
we may become in the truth. I wrote to the congregation;
ἀλλ' ὁ φιλοκρωτεὺς αὐτῶν Διοτρεφὴς οὐκ
but the enloving to be first of them Diotrophes not
ἐπιδέχεται ἡμᾶς. 10 Διὰ τούτου, ἐὰν ἐλθῶ,
receives us. On account of this, if I come,
ὑπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ, λόγοις
I will remember him the works which he does, with words
πονηροῖς φλυαρῶν ἡμᾶς· καὶ μὴ ἀρκουμένους ἐπὶ
evil prating against us; and not being satisfied in
τούτοις, οὔτε αὐτὸς ἐπιδέχεται τοὺς ἀδελφούς,
these things, not even he receives the brethren,
καὶ τοὺς βουλομένους κωλύει, καὶ ἐκ τῆς ἐκ-
and those wishing he forbids, and out of the con-
κλησίας ἐκβάλλει. 11 Ἀγαπήτε, μὴ μιμοῦ-
gregation he casts. O beloved one, not do thou imitate
τὸ κακόν, ἀλλὰ τὸ ἀγαθόν. Ὁ ἀγαθοποιῶν, ἐκ
the evil thing, but the good thing. The one doing good, of

1 The ELDER to Gaius, the BELOVED, † whom I love in the TRUTH.

2 Beloved! I desire concerning all things that thou mayest prosper and be in health, even as Thy soul prospers.

3 For I rejoiced greatly when the Brethren came and testified to thy TRUTH, even as † thou walkest * in the TRUTH.

4 I have no greater * Joy than in these things, that I hear of † MY Children walking * in the TRUTH.

5 Beloved! thou dost faithfully what thou performest for the BROTHERN, and * this to Strangers;

6 who testified of Thy LOVE in the presence of the Congregation; whom thou wilt do well to send forward worthily of God;

7 for on behalf of his NAME they went forth, † receiving nothing from the GENTILES.

8 We, therefore, ought to * entertain such, that we may become Co-workers for the TRUTH.

9 I wrote * something to the CONGREGATION, but Diotrophes, who LOVES to BE FIRST among them, does not receive us.

10 Therefore, if I come, I will remember His works which he does, prating against us with Evil Words; and not being satisfied with these things, he does not even receive the BROTHERN, and forbids and casts out of the CONGREGATION THOSE wishing to do it.

11 Beloved! † do not thou imitate THAT which is EVIL, but THAT which is GOOD. † HE who does

* VATICAN MANUSCRIPT.—Title—THIRD OF JOHN.
Pleasure. 4. in the TRUTH. 5. this to Strangers. something.

3. in the TRUTH. 4. entertain. 9.

† 1. 2 John 1. † 3. 9 John 4. † 4. 1 Cor. 14. 15; Philemon 10. † 7. 1 Cor. 12. 12, 15. † 11. Psal. xxxvii. 37; Isa. 1. 10, 17; 1 Pet. ii. 11. † 11. 1 John ii. 79. iii. 6, 9.

του θεου εστιν· ὁ κακοποιων, ουχ ἑωρακε τον
the God is; the one doing evil, not hasseen the

θεον. ¹² Δημητριω μεμαρτυρηται ὑπο παντων,
God. Demetrius has been testified to by all,

και ὑπ' αυτης της αληθειας· και ἡμεεις δε μαρ-
and by herself the truth; also we and tes-
τυρουμεν, και οιδατε, οτι ἡ μαρτυρια ἡμων
tify, and you know, that the testimony ofas

αληθης εστι. ¹³ Πολλα ειχον γραφειν, αλλ' ου
true is. Many things I had to write, but not

θελω δια μελανος και καλαμου σοι γραψαι·
I wish by means of ink and pen to thee to write;

¹⁴ ελπιζω δε ευθεως ιδειν σε, και στομα προς
I hope but immediately to see thee, and mouth to

στομα λαλησομεν. ¹⁵ Ειρηνη σοι. Ασπάζονται
mouth we will speak. Peace to thee. Salute

σε οί φίλοι· ασπάζου τους φίλους κατ' ονομα.
the friends; do thou salute the friends by name.

GOOD is of God; HE who
DOES EVIL has not seen
God.

12 †Testimony is borne
to Demetrius by all, even
by the TRUTH Herself;
and we also testify, and
*thou knowest That our
TESTIMONY is true.

13 †I had Many things
*to write, but I do not
wish to write them to thee
with Ink and Pen;

14 but I hope to see
thee immediately, and we
will speak Mouth to
Mouth. Peace be to thee!
The FRIENDS salute thee.
Salute the FRIENDS by
Name.

* VATICAN MANUSCRIPT.—12. thou knowest.
SCRIPTION—THIRD OF JOHN.

‡ 12. 1 Tim. III. 7.

‡ 12. John xxi. 24.

13. to write to thee, but.

Sub-

‡ 13. 2 John 12.

ΙΟΥΔΑ [ΕΠΙΣΤΟΛΗ.]
OF JUDAS [AN EPISTLE.]
* OF JUDAS.

¹ Ιουδας, Ἰησοῦ Χριστοῦ δούλος, ἀδελφός δε
Judas, of Jesus Anointed a bond-servant, a brother and
Ἰακώβου, τοῖς ἐν θεῷ πατρὶ ἡγιασμένοις καὶ ἰη-
of James, to those in God a father sanctified ones and of
σοῦ Χριστοῦ τητηρημένοις κλητοῖς· ² ἐλεος ὑμῖν
Jesus Anointed preserved ones called ones; mercy to you
καὶ εἰρήνη καὶ ἀγάπη πληθυνθεῖ. ³ Ἀγαπήτοι,
and peace and love may be multiplied. Beloved ones,
πάσαν σπουδὴν ποιούμενος γραφεῖν ὑμῖν, περὶ
all haste making to write to you, concerning
τῆς κοινῆς σωτηρίας ἀνάγκην ἐσχόν γραφαί
the common salvation a necessity I had to have written
ὑμῖν παρακαλῶν ἐπαγωνίζεσθαι τῇ ἀπαξ παρα-
to you exhorting to earnestly contend for the once having
δοθεισῇ τοῖς ἁγίοις πίστει. ⁴ Πάρεσθυσαν
been delivered to the saints faith. Privily entered
γὰρ τινες ἄνθρωποι, οἱ παλαὶ προγεγραμμέ-
for some men, those of old having been previously de-
νοὶ εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς, τὴν του-
signated for this the judgment, Impious ones, the of the
θεοῦ ἡμῶν χάριν μετατιθέντες εἰς ἀπελγείαν,
God of us favor changing into licentiousness,
καὶ τὸν μόνον δεῦτετον καὶ κυρίον ἡμῶν Ἰησοῦν
and the only sovereign and Lord of us Jesus
Χριστόν ἀρνουμένοι. ⁵ Ἐπομνηταὶ δὲ ὑμῖς
Anointed derisive. To remind but you
βουλόμαι, εἰδὼτας ὑμᾶς ἀπαξ τοῦτο, ὅτι ὁ
I wish, knowing y. u. once this, because the
κύριος, ὡς ἐκ γῆς Αἰγύπτου σῶσας, τὸ δευ-
Lord, people out of land of Egypt having saved, the second
τερον τοῖς μὴ πιστεύσαντας ἀπώλεσεν· ⁶ ἀγ-
time those not having believed he destroyed; mes,
γέλους τε τοὺς μὴ ἐτήρησαντας τὴν ἑαυτῶν
singers and those not having kept the of themselves
ἀρχὴν, ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον,
principality, but having left the own habitation,
εἰς κρίσιν μεγάλης ἡμέρας, δεσμοῖς αἰδίοις ὑπο-
for judgment of a great day, with chains perpetual under,
ζῶντων τητηρηκεν· ⁷ ὡς Σόδομα καὶ Γομορρά,
thick darkness have been kept; as Sodom and Gomorrah,
καὶ αἱ περὶ αὐτὰς πόλεις, τὸν ὅμοιον τούτοις
and the about them cities, the like to them
τρόπον ἐκπορνεύσασαι, καὶ ἀπελθούσαι οὕτως
manner having committed fornication, and having gone away after
σαρκὸς ἑτέρας, προκειντάς τειγμα, πυρὸς αἰω-
flesh of another, are placed before an example, of fire ago-

¹ Judas, a Bond-servant of Jesus Christ, and ² Brother of James, to THOSE who are *BELOVED by God the Father, even the called ones who are ³ preserved by Jesus Christ;
² may Mercy and ⁴ Peace and Love be multiplied to you.

³ Beloved, making All Haste to write to you concerning *our ⁴ COMMON Salvation, I had a necessity to write to you, exhorting you ⁵ to earnestly contend for the FAITH which was once DELIVERED to the SAINTS.

⁴ ⁵ For Some Men have come in privily, who of old were PREVIOUSLY DESIGNATED for THIS JUDGMENT, impious, ⁶ changing the FAVOR of our GOD into Licentiousness, ⁷ denying the ONLY Sovereign, and our LORD Jesus Christ.

⁵ But I wish to remind you, though you once knew *this, That ⁸ the LORD having saved the People out of the Land of Egypt, AFTERWARDS ⁹ destroyed THOSE who did not BELIEVE;

⁶ and THOSE Angels who KEPT not THEIR own Principality, but left their own Habitation, ⁷ he has kept in perpetual Chains, under Thick Darkness, for the Judgment of the Great Day;

⁸ as Sodom and Gomorrah, and the CITIES about them, which in a LIKE Manner to these, committed Fornication, and went after strange Flesh, are placed as an Example, enduring the re-

* VATICAN MANUSCRIPT.—Title—OF JUDAS.
COMMON Salvation.

1. BELOVED by God.
5. all things, That Jesus, having saved.

2. our

1. 1. Luke vi. 16; Acts i. 13.

2. 1. John xvii. 11, 12, 15.

3. 1. 1 Pet. i. 2; 2 Pet. i. 2

1. 3. Titus i. 4.

1. 5. Phil. i. 27; 1 Tim. i. 18; vi. 12; 2 Tim. i. 13; iv. 7.

4. 1. Gal.

ii. 4; 2 Pet. ii. 1.

2. 4. 2 Pet. ii. 10; Titus ii. 11; Heb. xii. 15.

5. 1. Titus i. 10;

1. 1. 1 Cor. x. 17.

1. 5. 1 Cor. x. 17.

5. 5. Num. xix. 20, 27; xxvi. 54; Psa. cvi. 25;

1. 1. 1 Cor. x. 17.

1. 6. 2 Pet. ii. 4.

7. Gen. xix. 24; Deut. xxxii. 33; 2 Pet. ii. 6.

νιου δικην ὑπεχουσαι. ⁸ Ὅμοιως μὲντοι
lasting retributive justice are undergoing. In like manner truly
καὶ οὗτοι ἐνυπνιαζόμενοι σάρκα μὲν μαινούνσι,
also these dreaming ones flesh indeed they pollute,
κυριοῦτητα δὲ ἀθετοῦσι, δόξας δὲ βλασφημοῦσιν.
lordships and they set aside, glories at. they revile.

⁹ Ὁ δὲ Μιχαὴλ ὁ ἀρχαγγέλος, ὅτε τῷ διαβολῷ
The but Michael the chief messenger, when with the accuser
διακρινόμενος διελέγετο περὶ τοῦ Μωσέως
contending he reasoned about the of Moses

σώματος, οὐκ ἐτόλμησε κρίσιν ἐπενεγκεῖν
body, not he dared a judgment to bring against
βλασφημίας, ἀλλ' εἶπεν· Ἐπιτιμῆσαι σοὶ κύριος.
of reviling, but he said, May rebuke thee Lord.

¹⁰ Οὗτοι δὲ, ὅσα μὲν οὐκ οἶδασι, βλασφη-
These but, what things indeed not they know, they re-
μοῦσιν· ὅσα δὲ φυσικῶς, ὡς τὰ ἀλογα ζῶα,
vile, what things but naturally, as the irrational animals,

ἐπιστάνται, ἐν τούτοις φθειρόνται. ¹¹ Οὐαὶ
they know, in these things they are corrupt. Woe

αὐτοῖς, ὅτι τῇ ὁδῷ τοῦ Καὶν ἐπορεύθησαν, καὶ
to them, because in the way of the Cain they went, and
τῇ πλῶνι τοῦ Βαλαὰμ μίσθου ἐξεχύθησαν, καὶ
in the error of the Balaam reward they rushed, and
τῇ ἀντιλογία τοῦ Κορέ ἀπώλυντο.
in the contradiction of the Kore they destroyed themselves.

¹² Οὗτοι εἰσὶν ἐν ταῖς ἀγαπαῖς ὑμῶν σπιλαδες,
These are in the love-feasts of you hidden rocks,

συνευωχόμενοι ἀφύβως, ἑαυτοὺς ποιμαίνοντες·
feasting together without fear, themselves feeding;

νεφέλαι ἀνυδροῖ, ὑπὸ ἀνέμων παραφερομένα·
clouds without water, by winds being swept along;

δένδρα φθινοπωρίνα, ἀκαρπα, δις ἀποθανόντα,
trees autumnal, unfruitful, twice having died,

ἐκρίζωθέντα. ¹³ κύματα ἀγρία θαλάσσης, ἐπα-
having been rooted, waves wild of sea, foam-

φρίζοντα τὰς ἑαυτῶν αἰσχύνas· ἀστερες πλά-
ing out the of themselves shame; stars wan-

νηται, οἷς * [ὅ] (ζοφος * [του] σκοτους εἰs
dering, for which [the] gloom [of the] darkness for

αἰῶνα τετηρηται. ¹⁴ Προεφητεῦσε δὲ καὶ του-
an age has been kept. Prophesied and also these

τοῖς ἑβδόμοις ἀπὸ Ἀδὰμ Ἐνώχ, λέγων· Ἰδοὺ,
seventh from Adam Enoch, saying; Lo,

ἦλθε κύριος ἐν ἁγίαις μυριάσιν αὐτοῦ, ¹⁵ ποιη-
came a Lord with holy myriads of himself, to ac-

σαι κρίσιν κατὰ πάντων, καὶ ἐξελεγεῖται πάντας
cute judgment against all, and convict all

τοὺς ἀσεβεῖς * [αὐτῶν] περὶ πάντων τῶν
the impious ones [of them] concerning all of the

ἐργῶν ἀσεβείας αὐτῶν ὧν ἠσεβησαν, καὶ
works of impiety of them which they did impiously, and

tributive justice of an aho-
nian fire.

⁸ † In like manner in-
deed These Dreamers also
pollute the Flesh, and des-
pise Lordships, and revile
Dignities.

⁹ * But † MICHAEL,
the ARCHANGEL, when
contending with the EN-
EMY he reasoned about
the BODY of MOSES, † did
not presume to bring
against him a reviling
Judgment, but said, † "The
" Lord rebuke thee."

¹⁰ † Yet these blaspheme
what indeed they do not
understand, but what they
know naturally as IRRAT-
IONAL Animals, in These
things they are corrupt.

¹¹ Alas for them! Be-
cause they went in † the
WAY of CAIN, and † rushed
into the ERROR of BALAAM
for a Reward, and des-
troyed themselves in † the
REBELLION of KORAH.

¹² These are HIDDEN
ROCKS in your † LOVE-
FEASTS, feasting together
without fear, feeding
Themselves; Clouds with-
out water, being swept
along by Winds; bare
autumnal Trees, unfruitful
for two seasons, dead,
rooted up;

¹³ wild Waves of the
Sea, foaming out THEIR
OWN Shame; wandering
Stars, † for which has been
kept the GLOOM of DARK-
NESS for the Age.

¹⁴ And † Enoch also,
the Seventh from Adam
prophesied of these, say-
ing, "Behold, † the Lord
" came with his holy My-
" riads,

¹⁵ " to execute Judg-
" ment against all, and to
" convict ALL the IMPIOUS
" of All their WORKS of
" Impiety which they im-

* VATICAN MANUSCRIPT.—9. When Michael, the ARCHANGEL, then contending. 13. the—omit. 13. of the—omit. 15. of them—omit.

† 8, 2 Pet. ii. 10. † 9. Dan. x. 13; xii. 1; Rev. xii. 7. † 9. 2 Pet. ii. 11.
; 9. Zech. iii. 2. † 10. 2 Pet. ii. 12. † 11. Gen. ii. 5; 1 John iii. 12. † 11.
Num. xxi. 7, 21; 2 Pet. ii. 15. † 11. Num. xvi. 1, &c. † 12. 1 Cor. xi. 21; 2 Pet.
ii. 13. † 13. 2 Pet. ii. 17. † 14. Gen. v. 18. † 14. Deut. xxxii. 2; Dan. vii.
10; Zech. xiv. 5; Matt. xxv. 31; 2 Thess. i. 7; Rev. i. 7.

περι παντων των σκληρων, ὡν ἐλάλησαν
concerning all of the hard things, as spoke
κατ' αὐτον ἁμαρτωλοὶ ἀσεβεις. ¹⁶ Οὗτοι εἰσι
against him sinners impious. These are
γογγυσται, μεμψιμοιροὶ, κατὰ τὰς ἐπιθυμίας
murmurers, complainers, according to the lusts
αὐτῶν πορευόμενοι· καὶ τὸ στόμα αὐτῶν λαλεῖ
of themselves walking; and the mouth of them speaks
ὑπερογκά, θαυμάζοντες πρόσωπα, ὠφελείας
swelling words, admiring faces, of gain
χαριν. ¹⁷ Ὑμεῖς δὲ, ἀγαπητοὶ, μνησθήτε τῶν
on account. You but, beloved ones, do you remember the
ῥημάτων τῶν προειρημένων ὑπο τῶν ἀποστο-
words of those having been before spoken by the apos-
λων τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. ¹⁸ ὅτι
tles of the Lord of us Jesus Anointed; that
ἐλέγον ὑμῖν, ὅτι ἐν ἐσχάτῃ χρόνῳ ἐσονται
they said to you, that in last time will be
ἐμπαίκται, κατὰ τὰς αὐτῶν ἐπιθυμίας πορευ-
scorners, according to the of themselves lusts walk-
όμενοι τῶν ἀσεβειῶν. ¹⁹ Οὗτοι εἰσιν οἱ ἀποδιο-
ing the impious. These are they marking
ρίζοντες * [ἐαυτοὺς,] ψυχικοὶ, πνεῦμα μὴ ἐχον-
out boundaries [themselves,] soulical ones, a spirit not hav-
τες. ²⁰ Ὑμεῖς δὲ ἀγαπητοὶ, τῇ ἁγιωτάτῃ ὑμῶν
log. You but beloved ones, in the most holy of you
πίστει ἐποικοδομοῦντες ἑαυτοὺς, ἐν πνεύματι
faith building up yourselves, in spirit
γινώσκοντες, ²¹ ἑαυτοὺς ἐν ἀγαπῇ θεοῦ
holy praying, yourselves in love of God
τηρησατέ, προσδεχομένοι τὸ ἐλεος τοῦ κυρίου
do you keep, looking for the mercy of the Lord
ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰωνίαν. ²² Καὶ
of us Jesus Anointed for life age-lasting. And
οὗς μὴ ἐλεεῖτε διακρινόμενοι. ²³ οὗς δὲ ἐν φόβῳ
indeed do you pity discriminating; some but in fear
σωζετε, ἐκ τοῦ πυρὸς ἀρπάζοντες· μισοῦντες
do you save, out of the fire snatching; hating
καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπίλωμενον χιτῶνα.
even the from the flesh having been spotted garment.
²⁴ Τῷ δὲ δυναμένῳ φυλαξάι ὑμᾶς ἀπαιτούτους,
to the now one being powerful to guard you from stumbling,
καὶ στήσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμω-
and to place in presence of the glory of himself blame-
μους ἐν ἀγαλλίασει, ²⁵ μόνῳ θεῷ σωτῇ ἡμῶν
in with exceeding joy, to only God a savior of us,
διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν δόξα * [καὶ]
through Jesus Anointed of the Lord of us glory [and]
μεγαλῶσυν, κρατος καὶ ἐξουσία, καὶ νῦν καὶ
majesty, strength and authority, both now and
εἰς πάντας τοὺς αἰῶνας· ἀμήν.
for all the ages; so be it.

"plously did, and of All
"† the HARSH words which
"† impious Sinners spoke
"against him."

¹⁶ These are Murmurers,
Fault-finders, walking ac-
cording to their own
LUSTS; and † their MOUTH
speaks boastful words,
† admiring men's persons
for the sake of Gain.

¹⁷ † But do you, Be-
loved, remember THOSE
WORDS which were PRE-
VIOUSLY SPOKEN by the
APOSTLES of our LORD Je-
sus Christ;

¹⁸ That they said to
you, That in the Last Time
† there will be Mockers,
walking according to THEIR
OWN IMPIOUS LUSTS.

¹⁹ These are THEY who
SEPARATE, † Semual, not
having the Spirit.

²⁰ But you, Beloved,
† building up yourselves on
YOUR MOST HOLY Faith,
praying with holy Spirit,

²¹ keep yourselves in the
Love of God, † looking for
the MERCY of our LORD Je-
sus Christ to eternal Life.

²² And, making a differ-
ence, Some indeed do you
pity;

²³ but Others save by
Fear, snatching them out
of the FIRE, hating even
† the GARMENT SPOTTED
by the FLESH.

²⁴ † Now to HIM who is
ABLE to guard you from
falling, and to place you
† blameless in the presence
of his GLORY, with great
Joy,

²⁵ † to God alone, our
Savior, through Jesus
Christ our LORD, be Glory,
Majesty, Power, and Au-
thority, * both now, and
throughout ALL the AGES.
Amen.

* VATICAN MANUSCRIPT.—10. themselves—omit.
every AGE, and now.

Subscription.—OF JUDAS.

† 15. 1 Sam. ii. 3; 1 Pet. xxi. 18; xciv. 4; Mal. iii. 13.

Prov. xxi. 28; James ii. 1, 9.

iv. 3; 2 Pet. ii. 1, iii. 3.

† 21. Titus ii. 13.

† 24. Col. i. 22.

† 25. Rom. xvi. 27; 1 Tim. i. 17; ii. 3.

25. and—omit.

25. before

† 10. 2 Pet. ii. 18.

† 13. 1 Tim. iv. 1; 2 Tim. iii. 1;

† 20. Col. ii. 7; 1 Tim.

† 24. Rom. xvi. 25; 1 Th. iii. 20.

ΑΠΟΚΑΛΥΨΙΣ.
A REVELATION.
THE APOCALYPSE.

ΚΕΦ. α'. 1.

¹ Ἀποκαλύψις Ἰησοῦ Χριστοῦ, ἣν ἔδωκεν αὐτῷ
A revelation of Jesus Anointed, which gave to him
ὁ θεός, δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ
the God, to point out to the bond-servants of himself the things it behoves
γενεσθαι ἐν ταχαί, καὶ ἐσημάνεν ἀποστείλας
to have done with speed, and he signified having sent
διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ
by means of the messenger of himself to the bond-servant of himself
Ἰωάννῃ· ² ὃς ἐμαρτύρησε τὸν λόγον τοῦ θεοῦ,
to John, who testified the word of the God,
καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα εἶδε.
and the testimony of Jesus Anointed, what things he saw.
³ Μακάριος ὁ ἀναγινώσκων, καὶ οἱ ἀκούοντες
Blessed the one reading, and those hearing
τοὺς λόγους τῆς προφητείας, καὶ τηροῦντες
the words of the prophecy, and keeping strictly
τα ἐν αὐτῇ γεγραμμένα· ὁ γὰρ καιρὸς
the things in it having been written; the for season
ἐγγύς.
near.

⁴ Ἰωάννης ταῖς ἑπτα ἐκκλησίαις ταῖς ἐν τῇ
John to the seven congregations to those in the
Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ ὁ ὧν
Asia; favor to you and peace from the one existing
καὶ ὁ ἦν καὶ ὁ ἐρχόμενος· καὶ ἀπὸ τῶν
and the one who was and the one coming; and from the
ἑπτα πνευμάτων, ἃ †[ἐστίν] ἐνώπιον τοῦ
seven spirits, which [is] in presence of the
θρόνου αὐτοῦ· ⁵ καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μαρ-
throne of him; and from Jesus Anointed, the wit-
νύς ὁ πιστός, ὁ πρωτότοκος τῶν νεκρῶν, καὶ ὁ
ness the faithful, the first-born of the dead ones, and the
ἀρχὼν τῶν βασιλεῶν τῆς γῆς· τῷ ἀγαπῶντι
prince of the kings of the earth; to the one loving
ἡμᾶς καὶ λουσάντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν ἡμῶν
us and having washed us from the sins of us
ἐν τῷ αἵματι αὐτοῦ, ⁶ καὶ ἐποίησεν ἡμᾶς βασι-
in the blood of himself, and made us a king-
λείαν, ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ, αὐτῷ ᾧ
dom, priests to the God and father of himself, to him the

CHAPTER I.

1 A Revelation of Jesus Christ, which God gave to him, to point out to his SERVANTS the things it is necessary to have done speedily; and which he signified, † having sent by his ANGEL, to his SERVANT John,

2 † who testified the word of God, and the testimony of Jesus Christ * whatever things † he saw

3 Blessed is HE who READS, and THOSE who HEAR the words of the PROPHECY, and † observe the THINGS which have been WRITTEN in it; for † the TIME is near.

4 John to THOSE SEVEN CONGREGATIONS in ASIA; Favor and Peace to you from * God, the ONE † who IS, and the ONE who WAS, and the ONE who IS COMING; and from † the SEVEN SPIRITS which are before his THRONE;

5 and from Jesus Christ, the FAITHFUL WITNESS, † the CHIEF-BORN of the DEAD, and † the PRINCE of the KINGS of the earth. To HIM who LOVES us, † and † freed us from our sins by his own BLOOD,

6 and made † for us a Kingdom.—Priests for his God and Father; † to HIM

* The Revelation is not found in the V^{AT}. MS., 1200, therefore the Various Readings are taken from Dr. Birch's Collation of the V^{AT}. MS., 1191, of the eleventh century. Where these readings agree with the three oldest Uncial MSS. they are respectively marked as follows;—A.—*Codex Alexandrinus*, probably of the 5th century; B.—*Codex Vaticanus*, written about the end of the seventh century or beginning of the eighth; C.—*Codex Ephraemi Rescriptus*, No. 9, probably of the 5th century. A few corroborative Readings, otherwise marked D.—*Codex Sinaiticus*, will be given from the very ancient Uncial, discovered by Dr. Tischendorf, probably of the same date as V^{AT}. MS., 1200.

* VATICAN MANUSCRIPT, No. 1191.—No title is given in this MS.; C. has REVELATION OF JOHN. The Greek word "Ἀποκάλυψις" has been adopted for the title. 3. whatever things he saw (A. S.) 4. God, the one who is (B.)

† 4. *estis*, in—omitted by B C. † 5. So reads A C and some other MSS. and versions. † 6. *heemin*, for us.—A.; *heemoon*, of us.—C.

1 1. Rev. xlii. 16. † 2. Rev. vi. 9; xii. 17. † 2. 1 John i. 1. † 3. Rev. xlii. 7. † 4. Exod. iii. 14; verse 8. † 4. Zech. iii. 9; iv. 10; Rev. iii. 1; iv. 5; v. 6. † 5. 1 Cor. xv. 20; Col. i. 18. † 5. Rev. xvi. 14; xix. 16. † 6. 1 John i. 7. † 6. 1 Tim. vi. 16; Heb. xiii. 21; 1 Pet. iv. 11; Rev. v. 14

δοξα και το κρατος εις τους αιωνας των αιωνων·
glory and the strength for the ages of the ages;
αμην.
so be it.

† 1 Ἰδου, ἐρχεται μετὰ των νεφελων, και οψε-
Lo, he comes with the clouds, and shall
ται αυτον πας οφθαλμος, και οϊτινες αυτον
see him every eye, and those who him
εξεκεκτησαν· και κοφονται επ' αυτον πασαι αι
pierced; and shall mourn over him all the
φυλαι της γης· ναι, αμην. 8 Εγω ειμι το Α
tribes of the earth; yea, so be it. I am the Alpha
και το Ω, λεγει κυριος ο θεος, ο ων και
and the Omega, says Lord the God, the one existing and
ο ην και ο ερχομενος, ο παντοκρατωρ.
the one who was and the one coming, the almighty.

9 Εγω Ιωαννης, ο αδελφος υμων, και συγχοι-
I John, the brother of you, and co-part-
νωμος εν τη θλιψει και βασιλεια και υπομονη
ner in the affliction and kingdom and patience
Ιησου Χριστου, εγεννηθη εν τη νησῳ τη καλου-
of Jesus Anointed, was in the island that being
μενῳ Πατμῳ, δια την λογον του θεου,
called Patmos, on account of the word of the God,
και * [δια] την μαρτυριαν Ιησου * [Χρισ-
and [on account of] the testimony of Jesus * [Anoint-
του.] 10 Εγεννηθη εν πνευματι εν τη κυριακῃ
[Anoint-
του.] I was in spirit in the Lord's
ἡμερᾶ· και ἤκουσα οπισω μου φωνην μεγα-
day; and I heard behind of me voice loud
λην ὡς σαλπικτος, 11 λεγουσης· Ὁ βλέπει
as of a trumpet, saying; What thou seest
γραψον εις βιβλιον, και πεμψον ταις ἑπτα εκ-
do thou write for a scroll, and send to the seven con-
κληταις, εις Εφσον, και εις Σμυρναν, και εις
gregations, to Ephesus, and to Smyrna, and to
Περγαμον, και εις Θυατιρα, και εις Σαρδεεις,
Pergamos, and to Thyatira, and to Sardis,
και εις Φιλαδελφειαν, και εις Λαοδικειαν.
and to Philadelphia, and to Laodicea.

12 Και ἐπεστρεψα βλέπειν την φωνην ἧτις
And I turned to see the voice which
ελαλητε μετ' ἐμου· και ἐπιστρεψας εἶδον ἑπτα
spoke with me; and having turned I saw seven
λυχνιας χρυσας, 13 και εν μεσῳ των * [ἑπτα]
lampstands golden, and in midst of the [seven]
λυχνιων ὁμοιον υἱῷ ἀνθρώπου, ἐνδεδυμενον
lampstands like to a son of man, having on a garment
ποδήρη, και περιζωσμενον προς τοις
reaching to the foot, and having been girded about at the
μαστοῖς ζωνην χρυσην· 14 ἡ δε κεφαλη αυτου
breasts a girdle golden, the bet head of him
και αι τριχες, λευκαι ὡς ἐριον λευκον, ὡς χιων·
and the hairs, white as wool white, as snow;

be the GLORY and the
MIGHT for the AGES of the
AGES. Amen.

7 Behold! he is com-
ing with the clouds, and
Every Eye shall see him,
and † those who pierced
him; and All the TRIBES
of the LAND shall mourn
over him. Yea, Amen.

8 † "E am the ALPHA
and the OMEGA," says the
Lord GOD, † "the ONE who
is, and the ONE who was,
and the ONE who is COM-
ING—the OMNIPOTENT."

9 E John, your BRO-
THER and † Co-partner in
the AFFLICTION, and
Kingdom, and Patient
waiting for * Jesus, was in
that ISLAND which is
CALLED Patmos, † on ac-
count of the WORD of GOD,
and the TESTIMONY of
Jesus.

10 † I was in Spirit on
the LORD's Day; and I
heard behind me a loud
Voice as of a Trumpet,

11 saying, "What thou
seest write in a Scroll, and
send to THOSE SEVEN Con-
gregations;—to Ephesus,
and to Smyrna, and to
Pergamos, and to Thyatira,
and to Sardis, and to Phil-
adelphia, and to Laodicea."

12 And I turned to see
the VOICE which * was
speaking with me; and
having turned I saw
† Seven golden Lamp-
stands,

13 and in † the Midst of
the Lampstands † one like
to a Son of Man, † invest-
ed with a garment to the foot,
and girded about at † the
BREASTS with a golden
Girdle;

14 and his HEAD and
HAIRS white as white

* VATICAN MANUSCRIPT, No. 1100.—9. Christ Jesus (n.) Jesus (n.) 9. on account
of—omit (A c.) 9. Anointed—omit (A c.) 12. was speaking (n c.) 13.

17. Dan. vii. 13; Matt. xxiv. 30; xxi. 64; Acts i. 11. 7. Zech. xii. 10; John xix. 37.
† 8. Isa. xli. 4; xlv. 6; xlviii. 12; verse 17; Rev. ii. 8; xxi. 6; xxi. 13. 8. verse 4;
Rev. iv. 6; xi. 17; xvi. 5. 9. Phil. i. 7; iv. 14; 2 Tim. i. 8. 9. ver. 9; Rev. vi. 9.
† 10. Acts x. 10; 2 Cor. xii. 2; Rev. iv. 2; xvii. 3; xxi. 10. 12. E. 1. xxv. 37; Zech.
iv. 2; verse 20. 13. Rev. ii. 1. 13. Ezek. i. 26; Dan. i. 13; x. 10; xiv. 14.
† 13. Dan. x. 5. 13. Rev. xv. 6.

και οι οφθαλμοι αυτου ως φλογ πυρος· ¹⁵ και οι
and the eyes of him as a flame of fire; and the
ποδες αυτου ομοιοι χαλκολιβανφ, ως εν καμινφ
feet of him like to fine white brass, as in a furnace
πεπυρωμενοι· και η φωνη αυτου ως φωνη
having been set on fire; and the voice of him as a voice
υδατων πολλων· ¹⁶ και εχων εν τη δεξια αυτου
of waters many; and having in the right of himself
χειρι αστερας επτα· και εκ του στοματος
hand stars seven; and out of the mouth
αυτου ρομφαια δισημος οξεια εκπορευομενη·
of him a broadsword two-mouthed sharp proceeding;
και η οψις αυτου, ως ο ηλιος φαινει εν τη
and the appearance of him, as the sun shines in the
δυναμει αυτου. ¹⁷ Και οτε ειδον αυτον επεσα
power of himself. And when I saw him I fell
προς τους ποδας αυτου, ως νεκρος· και εθηκε την
at the feet of him, as dead; and he placed the
δεξιαν αυτου επ' εμε, λεγων· Μη φοβου· εγω
right of himself on me, saying, Not do thou fear; I
ειμι ο πρωτος και ο εσχατος, ¹⁸ και ο ζων και
am the first and the last, and the living one; even
εγενομην νεκρος, και ιδου ζων ειμι εις τους
I was dead, and lo living I am for the
αιωνας των αιωνων· και εχω τας κλεις των
ages of the ages; and I have the keys of the
θανατου και του θδου. ¹⁹ Γραψον ουν
death and of the unseen. Write thou therefore the things
ειδες, και α εισι, και α μελλει γινεσθαι
thou sawest, even the things are, and the things about to occur
μετα ταυτα· ²⁰ το μυστηριον των επτα αστε-
after these; the secret of the seven stars
ρων ων ειδες επι της δεξιας μου, και τας
which thou sawest on the right of me, and the
επτα λυχνιας τας χρυσας. Οι επτα αστερες,
seven lampstands the golden. The seven stars,
αγγελοι των επτα εκκλησιων εισι· και αι λυ-
messengers of the seven congregations are; and the lamp-
χνια αι επτα, επτα εκκλησιαι εισι.
stands the seven, seven congregations are.

ΚΕΦ. β'. 2.

¹ Τφ αγγελφ της εν Εφεσω εκκλησιας γρα-
By the messenger of the in Ephesus congregation do thou
ψον· Ταδε λεγει ο κρατων τους επτα αστερας
write; These things says the one holding the seven stars
εν τη δεξια αυτου, ο περιπατων εν μεσφ των
in the right of himself, the one walking in midst of the
επτα λυχων των χρυσων· ² οίδα τα εργα σου,
seven lampstands the golden. I know the works of thee,
και τον κοπον * [σου,] και την υπομονη σου,
and the toil [of thee,] and the patient endurance of thee

Wool, as Snow; and ¹⁵ his
EYES as a Flame of Fire;
¹⁵ and his FEET like
to fine Brass glowing with
fire, as in a furnace; and
his VOICE as the Voice of
many Waters;

¹⁶ and having in his
RIGHT hand seven Stars;
and out of his MOUTH
proceeding a sharp two-
edged broad Sword; and
his APPEARANCE as the
SUN shines in his
STRENGTH.

¹⁷ And when I saw
him, I fell at his FEET as
dead; but he placed his
RIGHT hand on me, saying,
"Fear not; I am the
FIRST and the LAST,

¹⁸ and the LIVING ONE;
I was even dead, but, be-
hold, I am living for the
AGES of the AGES; and I
have the KEYS of DEATH
and of HADES.

¹⁹ Write therefore the
things thou sawest, even
those which are, and the
things which are about to
transpire after these.

²⁰ As for the SECRET
of the SEVEN Stars which
thou sawest in my RIGHT
hand, and the SEVEN
GOLDEN Lampstands; the
SEVEN Stars are Mes-
sengers of the SEVEN Con-
gregations, and the
SEVEN LAMPSTANDS are
Seven Congregations.

CHAPTER II.

¹ By the MESSENGER of
the CONGREGATION in
Ephesus, write; These
things says HE who
HOLDS the SEVEN Stars
in his RIGHT hand, HE
who walks in the Midst of
the SEVEN GOLDEN Lamp-
stands;

² I know thy WORKS,
and thy TOIL, and thy
PATIENT ENDURANCE,

† 17. FIRST-BORN (A.) 2. thy—is omitted by a c.
† 14. Dan. x. 6; Rev. ii. 18. † 15. Ezek. i. 7. † 16. Ezek. xliii. 2; Rev. xiv.
2; xix. 6. † 16. verse 20. † 16. Rev. ii. 12, 10; xix. 15, 21. † 16. Acts
xxvi. 13; Rev. x. 1. † 17. Ezek. i. 28. † 17. Dan. viii. 18; x. 10. † 17. Jer.
vii. 4; xlii. 6; xliii. 12; verse 11; Rev. ii. 8; xxii. 13. † 18. Rev. iv. 9; v. 14. † 19.
Rev. ii. 1, &c. † 19. Rev. iv. 1, &c. † 20. Mal. ii. 7; Rev. ii. 1, &c. † 20. Z. h.
iv. 2; Matt. v. 15. † 1. Rev. i. 10, 20. † 1. Rev. i. 13. † 2. Psa. i. 6, &c.
9. 13. 19, &c.

και ὅτι οὐ δύνη βαστάσαι κακοὺς· και ἐπει-
and that thou art not able to bear with bad ones; and thou hast
ρασας τοὺς λεγοντας ἑαυτοὺς ἀποστόλους εἶναι, tried those declaring themselves apostles to be,
και οὐκ εἰσὶ· και εὔρες αὐτοὺς ψευδεῖς· ³ και and not they are; and thou hast found them liars;
υπομονήν· εχεις, και ἐβαστάσας δια τὸ patient endurance thou hast, and thou hast suffered on account of the
ὄνομα μου, και οὐκ ἐκοπίασας. ⁴ Ἀλλ' ἐχω name of me, and not thou hast wearied. But I have
κατὰ σὺν, ὅτι τὴν ἀγάπην σου τὴν πρώτην against thee, because the love of thee the first
ἀφῆκας. ⁵ Μνημονεύε οὖν ποθεν πεπτώκας, thou hast relaxed. Do thou remember therefore whence thou hast fallen,
και μετανοήσον, και τὰ πρῶτα ἔργα ποιήσον· and change thy mind, and the first works do thou;
εἰ δὲ μὴ, ἐρχομαι σοὶ †[ταχύ,] και κινήσω τὴν if but not, I am coming to thee [speedily,] and I will remove the
λυχνίαν σου ἐκ τοῦ τοποῦ αὐτῆς, εἰ μὴ lampstand of thee out of the place of itself, if not
μετανοήσης. ⁶ Ἄλλα τούτο εχεις, ὅτι μισεῖς thou dost change thy mind. But this thou hast, that thou hatest
τὰ ἔργα τῶν Νικολαιτῶν, ἃ καγὼ μισῶ. ⁷ Ὅ the works of the Nicolaitans, which I also hate. The
ἐχῶν οὖς, ἀκουσάτω τι τὸ πνεῦμα λέγει ταῖς one having an ear, let him hear what the spirit says to the
ἐκκλησίαις· Τῷ νικῶντι δώσω αὐτῷ φαγεῖν congregations; To the one overcoming I will give to him to eat
ἐκ τοῦ ξύλου τῆς ζωῆς, ὃ ἐστιν ἐν τῷ παρα- from the wood of the life, which is in the para-
δείσῳ τοῦ θεοῦ †[μου.] die of the God [of me.]

⁸ Καὶ τῷ ἀγγέλῳ τῆς ἐν Σμύρνῃ ἐκκλησίας And by the messenger of the in Smyrna congregation
γράψον· Ταδε λέγει ὁ πρῶτος και ὁ ἐσχά- do thou write; These things says the first and the last,
τος, ὃς ἐγενετο νεκρός, και ἐζήπεν· ⁹ οἶδα σου who became dead, and lived; I know of thee
†[τὰ ἔργα, και] τὴν θλίψιν, και τὴν πτωχείαν, [the works, and] the affliction, and the poverty,
(ἀλλὰ πλουσίος εἶ,) και τὴν βλασφημίαν ἐκ (but rich thou art,) and the blasphemy from
τῶν λεγοντῶν Ἰουδαίους εἶναι ἑαυτοὺς, και οὐκ those declaring Jews to be themselves, and not
εἰσιν, ἀλλὰ συνάγωγη τοῦ σατανα. ¹⁰ Μὴ δὲν are, but an assembly of the adversary. Not
φοβου ἃ μελλεῖς πασχεῖν· ἰδοὺ, μελλεῖ fear thou the things thou art about to suffer; lo, is about
βαλεῖν ὁ διαβολὸς ἐξ ὑμῶν εἰς φυλακὴν, ἵνα to cast the accuser from of you into prison, so that

and that thou art not able to endure wicked men; and † thou hast tried those who declare themselves to be Apostles, but are not, and hast found them Liars;
³ and thou hast patiently endured and hast suffered on account of my NAME, † and † thou hast not been weary.
⁴ But I have this against thee, That thou hast relaxed thy FIRST LOVE.
⁵ Remember, therefore, whence thou hast fallen, and reform, and do the FIRST Works; but if not, I am coming to thee, and I will remove thy LAMP- STAND out of its PLACE, unless thou reform.

⁶ But This thou hast, That thou hatest the works of † the NICOLAITANS, which I also hate."
⁷ († Let HIM who has an Ear, hear what the SPIRIT says to the CON- GREGATIONS.) "To the CONQUEROR will I give † to eat of † the † wood of the LIFE, which is in the PARADISE of GOD.
⁸ And by the MESSENGER of the CONGREGATION in Smyrna write; These things says † the † FIRST and the LAST, who was dead, and lived;
⁹ I know Thy AFFLICTION and POVERTY, (but thou art † rich;) and I know the BLASPHEMY of † THOSE DECLARING themselves to be Jews, and are not, but † an Assembly of the ADVERSARY.
¹⁰ † Fear not the things which thou art about to suffer; behold, the ENEMY is about to cast some of you into Prison, that

† 3. thou hast not been weary (A.C.) 5. speedily—is omitted by (A.C.) 7. If you! is the primary signification of *ξύλον*, and may here denote, as in Rev. xiii. 2, an aggregation of *dendrea*, or trees, commonly called a *wood*, or *forest*; a *ξύλον* of life, occupying a place on both sides of the river. 7. my—is omitted by (A.C.) 8. FIRST-BORN (A.) 9. thy works, and—is omitted by (A.C.)

1. 2. 1 John iv. 1. 3. Gal. vi. 9; Heb. xii. 3, 5. 6. verse 15. 7. Matt. xi. 15; xlii. 0, 43; verses 11, 17, 20; Rev. iii. 6, 13, 22; xiii. 0. 7. Rev. xiii. 2, 14; 7. Gen. ii. 0. 8. Rev. i. 8, 17, 18. 9. Luke xli. 21; 1 Tim. vi. 18; James ii. 5 10. Rom. ii. 17, 28, 29; ix. 0. 10. Rev. xiii. 0. 10. Matt. x. 22.

πειρασθετε· και εξετε θλιψιν ημερων δεκα.
you may be tried; and you shall have affliction ten days.
Γινου πιστος αχρι θανατου, και δωσω σοι τον
Be thou faithful till death, and I will give to thee the
στεφανον της ζωης. ¹¹ Ο εχων ους, ακου-
crown of the life. The one having an ear, let him
σατω τι το πνευμα λεγειται εκκλησιας· Ο
hear what the spirit says to the congregations; The
νικων ου μη αδικηθη εκ του θανατου του
one overcoming not be may be hurt by the death the
δευτερου.
second.

¹² Και τω αγγελω της εν Περγαμω εκκλησιας
And by the messenger of the in Pergamos congregation
γραφον· Ταδε λεγει ο εχων την ρομφαιαν
do thou write; These things says the one having the broadsword
την διστομον την οξειαν· ¹³ οίδα [†] [τα εργα
that two-mouthed the sharp; I know [the works
σου, και] που κατοικεις, οπου ο θρονος του
of thee, and] where thou dwellest, where the throne of the
σατανα· και κρατεις το ονομα μου, και ουκ
adversary; and thou holdest fast the name of me, and not
πρησω την πιστιν μου, * [και] εν ταις ημε-
thou didst deny the faith of me, [even] in those days
ραις * [εν] αϊς Αντιπας ο μαρτυς μου ο πιστος,
[is] which Antipas the witness of me the faithful,
ος απεκτανθη παρ' υμιν, οπου ο σατανας κατοι-
who was killed among you, where the adversary dwells.
κει. ¹⁴ Αλλ' εχω κατα σου ολιγα, [†] [οτι]

But I have against thee a few things, [because]
εχεις εκει κρατουντας την διδαχην Βαλααμ,
thou hast there some holding the teaching of Balaam,
ος ειδωσκει τω Βαλακ βαλειν σκανδαλον ενω-
who instructed the Balaak to cast a stumbling-block be-
πιοι των υιων Ισραηλ, φαγειν ειδωλοθυτα και
fore the sons of Israel, to eat idol-sacrifices and
πορνευσαι. ¹⁵ Ουτως εχεις και συ κρατουντας
to fornicate. So hast also thou some holding

την διδαχην * [των] Νικολαιτων ομοιως.
the teaching [of the] Nicolaitans in like manner.

¹⁶ Μετανοησον ουν· ει δε μη, ερχομαι σοι
Change thy mind therefore; if but not, I am coming to thee
ταχυ, και πολεμησω μετ' αυτων εν τη ρομφαια
quickly, and I will war with them by the broadsword
του στοματος μου. ¹⁷ Ο εχων ους, ακου-
of the mouth of me. The one having an ear, let him

σατω τι το πνευμα λεγειται εκκλησιας· Τω
hear what the spirit says to the congregations; To the
νικωντι δωσω αυτω του μαννα του κεικρυμ-
one overcoming I will give to him [of] the manna of that having been

you may be tried, and you shall have Affliction ten Days. I Be thou faithful till Death, and I will give to thee the CROWN OF LIFE."

¹¹ (Let HIM who HAS an Ear, hear what the SPIRIT says to the CONGREGATIONS.) "The CONQUEROR shall not be injured by the SECOND DEATH."

¹² And by the MESSENGER of the CONGREGATION in Pergamos write; These things says HE who HAS the SHARP TWO-EDGED BROAD SWORD;

¹³ I know where thou dwellest,—where the THRONE of the ADVERSARY is; and yet thou firmly retainest my NAME; and thou didst not deny my FAITH even in the DAYS in which Antipas was my WITNESS, thy FAITHFUL one, who was killed among you, where the ADVERSARY dwells.

¹⁴ But I have a few things against thee; thou hast there those holding the TEACHING of Balaam, who instructed Balaak to cast a Stumbling-block before the SONS of Israel, * both to eat Idol-sacrifices, and to fornicate.

¹⁵ So in like manner thou hast also those holding the TEACHING of the Nicolaitans.

¹⁶ Reform, therefore; but if not, I am coming to thee speedily, and I will fight with them with the BROAD SWORD of my MOUTH."

¹⁷ (Let HIM who HAS an Ear, hear what the SPIRIT says to the CONGREGATIONS.) "To the CONQUEROR I will give THAT MANNA which has

* VATICAN MANUSCRIPT, No. 1160.—13. even—omit, 15. of—omit.

13. in—omit. 14. both.

† 13. thy works, and—is omitted by (A c.) because—is omitted by (A.)

15. my—is added by (A c.) 14.

† 10. Matt. xiv. 13. † 10. James I. 12; Rev. iii. 11. † 11. verse 7; Rev. xiii. 9.
† 11. Rev. xiv. 14; xxi. 8. † 12. Rev. I. 10. † 13. verse 0. † 14. Num. xiv.
14; xxv. 1; xxi. 10; 2 Pet. II. 15; Jude 12. † 14. ver. 20; Acts xv. 29; 1 Cor. viii. 0, 10;
x. 19, 20. † 14. 1 Cor. vi. 13. † 15. verse 0. † 16. Isa. xl. 4; 2 Thess. ii. 8.
Rev. i. 10; xix. 15, 16. † 17. verse 0.

μενου, και δωσω αυτω ψηφον λευκην, και επι
hidden, and I will give to him a pebble white, and on
την ψηφον ονομα καινον γεγραμμενον, ο ουδεεις
the pebble a name new having been written, which no one
οιδεν ει μη ο λαμβανων.
knows if not the one receiving.

18 Και τω αγγελω της εν Θυατειροις εκκλη-
And by the messenger of the in Thyatira congre-
σιας γραψον· Ταδε λεγει ο υιος του θεου,
gation write; These things says the son of the God,
ο εχων τους οφθαλμους αυτου ως φλογα
the one having the eyes of himself as a flame
πυρος, και οι ποδες αυτου ομοιοι χαλκολιβανω·
of fire, and the feet of him like to fine white brass;

19 οίδα σου τα εργα, και την αγαπην, και την
I know of thee the works, and the love, and the
πιστην, και την διακονιαν, και την υπομονην
faith, and the service, and the patient endurance
σου, και τα εργα σου τα εσχατα πλειονα των
of thee, and the works of thee the last more of the
πρωτων. 20 Αλλ' εχω κατα σου, οτι αφεις
first. But I have against thee, because thou test alone

την γυναικα †[σου] Ιεζαβελ, η λεγουσα εαυτην
the wife [of thee] Jezebel, the one calling herself
προφητιν, και διδασκει και πλανα τους εμους
a prophetess, and she teaches and seduces the my
δουλους, πορνευσαι και φαγειν ειδωλοθυτα.
bond-servants, to fornicate and to eat idol-sacrifices.

21 Και εδωκα αυτη χρονον ινα μετανοησῃ, και
And I gave to her time so that she might reform, and
ου θελει μετανοησαι εκ της πορνειας αυτης·
not she wills to reform from the fornication of herself,

22 ιδου, βαλλω αυτην εις κλινην, και τους μοι-
lo, I cast her into a bed, and those com-
χευνοντας μετ' αυτης εις θλιψιν μεγαλην,
uniting adultery with her into affliction great,
εαν μη μετανοησωσεν εκ των εργαυ αυτης,
if not they should reform from the works of her,

23 και τα τεκνα αυτης αποκτενω εν θανατω· και
and the children of her I will kill with death; and
γινωσκονται πασαι αι εκκλησιαι, οτι εγω ειμι ο
shall know all the congregations, that I am the

ερευνων νεφρους και καρδιας· και δωσω υμιν
one searching reins and hearts; and I will give to you
εκαστω κατα τα εργα υμων. 24 Τμιν δε
to each one according to the works of you. To you but

λεγω, τοις λοιποις τοις εν Θυατειροις, οσοι
I say, to the remaining ones to those in Thyatira, as many as
ουκ εχουσι την διδαχην ταυτην, οτινες ουκ
not hold the teaching this, who not

εγνωσαν τα βαθεα του σατανα (ως λεγουσιν)
knew the depths of the adversary (as they say.)

Ου βαλω εφ' υμας αλλο βερος· 25 πλην ο
Not I will lay on you other burden; but what

been CONCEALED; and I
will give to him a white
Pebble, and on the PE-
BBLE a new Name en-
graved, which no one
knows but HE who RE-
CEIVES it:

18 And by the MESSEN-
GER of the CONGREGATION
in Thyatira write; These
things says THAT SON of
GOD, who HAS †his EYES
as a Flame of Fire, and his
FEET like to fine Brass;

19 I know Thy WORKS,
and LOVE, and FAITH, and
SERVICE, and PATIENT
ENDURANCE, and thy
LAST WORKS to be more
than the FIRST.

20 But I have this
against thee, Because thou
testest alone the WOMAN
† Jezebel, who CALLS her-
self a Prophetess; and she
teaches and seduces My
Servants, † to fornicate,
and to eat idol-sacrifices.

21 And I gave her time,
so that she might reform;
but she is not disposed to
reform from her FORNICA-
TION.

22 Behold! * I will cast
her, and those COMMIT-
TING ADULTERY with her,
into a Bed,—into great
Affliction; unless they re-
form from her WORKS.

23 And I will kill her
CHILDREN with Death; and
All the CONGREGA-
TIONS shall know that
† I am HE who SEARCHES
Reins and Hearts; † and I
will give to you, to each
one, according to your
WORKS.

24 But I say to you,—
to the REST in Thyatira,
as many as have not this
TEACHING, who knew not
the DEPTHS of the ADVER-
SARY, (as they say;) † I
lay on you no Other Bur-
den;

* VATICAN MANUSCRIPT, No. 1160.—22. I will cast (A B.)

† 20. sow—thy, is omitted by c. very many MSS., and most of the versions. 24. Balloo
I lay, A c, and many MSS.

† 17. Rev. iii. 12; xix. 12.

2 Kings ix. 7; 2 Chron. vi. 30; Psa. vii. 9; Jer. xi. 20; xvil. 10; xx. 12; Rom. viii. 27.

Psa. lxi. 12; Matt. xvi. 27; Rom. ii. 0; xiv. 12; 2 Cor. v. 10; Gal. vi. 5; Rev. x. 12.

† 18. Rev. i. 14. 15.

† 20. Acts xv. 20. 20; ver. 14.

† 23. 1 Sam. xvi. 7; 1 Chron. xxviii.

† 20. Acts xv. 20. 20; ver. 14. † 23. 1 Sam. xvi. 7; 1 Chron. xxviii.

εχετε, κρατησατε αχρις ου αν ηξω. ²⁶ Και ο
you have, hold fast till of which I may have come. And the
νικων, και ο τηρων αχρι τελους τα εργα
one overcoming, and the one keeping till and end the works
μου, δωσω αυτω εξουσιαν επι των εθνων. ²⁷ και
of me, I will give to him authority over the nations; and
ποιμανει αυτους εν ραβδω σιδηρα, ως τα σκευη
he shall rule them with a rod made of iron, as the vessels
τα κεραμικα συντριβεται, ως καγω ειληφα
those earthen ones it is breaking together, as also I received
παρ του πατρος μου. ²⁸ και δωσω αυτω τον
from the father of me; and I will give to him the
αστερα τον πρωινον. ²⁹ Ο εχων ους, ακου-
star the morning. The one having an ear, let him
σατω τι το πνευμα λεγειταις εκκλησιαις.
hear what the spirit says to the congregations.

ΚΕΦ. γ'. 3.

¹ Και τω αγγελω της εν Σαρδεσιν εκκλησιας
And by the messenger of the in Sardis congregation
γραφον· Ταδε λεγει ο εχων τα επτα πνευ-
write, These things says the one having the seven spirits
ματα του θεου, και τους επτα αστρας· Οίδα
of the God, and the seven stars; I know
σου τα εργα, οτι ονομα εχεις οτι ζης, και
of thee the works, that a name thou hast that thou livest, and
νεκρος ει. ² Γινου γρηγορων, και στηρισον
dead thou art. Become thou vigilant, and strengthen
τα λοιπα α εμελλον αποθανειν ου γαρ
the things remaining which were about to die; not for
ευρηκα σου τα εργα πεπληρωμενα ενωπιον
I have found of thee the works having been completed in presence
του θεου μου. ³ Μνημονευε ουν πως ειλη-
of the God of me. Remember thou therefore how thou hast re-
φας * [και ηκουσας, και τηρει,] και μετανοη-
ceived * [and thou didst hear, and observe,] and reform.
σον. Εαν ουν μη γρηγορησης, ηξω
If therefore not thou shouldst have watched, I may have come
επι σε ως κλεπτης, και ου μη γνως
on thee as a thief, and not thou mayest have known
ποιαν ωραν ηξω επι σε. ⁴ Αλλ' εχεις
what hour I may have come on thee. But thou hast
ολιγα ονοματα εν Σαρδεσιν, α ουκ εμολυναν
a few names in Sardis, which not soiled
τα ιματια αυτων· και περιπατησουσι μετ' εμου
the garments of themselves; and they shall walk with me

²⁵ but what you have, hold fast till I * may have come.

²⁶ And HE who CONQUERS, even HE who I KEEP my WORKS to an End, I will give to him Authority over the NA- TIONS;

²⁷ and he shall rule them with an Iron Sceptre; (as the EARTHEN VESSELS it is breaking them to- gether;) as also I have re- ceived from my FATHER.

²⁸ And I will give to him † the MORNING STAR."

²⁹ (Let HIM who HAS an Ear, hear what the SPIRIT says to the CON- GREGATIONS.)

CHAPTER III.

I "And by the MESSEN- GER of the CONGREGATION in Sardis write; These things says I HE who HAS the SEVEN Spirits of GOD, and the SEVEN Stars; † I know THY WORKS, That thou hast a Name * That thou livest, and thou art dead.

² Become vigilant, and * strengthen the remain- ing THINGS which were about to die; for I have not found THY WORKS fully performed in the presence of my GOD.

³ † Remember, there- fore, how thou hast re- ceived and heard, and ob- serve it, and † reform. † If, there- fore, thou shouldst not watch, I may have come [on thee] as a Thief, and thou mayest by no means know at what Hour I may have come on thee.

⁴ But thou hast a Few Names in Sardis, which have not soiled their GAR- MENTS; and they shall walk with me in † white

* VATICAN MANUSCRIPT, No. 1180.—25. shall open, the remaining things.

3. and thou hast heard, and observe—and omit (p.)

1. and Hearst (n.) 2. keep

† 3. on thee is omitted by (A c.)

† 25. Rev. iii. 11. † 20. John vi. 20; 1 John iii. 25. † 26. Matt. xix. 28; Luke xii. 30, 30; 1 Cor. vi. 5; Rev. iii. 21; xx. 4. † 27. Pen. ii. 8, 0; xlix. 11; Dan. vii. 1; Rev. xii. 5; xix. 15. † 28. 2 Pet. i. 10; Rev. xii. 10. † 1. Rev. i. 4, 16; iv. 5; v. 0. † 1. Rev. ii. 2. † 3. 1 Tim. vi. 20; 2 Tim. i. 11; verse 11. † 3. verse 10. † 3. Matt. xiv. 43; xiv. 13; 1 Thess. v. 2. † 4. Rev. iv. 4; vi. 11; vii. 0, 13.

εν λευκοις, ὅτι ἄξιοι εἰσιν. ⁵ Ὁ νικῶν, οὗτος περιβαλεῖται ἐν ἱματίοις λευκοῖς· καὶ οὐ μὴ ἐξαλειψῶ τὸ ὄνομα αὐτοῦ ἐκ τῆς βιβλίου τῆς ζωῆς, καὶ ὁμολογήσω τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ πατρὸς μου, καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ. ⁶ Ὁ ἐχὼν οὖς, ἀκουσάτω τι τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

⁷ Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας γραψόν· Ταδε λέγει ὁ ἅγιος, ὁ ἀληθινός, ὁ ἐχὼν τὴν κλεῖν τοῦ Δαυὶδ· ὁ ἀνοίγων, καὶ οὐδεὶς κλείει· καὶ κλείει, καὶ οὐδεὶς ἀνοίγει· ⁸ οἶδα σου τὰ ἐργὰ ἰδοῦ, δέδωκα ἐνώπιόν σου θύραν ἀνεῳγμένην, ἣν οὐδεὶς δύναται κλείσαι αὐτήν· ὅτι μικρὰν ἔχεις δύναμιν, καὶ ἐτήρησας μου τὸν λόγον, καὶ οὐκ ἠρνήσω τὸ ὄνομα μου. ⁹ Ἰδοῦ, δίδωμι ἐκ τῆς συναγωγῆς τοῦ σατανα τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσιν, ἀλλὰ ψευδονται· ἰδοῦ, ποιήσω αὐτοὺς, ἵνα ἤξωσι καὶ προσκυνήσωσιν ἐνώπιόν των ποδῶν σου, καὶ γνῶσιν, ὅτι ¹⁰ ὅτι ἐτήρησας τὸν λόγον τῆς ὑπομονῆς μου, καὶ γὰρ σε τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλούσης ἐρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης, πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς. ¹¹ Ἐρχομαι ταχέως,

(robes;) Because they are worthy. ⁵ The conqueror shall thus be clothed in white garments; and I will by no means blot out his NAME from the book of LIFE, and I will confess his NAME in the presence of my FATHER, and in the presence of his ANGELS. ⁶ (Let HIM who HAS an Ear, hear what the SPIRIT says to the CONGREGATIONS.) ⁷ "And by the MESSENGER of the CONGREGATION in Philadelphia write: THESE things says the HOLY one, the TRUE, HE who HAS the KEY of DAVID, HE who OPENS and no one shall shut, and shuts and no one opens; ⁸ I know Thy WORKS; behold! I have placed before thee an opened Door, which no one is able to shut; Because thou hast a Little Power, and hast kept My word, and didst not deny my NAME. ⁹ Behold! I am giving up to THOSE from the ASSEMBLY of the ADVERSARY, who DECEIVE themselves to be Jews, and are not, but speak falsely; behold! I will make them to come and pay homage before thy FEET, and to know That I loved thee. ¹⁰ Because thou hast kept the word of my PATIENT ENDURANCE, I will also keep Thee from THAT HOUR of TRIAL which is ABOUT to come on the whole HABITABLE, to try THOSE who DWELL on the EARTH. ¹¹ I am coming speedily; hold fast what thou

* VATICAN MANUSCRIPT, No. 1100.—5. thus be clothed, (a c.) 7. shall shut; and he who shuts and no one shall open. O. E—omit (n.)

1. Rev. xix. 8. 2. Phil. iv. 3. Rev. xiii. 8. 3. Matt. x. 32; Luke xii. 8. 4. Acts iii. 14. 5. 1 John v. 20; verse 14; Rev. 1. 5; vi. 10; xix. 11. 6. 1. Isa. xlii. 22; Luke i. 32; Rev. i. 18. 7. Matt. xvi. 19. 8. verse 1. 9. 1. Cor. xvi. 9; 2 Cor. ii. 12. 10. Rev. ii. 9. 11. Phil. iv. 5; Rev. xiii. 7, 12, 20. 12. 1. Cor. xvi. 9; 2 Cor. ii. 12. 13. 1. Cor. xvi. 9; 2 Cor. ii. 12. 14. 1. Cor. xvi. 9; 2 Cor. ii. 12. 15. 1. Cor. xvi. 9; 2 Cor. ii. 12.

κρατει δ εχεις, ινα μηδεις λαβη τον
 hold thou fast what thou hast, so that no one may have taken the
 στεφανον σου. ¹² Ο νικων, ποιησω αυτον
 crown of thee. The one overcoming, I will make him
 στυλον εν τω ναφ του θεου μου, και εξω ου
 a pillar in the temple of the God of me, and outside not
 μη εξελθη επι και γραψω επ' αυτον το
 but he may have gone out any more; and I will write on him the
 ονομα του θεου μου, και το ονομα * [της πολεως
 name of the God of me, and the name of the city
 του θεου μου,] της καινης Ιερουσαλημ, η κατα-
 of the God of me, of the new Jerusalem, that coming
 βαινουσα εκ του ουρανου απο του θεου μου, και
 down out of the heaven from the God of me, and
 το ονομα * [μου] το καινον. ¹³ Ο εχων ους,
 the name of me the new. The one having ears,
 ακουσατω τι το πνευμα λεγειται εκκλησιαις.
 let him hear what the spirit says to the congregations.
¹⁴ Και τω αγγελω της εν Λαοδικεια εκκλη-
 And by the messenger of the in Laodicea congrega-
 σιας γραψον. Ταδε λεγει ο Αμην, ο μαρτυς
 tion write. These things says the Amen, the witness
 ο πιστος και αληθινος, η αρχη της κτισεως
 the faithful and true, the beginning of the creation
 του θεου. ¹⁵ οίδα σου τα εργα, οτι ουτε ψυχρος
 of the God; I know of thee the works, that neither cold
 ει, ουτε ζεστος οφελον ψυχρος ης, η ζεσ-
 thou art, nor hot; I wish cold thou wert, or hot.
 τος. ¹⁶ Ουτως, οτι χλιαρος ει, και ουτε
 Thus, because lukewarm thou art, and neither
 ζεστος ουτε ψυχρος, μελλω πε εμεσαι εκ του
 hot nor cold, I am about thee to vomit out of the
 στοματος μου. ¹⁷ Οτι λεγεις, ¹⁷ οτι πλουσιος
 mouth of me. Because thou sayest, that rich
 ειμι, και πεπλουτηκα, και ουδενος χρεαν εχω,
 I am, and have been enriched, and not any need I have,
 και ουκ οιδας, οτι συ ει δ ταλαιπωρος και δ
 and not thou knowest, that thou art the wretched one and the
 ελεεινος, και πτωχος και τυφλος και γυμνος.
 pitiable one, and poor and blind and naked;
¹⁸ συμβουλιεω σοι αγορασαι παρ' εμου χρυσιον
 I counsel thee to have bought from of me gold
 πεπυρωμενον εκ πυρος, ινα πλουτησης.
 having been burnt by fire, so that thou mayest have been rich;
 και ιματια λευκα, ινα περιβαλη,
 and garments white, so that thou mightest have been clothed,
 και μη φανερωθη η αισχυνη της γυμνοτητος
 and not might have appeared the shame of the nakedness
 σου· και κολλουριου, εγχρισται τους οφθαλμους
 of thee; and eye-salve, to have rubbed in the eyes
 σου, ινα βλεπης. ¹⁹ Εγω οσους εαν φιλω,
 of thee, so that thou mayest see. I as many as if I may love,

hast, so that no one may
 take thy Crown.
¹² The CONQUEROR, I
 will make him a Pillar
 in the TEMPLE of my God,
 and he shall never go out
 more; and I will write
 on him the NAME of my
 God, and the NAME of the
 CITY of my God, the
 NEW Jerusalem,—that
 COMING DOWN out of the
 HEAVEN from my God;
 and my NEW NAME.
¹³ (Let HIM who HAS
 an Ear, hear what the
 SPIRIT says to the CON-
 GREGATIONS.)
¹⁴ "And by the MESSEN-
 GER of the CONGREGATION
 in Laodicea write; These
 things says the AMEN,
 the FAITHFUL and true
 WITNESS, the BEGIN-
 NING of the CREATION of
 GOD;
¹⁵ I know THY WORKS.
 That thou art neither cold
 nor hot; I wish thou wert
 cold or hot.
¹⁶ Thus Because thou
 art lukewarm, and neither
 hot nor cold, I am about
 to vomit Thee out of my
 MOUTH.
¹⁷ Because thou sayest
 'I am rich, and have be-
 come wealthy, and have
 Need of Nothing;' and
 knowest not that thou art
 the WRETCHED and the
 pitiable one.—even * poor,
 and blind, and naked;
¹⁸ I counsel thee to
 buy from me Gold which
 has been refined by Fire,
 that thou mayest be rich;
 and white Garments, that
 thou mayest be clothed,
 and the SHAME of thy
 NAKEDNESS may not be
 manifested; and Eyesalve
 to anoint thine EYES, that
 thou mayest see.
¹⁹ E, as many as I

* VATICAN MANUSCRIPT, No. 1100.—12. the city of my God—omit.
 17. poor.

12. my—omit.

† 11. Rev. ii. 10. † 12. 1 Kings vii. 21; Gal. ii. 6.
 xii. 4. † 12. Gal. iv. 20; Heb. xii. 22; Rev. xxi. 2, 10. † 13. Rev. ii. 17; xiv. 4; † 14.
 Rev. i. 6; xix. 11; xii. 6; verse 7. † 14. Col. i. 15. † 17. Joshua xii. 8; 1 Cor. iv. 8.
 114; Isa. lv. 1; Matt. xiii. 44; xiv. 9. † 18. 2 Cor. v. 8; Rev. vii. 13; xvi. 15, xix. 8.
 † 19. Job v. 17; Prov. xxi. 11, 12; Job. xii. 6, 8; James i. 12.

ελεγχω και παιδευω* (ηλωσησιν ουν και μετα-
I prove and admonish; be thou zealous therefore and re-
νοησιν. ²⁰ Ιδου, εστηκε επι την θυραν, και
form. Lo, I have stood at the door, and
κρουω* εαν τις ακουση της φωνης μου, και
I knock; if any one may have heard the voice of me, and
ανοιξη την θυραν, εισελευσομαι προς αυτον,
may have opened the door, I will go in to him,
και δειπνησω μετ' αυτου, και αυτος μετ' εμου.
and sup with him, and he with me.
²¹ Ο νικων, δωσω αυτω καθισαι * [μετ'
The oneovercoming, I will give to him to have sat [with
εμου] εν τω θρονω μου. ως και η νικησα, και
me] in the throne of me, as also I overcame, and
εκαθισα μετα του πατρος μου εν τω θρονω
sat down with the father of me in the throne
αυτου. ²² Ο εχων ους, ακουσατω τι το
of him. The one having an ear, let him hear what the
πνευμα λεγειταις εκκλησιαις.
spirit says to the congregations.

ΚΕΦ. δ'. 4.

¹ Μετα ταυτα ειδον, και ιδου, θυρα ανεψ-
After these things I saw, and lo, a door having
ημενη εν τω ουρανω, και η φωνη η πρωτη,
been opened in the heaven, and the voice the first,
η ηκουσα ως σαλπιγγος λαλουσης μετ' εμου,
which I heard as of a trumpet talking with me,
λεγων· Αναβα ωδε, και δειξω σοι α
saying; Comethou up here, and I will show to thee the things
δαι γενεσθαι μετα ταυτα. ² Και ευθως
it becometh to have done after these things. And immediately
εγενεθη εν πνευματι* και ιδου, θρονος εκειτο
I was in spirit; and lo, a throne was placed
εν τω ουρανω, και επι του θρονου καθημενος*
in the heaven, and on the throne one sitting;
³ και ο καθημενος ομοιος δρασει λιθω ιασπιδι
and the one sitting like in appearance to a stone a Jasper
και σαρδιω* και ιρις κυκλοθεν του θρονου ομοιος
and a sardius; and a rainbow round about the throne lik-
ορασει σμαραγδινω. ⁴ Και κυκλοθεν του θρονου
in appearance to an emerald. And round about the throne
θronoi εικοσιτεσσαρες* και επι τους θρονους
thrones twenty-four; and on the thrones
εικοσιτεσσαρες πρεσβυτερας καθημενους, περι-
twenty-four elders sitting, having
β-βλημενους εν ιματιοις λευκοις, και επι τας
been clothed with garments white, and on the
κεφαλαις αυτων στεφανους χρυσεους. ⁵ Και εκ
heads of them crowns golden. And from
του θρονου εκπορευοντοι απτραπαι και φωναί
the throne proceed lightnings and voices

love, reprove and admonish; be zealous of, therefore, and reform.

²⁰ Behold! I have stood at the door, and I knock; if any one may have heard my voice, and opened the door, I will enter in to him, and feast with him, and he with me.

²¹ The conqueror, I will give to him to sit down with me in my throne, as I also conquered, and sat down with my father in his throne.

²² (Let him who has an Ear, hear what the SPIRIT says to the CONGREGATIONS.)

CHAPTER IV.

¹ After these things I saw, and behold! a Door opened in the HEAVEN, and the FIRST VOICE which I heard, was as of a Trumpet speaking with me;—saying, † Ascend hither, and I will show thee what * must occur after these things."

² Immediately † I was in Spirit; and behold! † a Throne was placed in the HEAVEN, and on * the THRONE one sitting.

³ And the one SITTING was like in appearance to a Jasper-stone, and a Sardius; † and a Rainbow encircled the THRONE,—* similar in appearance to an Emerald.

⁴ † And circling the THRONE were twenty-four Thrones; and on the THRONES twenty-four Elders sitting, † having been clothed with white Garments, and on their HEADS Golden Crowns.

⁵ And from the THRONE proceed † Lightnings and Voices and Thunders;

* VATICAN MANUSCRIPT, No. 1160.—20. will both enter. 1. must occur. Immediate'y after These things I was in Spirit. 2. the THRONE one sitting, to look upon like a Jasper-stone. 3. like to a Vision of Emeralds, (a.)

† 20. Luke xlii. 37. † 20. John xiv. 23. † 21. Matt. xix. 28; Luke xlii. 30; 1 Cor. vi. 2; 2 Tim. ii. 12; Rev. ii. 20, 27. † 1. Rev. i. 10. † 1. Rev. xi. 12. † 2. Rev. i. 10; xlii. 3; xli. 10. † 2. Isa. vi. 1; Jer. xvii. 12; Ezek. i. 20; x. 1; Dan. vii. 9. † 3. Ezek. i. 28. † 4. Rev. xi. 16. † 4. Rev. iii. 4, 5, &c. † 5. Rev. viii. 5; xvi. 18.

καὶ βρονταὶ καὶ ἑπτα λαμπάδες πυρός καιόμε-
 ναι ἐνὸς τοῦ θρόνου, αἱ εἰσὶ * [τα] ἑπτα
 ing in presence of the throne, which are [the] seven
 πνεύματα τοῦ θεοῦ. ⁶ καὶ ἐνὸς τοῦ θρόνου
 apiritu of the God; and in presence of the throne
 ὡς θάλασσα ὕαλινη, ὁμοία κρυστάλλῳ· καὶ ἐν
 as a sea made of glass, like crystal; and in
 μέσῳ τοῦ θρόνου καὶ κυκλῶ τοῦ θρόνου τέσσαρα
 midst of the throne and in a circle of the throne four
 ἔζω γεμουτοὶ ὀφθαλμῶν ἐμπροσθεν καὶ ὀπί-
 living ones being full of eyes before and be-
 σθιν. ⁷ * [Καὶ] τὸ ζῶν τὸ πρῶτον ὁμοιον
 hind. [And] the living one the first like
 λέοντι, καὶ τὸ δεύτερον ζῶν ὁμοιον μόσχῳ,
 to a lion, and the second living one like to a young bullock,
 καὶ τὸ τρίτον ζῶν εἶχον * [τὸ] προσῶπον ἀν-
 and the third living one had [the] face of
 ὄρου, καὶ τὸ τέταρτον ζῶν ὁμοιον αἰτῶ
 a man, and the fourth living one like to an eagle
 πετομένη. ⁸ Καὶ τὰ τέσσαρα ζῶα, ἐν καθ' ἓν
 flying. And the four living ones, one by one
 αὐτῶν εἶχον ἀνα πτερύγας ἕξ, κυκλοθεῖν καὶ
 of them had apiece wings six, round about and
 ἐσῶθεν γεμουτοὶ ὀφθαλμῶν· καὶ ἀναπαύσιν
 within they are full of eyes; and rest
 οὐκ εἰχουσιν ἡμέρας καὶ νυκτός, λέγοντες·
 not they have of day and of night, saying
 Ἄγιος, ἅγιος, ἅγιος κύριος ὁ θεὸς ὁ παντοκρά-
 Holy, holy, holy Lord the God the almighty,
 τωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος.
 the one who was and the one existing and the one coming.
⁹ Καὶ ὅταν δώσουσι τὰ ζῶα δοξάν καὶ τιμὴν
 And when shall give the living ones glory and honor
 καὶ εὐχαριστίαν τῷ καθήμενῳ ἐπὶ τοῦ θρόνου,
 and thanks to the one sitting on the throne,
 τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ¹⁰ πε-
 to the one living for the ages of the ages, shall
 πονταὶ οἱ εἰκοσιτέσσαρες πρεσβύτεροι ἐνὸς
 fall down the twenty-four elders in presence
 τοῦ καθήμενου ἐπὶ τοῦ θρόνου, καὶ προσκυνῶν
 of the one sitting on the throne, and they shall do
 οὐσι τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων,
 homage to the one living for the ages of the ages,
 καὶ βαλοῦσι τοὺς στεφάνους αὐτῶν ἐνὸς
 and they shall cast the crowns of themselves in presence
 τοῦ θρόνου, λέγοντες· ¹¹ ἅγιος εἰ, κύριε,
 of the throne, saying; worthy thou art, O Lord,
 λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύνα-
 to receive the glory and the honor and the power,

and before the THIRONE
 were burning; Seven
 Lamps of Fire, which are
 the SEVEN Spirits of
 God;

⁶ and before * the
 THRONE as it were; a
 glassy Sea, like Crystal;
 and in the Midst of the
 THRONE, and around the
 THRONE, Four Living ones,
 being full of Eyes before
 and behind.

⁷ And the FIRST LIV-
 ING ONE resembled a Lion,
 and the SECOND LIV-
 ING ONE resembled a Steer,
 and the THIRD Living one hav-
 ing the FACE of a Man,
 and the FOURTH Living one
 was like to a flying Eagle.

⁸ And the FOUR Living
 ones, having * each of
 them six Wings apiece,
 round about and within
 are full of Eyes; and they
 have no rest Day and
 Night, saying, †† "Holy,
 holy, * holy, † Lord God,
 the OMNIPOTENT! the
 ONE who WAS, and the
 ONE who IS, and the ONE
 who IS COMING."

⁹ And when the LIVING
 ONES shall give Glory and
 Honor and Thanks to the
 ONE SITTING on the
 THRONE, to HIM who
 LIVES for the AGES of the
 AGES,

¹⁰ † the TWENTY-FOUR
 Elders will fall down be-
 fore the ONE SITTING
 on the THRONE, and will do
 homage to HIM who LIVES
 for the AGES of the AGES,
 and they will cast their
 CROWNS before the
 THRONE, saying,

¹¹ † "Thou art worthy,
 * † O LORD, even our God,
 to receive the GLORY, and
 the HONOR, and the POW-

* VATICAN MANUSCRIPT, No. 1100.—5. the—omit.

7. the—omit (B.)

† 7. having, (A B.)

within are full of Eyes (A B.)

in B.

† 5. Exod. xxxviii. 23; 2 Chron. iv. 20; Ezek. i. 12; Zech. iv. 2.

† 6. Exod. xxxviii. 8; Rev. xv. 2.

† 8. Isa. vi. 3.

† 10. verso 4.

† 11. Rev. v. 12.

6. his throne as.

8. every one of them (B.)

11. O, Lord even our God, the holy one, to receive (B.)

8. having, (A.)

8. six Wings apiece, round about and

8. Holy—Three times in A and most MSS., nine times

11. the Lord, even our God, (A B.)

11. Num. vi. 2; Ezek. i. 10; 1. 4.

11. Rev. i. 8.

11. Rev. i. 12; v. 14; xv. 7.

7. And

8. holy, holy, holy,

8. six Wings apiece, round about and

8. Holy—Three times in A and most MSS., nine times

11. the Lord, even our God, (A B.)

11. Num. vi. 2; Ezek. i. 10; 1. 4.

11. Rev. i. 8.

11. Rev. i. 12; v. 14; xv. 7.

11. Rev. v. 12.

μιν· ὅτι σὺ ἐκτίσας τὰ πάντα, καὶ διὰ τὸ
because thou didst create the all things, and on account of the
θελημα σου ᾗσαν, καὶ ἐκτίσθησαν.
will of thee they were, and were created.

ΚΕΦ. ε'. 5.

¹ Καὶ εἶδον ἐπὶ τὴν δεξιάν του καθήμενον ἐπὶ
And I saw on the right of the one sitting on
του ὀρόνου βιβλίον γεγραμμένον ἐσωθεν καὶ
the throne a scroll having been written within and
ὑπισθεν, κατεσφραγισμένον σφραγίσιν ἑπτά·
at the back, having been sealed up with seals seven;
² Καὶ εἶδον ἀγγέλον ἰσχυρόν, κηρύσσοντα ἐν
And I saw a messenger strong, publishing with
φῶνι μεγάλῃ· Τίς ἐστὶν ἀξίος ανοίξαι τὸ βιβ-
a voice great; Who is worthy to open the scroll,
λίον, καὶ λύσαι τὰς σφραγίδας αὐτοῦ; ³ Καὶ
and to loose the seals of it? And

οὐδεὶς ἠδύνατο ἐν τῷ οὐρανῷ, οὐδὲ ἐπὶ τῆς γῆς,
no one was able in the heaven, nor on the earth,
οὐδὲ ὑποκάτω τῆς γῆς, ανοίξαι τὸ βιβλίον, οὐδὲ
nor under the earth, to open the scroll, nor
βλέπειν αὐτό. ⁴ Καὶ ἐγὼ ἐκλαίον πολλά, ὅτι
to see it. And I was weeping much, because
οὐδεὶς ἀξίος εὗρεθ' ανοίξαι τὸ βιβλίον, οὐτε
no one worthy was found to open the scroll, nor
βλέπειν αὐτό. ⁵ Καὶ εἰς ἐκ τῶν πρεσβυτέρων
to see it. And one of the elders

λεγει μοι· Μὴ κλαίει· ἰδοὺ, ἐνίκησεν ὁ λέων ὁ
says to me; Weep thou not; lo, prevailed the lion that
ἐκ τῆς φυλῆς Ἰουδα, ἡ ῥίζα Δαυὶδ, ανοίξαι τὸ
of the tribe of Judah, the root of David, to open the
βιβλίον καὶ τὰς ἑπτά σφραγίδας αὐτοῦ. ⁶ Καὶ
scroll and the seven seals of it. And

εἶδον ἐν μεσῷ του θρόνου καὶ τῶν τεσσαρῶν
I saw in midst of the throne and of the four
ζώων, καὶ ἐν μεσῷ τῶν πρεσβυτέρων, ἀρνίον
living ones, and in midst of the elders, a young lamb
ἑστῆτος ὡς ἐσφαγμένον, ἐχὼν κέρατα
having been standing as having been slaughtered, it had horns
ἑπτά, καὶ ὀφθαλμούς ἑπτά, οἱ εἰσὶ τὰ ἑπτά
seven, and eyes seven, they are the seven
πνεύματα τοῦ θεοῦ * [τὰ] ἀπεσταλμένα εἰς
spirits of the God [those] having been sent forth into
πάσαν τὴν γῆν. ⁷ Καὶ ἦλθε καὶ εἰληφε * [τὸ
all the earth. And he came and took [the
βιβλίον] ἐκ τῆς δεξιᾶς του καθήμενον ἐπὶ του
scroll] from the right of the one sitting on the
θρόνου.
throne.

⁸ Καὶ ὅτε ἐλάβε τὸ βιβλίον, τὰ τεσσαρά
And when he took the scroll, the four
ζῶα καὶ οἱ ἐικοσιτεσσαρες πρεσβύτεροι ἐπε-
living ones and the twenty-four elders fell

FR; Because THOU didst
create ALL things, and on
account of thy WILL they
were, † and were created."

CHAPTER V.

¹ And I saw on the
RIGHT of HIM SITTING on
the THRONE, † a Scroll,
having been written with-
in and * outside, † firmly
sealed with seven Seals.

² And I saw a strong
Angel publishing with a
loud Voice, "Who is
worthy to open the
SCROLL, and to break its
SEALS?"

³ And no one was able
in † the * HEAVEN, nor on
the EARTH, nor under the
EARTH, to open the
SCROLL, nor to see it.

⁴ And I wept much,
Because no one was found
worthy to open the
scroll, nor to see it.

⁵ And one of the ELD-
ERS says to me, "Do not
weep; behold, † THAT LION
has overcome, which is of
the TRIBE of Judah, † the
ROOT of David, * HE is also
OPENING the SCROLL, and
† its SEVEN Seals."

⁶ And I saw in the
Midst of the THRONE, and
of the FOUR living ones,
and in the Midst of the
ELDERS, † a little Lamb
standing, as if killed, hav-
ing seven Horns and
seven Eyes, which are
† the † SEVEN Spirits of
God sent forth into All
the EARTH.

⁷ And he came and
took the SCROLL from
the RIGHT hand of † the
ONE SITTING on the
THRONE.

⁸ And when he took
the SCROLL, † the FOUR
living ones and the TWEN-
TY-FOUR Elders fell down

* VATICAN MANUSCRIPT, No. 1160.—1. outside (B.)
HE is also OPENING, (B.)

0. those—omit (B.)

3. HEAVEN above, nor.

7. the SCROLL—omit (A.)

3.

† 11. and were created, omitted by A.

6. SEVEN omitted by A.

† 1. Ezek. ii. 9, 10.

† 1. Isa. xlix. 11; Dan ix. 4.

† 3. verse 13;

† 5.

Gen. xlix. 9, 10; Heb. vii. 14.

† 5. Isa. xli. 1, 10; Rom. xv. 12; Rev. xxii. 16.

† 5. verse 1; Rev. vi. 1.

† 6. Isa. liii. 7; John i. 29, 30; 1 Pet. i. 19; Rev. xiii. 8; verses 0, 12

† 7. Rev. iv. 2

† 8. Rev. iv. 8, 9

† 6. Zech. iii. 9; iv. 10.

† 0. Rev. iv. 5.

† 7. Rev. iv. 2

† 8. Rev. iv. 8, 9

σον ενωπιον του αρνιου, εχοντες εκαστος κιθα-
 ρον in presence of the lamb, having each one harp,
 ρας, και φιαλας χρυσας γεμουσας θυμιαματων,
 and bowls golden being full of odore,
 αι εισιν * [αι] προσευχαι των αγιων. ⁹ Και
 which are [the] prayers of the holy ones And
 αδουσιν ωδην καινην, λεγοντες· Αξιος ει λα-
 they sing a song new, saying: Worthy thou art to
 βειν το βιβλιον, και ανοιξει τας σφραγιδας
 receive the scroll, and to open the seals
 αυτου· οτι εσφαγης, και ηγορασας τω θεω
 of it, because thou wast slain, and didst buy back for the God
 † [ημας] εν τω αιματι σου εκ πασης φυλης και
 [us] with the blood of thee out of every tribe and
 γλωσσης και λαου και εθνους, ¹⁰ και εποιησας
 tongue and people and nation, and thou didst make
 αυτους τω θεω ημων βασιλεις και ιερεις, και
 them to the God of us kings and priests, and
 βασιλευσουσιν επι της γης. ¹¹ Και ειδον, και
 they shall reign on the earth. And I saw, and
 ηκουσα φωνην αγγελων πολλων κυκλω του
 I heard a voice of messengers many in a circle of the
 θρονου και των ζωνων και των πρεσβυτερων·
 throne and of the living ones and of the elders;
 και ην ο αριθμος αυτων μυριαδες μυριαδων, και
 and was the number of them myriads of myriads, and
 χιλιαδες χιλιαδων· ¹² λεγοντες φωνη μεγαλη·
 thousands of thousands; saying with a voice great;
 Αξιον εστι το αρνιον το εσφαγμενον λαβειν την
 Worthy is the lamb that having been killed to receive the
 δυναμιν και πλουτον και σοφian και ισχυν και
 power and wealth and wisdom and strength and
 τιμην και δοξαν και ευλογian. ¹³ Και παν
 honor and glory and blessing. And every
 κτισμα ο εστιν εν τω ουρανω, και επι της γης,
 created thing which is in the heaven, and on the earth,
 και υποκατω της γης, και επι της θαλασσης
 and under the earth, and on the sea
 ο εστι, και τα εν αυτοις παντα, ηκουσα
 which is, and the things in them all, I heard
 λεγοντας· Τω καθημενω επι του θρονου και τω
 saying: To the one sitting on the throne and to the
 αρνιω η ευλογia και η τιμη και η δοξα και το
 lamb the blessing and the honor and the glory and the
 κρατος εις τους αιωνας των αιωνων. ¹⁴ Και τα
 might for the ages of the ages. And the
 τεσσαρα ζωα ελεγον· Αμην· και οι πρεσβυτεροι
 four living ones said; So be it; and the elders
 επεσαν και προσεκυνησαν.
 fell down and did homage.

before the LAMB, having each * a † Harp and golden Bowls full of incense, which are † the Prayers of the SAINTS.

9 And † they sung a new Song, saying, † "Thou art worthy † to take the SCROLL, and to open its SEALS; † Because thou wast killed, and † didst redeem † [us] to God, with thy BLOOD, † out of every Tribe, and Tongue, and People, and Nation;

10 and thou didst make them to our God † a Royalty and a Priesthood, and they shall reign on the EARTH."

11 And I saw, and I heard * a Voice of many Angels in a Circle of the THIRONY, and of the LIVING ONES and of the ELDERS; and the number of them was † Myriads of Myriads, and Thousands of Thousands,

12 saying with a loud Voice, † "Worthy is THAT LAMB which was killed to receive the POWER, and * Wealth, and Wisdom, and Strength, and Honor, and Glory, and Blessing."

13 † And Every Created thing which is in the HEAVEN, and on the EARTH, and under the EARTH, and on the SEA, and * All THINGS in them, All I heard saying, "To HIM who SITS on the THIRONY, and to the LAMB, be † the BLESSING, and the HONOR, and the GLORY, and the MIGHT, for the AGES of the * AGES."

14 † And the FOUR Living ones said, * "AMEN." And the ELDERS fell down and did homage.

* VATICAN MANUSCRIPT, No. 1160.—8, a Harp (A B.)

8. the—omit.

9. to

open.

11. as a Voice.

12. the wealth.

13. All things in them, All I heard.

13. amen.

14. amen.

† 9. as is omitted by A, and the Codex Sinaiticus D, and both read "to our God."

10.

† 8. Rev. xiv. 2; xv. 2.

† 8. Psa. cxli. 2; Rev. viii. 3, 4.

† 9. Psa. xl. 8; Rev.

xiv. 3.

† 9. Acts ix. 28; Rom. iii. 24;

1 Cor. vi. 20; vii. 23; Eph.

i. 7; Col. i. 14; Heb. ix. 12; 1 Pet. i. 18, 19;

2 Pet. ii. 1; 1 John i. 7; Rev. xiv. 4.

† 9. Dan. iv. 1; vi. 23; Rev. vii. 9; xiv. 6.

† 10. Exod. xiv. 6; 1 Pet. ii. 5, 9; Rev. i.

7; xx. 6; xxi. 6.

† 11. Psa. lxxviii. 17; Dan. vii. 10; Rev. xiv. 22.

† 12. Rev. iv. 11.

† 13. Phil. ii. 10.

† 13. 1 Chron. xix. 11; Rom. ix. 6; xvi. 27;

1 Tim. vi. 16; 1 Pet. iv.

ii. v. 11; Rev. i. 6.

† 14. Rev. xiv. 4.

ΚΕΦ. 6. ὁ

CHAPTER VI.

¹ Καὶ εἶδον ὅτε ἠνοίξε το ἀρνίον μίαν ἐκ τῶν
And I saw when opened the lamb one of the
ἑπτα σφραγίδων, καὶ ἤκουσα ἑνὸς ἐκ τῶν τεσσάρων
seven seals, and I heard one of the four
σαρῶν ζῶων λεγόντος, ὡς φωνὴ βροντῆς·
living ones saying, as a voice of thunder;
Ἐρχου ἥ καὶ ἰδε. ² Καὶ * [εἶδον, καὶ] ἰδου
Comethou and see thou. And [I saw, and] lo
ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' αὐτὸν ἔχων
a horse white, and the one sitting on him having
τοξόν· καὶ ἐδόθη αὐτῷ στεφάνος, καὶ ἐξηλθε
a bow; and was given to him a crown, and he came out
νικῶν, καὶ ἵνα νικήσῃ.
conquering, and that he might conquer.

³ Καὶ ὅτε ἠνοίξε τὴν σφραγίδα τὴν δευτέραν,
And when he opened the seal the second,
ἤκουσα τοῦ δευτέρου ζῶου λεγόντος· Ἐρχου.
I heard the second living one saying, Come thou.

⁴ Καὶ ἐξηλθεν ἄλλος ἵππος πυρρός· καὶ τῷ καθήμενῳ ἐπ' αὐτὸν ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην
And came out another horse red; and to the one sitting on him it was given to him to take the peace
ἐκ τῆς γῆς, * [καὶ] ἵνα ἀλλήλους σφάξωσι· καὶ
[and] so that each other they might kill, and
ἐδόθη αὐτῷ μαχαίρα μεγάλη.
was given to him a sword great.

⁵ Καὶ ὅτε ἠνοίξε τὴν σφραγίδα τὴν τρίτην
And when he opened the seal the third
ἤκουσα τοῦ τρίτου ζῶου λεγόντος· Ἐρχου ἥ καὶ ἰδε. Καὶ * [εἶδον, καὶ] ἰδου ἵππος μέλας, καὶ
I heard the third living one saying; Comethou and see thou. And [I saw, and] lo a horse black, and
ὁ καθήμενος ἐπ' αὐτὸν ἔχων ὕψος ἐν τῇ χειρὶ
the one sitting on him having a balance in the hand
αὐτοῦ. ⁶ Καὶ ἤκουσα φωνὴν ἐν μέσῳ τῶν τεσσάρων
of himself. And I heard a voice in midst of the four
σαρῶν ζῶων λεγούσαν· Χοινίξ σιτου δηναρίου,
living ones saying; A small measure of wheat for a denarius,
καὶ τρεῖς χοινίκες κριθῆς δηναρίου· καὶ τὸ ελαι-
and three small measures of barley for a denarius; and the oil
ον καὶ τὸν οἶνον μὴ ἀδικήσῃς.
and the wine thou must not injure.

⁷ Καὶ ὅτε ἠνοίξε τὴν σφραγίδα τὴν τέταρτην,
And when he opened the seal the fourth,
ἤκουσα τοῦ τέταρτου ζῶου λεγόντος· Ἐρχου
I heard the fourth living one saying; Come thou
ἥ καὶ ἰδε. ⁸ Καὶ * [εἶδον, καὶ] ἰδου ἵππος χλω-
and see thou. And [I saw, and] lo a horse pale,
ράς, καὶ ὁ καθήμενος ἐπάνω αὐτοῦ, ὄνομα αὐτοῦ
and the one sitting on him, a name to him
ὁ Θάνατος· καὶ ὁ ὄψις ἠκολούθει * [μετ']
the Death; and the unsean followed

¹ And † I saw * when the LAMB opened one of the SEVEN Seals, and I heard † one of the FOUR Living ones saying, as with a Voice of Thunder, "Come."

² And † I saw, and behold! † a white Horse, and HE who SAT on him having a Bow; and a Crown was given to him; and he came out conquering, and that he might conquer.

³ And when he opened the SECOND SEAL, I heard the SECOND Living one saying, "Come."

⁴ † And there came out Another, a red Horse; and to the ONE SITTING on him was it given to take PEACE from the EARTH, and that they should kill each other; and there was given to him a great Sword.

⁵ And when he opened the THIRD SEAL, I heard the THIRD Living one saying, "Come." And † I saw, and behold! † a black Horse, and HE who SAT on him having a Balance in his HAND.

⁶ And I heard a Voice in the Midst of the FOUR Living ones, saying, "† A Chenix of Wheat for a Denarius, and † the OIL and the WINE thou must not injure."

⁷ And when he opened the FOURTH SEAL, I heard the FOURTH Living one saying, "Come."

⁸ And † I saw, and behold! † a pale Horse, and one WAS SITTING on him, whose NAME WAS DEATH, and HADES followed after

* VATICAN MANUSCRIPT, No. 1160.—1. That. and—omit (n.)

5. I saw, and—omit (n.)

2. I saw, and—omit (n.)

8. I saw, and—omit.

3. with—omit.

† 1. and see is omitted by A. c. after "Come;" also in verses 3, 5 and 7.

and (A. c.). 5. I saw, and (A. c.).

2. I saw, and (A. c.).

6. The word *chénix* denotes a measure contain-

8. I saw, and (A. c.).

† 1. Rev. v. 5—9.

Zech. vi. 2.

† 1. Rev. iv. 7.

1. Zech. vi. 2.

† 2. Zech. vi. 3; Rev. xix. 11.

† 8. Zech. vi. 3.

† 4.

αυτον· και εδοθη αυτω εξουσια επι το τεταρτον
him; and was given to him authority over the fourth part
της γης, αποκτειναι εν ρομφαια και εν λιμω
of the earth, to kill with sword and with famine
και εν θανατω, και υπο των θηριων της γης.
and with death, and by the wild beasts of the earth.

⁹ Και οτε ηνοιξε την πεμπτην σφραγιδα,
And when he opened the fifth seal,

ειδον υποκατω του θυσιαστηριου τας ψυχας
I saw under the altar the souls

των εσφαγμενων δια τον λογον του θεου,
of those having been killed because of the word of the God,

και δια την μαρτυριαν ην ειχον· ¹⁰ και εκραζαν
and because of the testimony which they held; and they cried

φωνη μεγαλη, λεγοντες· 'Εως τωτε, ο δεσπο-
with a voice great, saying; How long, the sove-

της ο ἅγιος και αληθινος, ου κρινεις και εκδι-
reign the holy one and true one, not thou judgest and aveng-

κεις το αίμα ημων απο των κατοικουντων επι
est the blood of us from those dwelling on

της γης. ¹¹ Και εδοθη αυτοις στολη λευκη, και
the earth? And was given to them robes white, and

ερρεθη αυτοις, ινα αναπαυσωνται ετι χρονον,
it was said to them, that they should rest yet a time,

εως πληρωσωσι και οι συνδουλοι αυτων και οι
till should be completed also the fellow-slaves of them and the

αδελφοι αυτων, οι μελλοντες αποκτεινεσθαι ως
brethren of them, those being about to be killed as

και αυτοι.
even they.

¹² Και ειδον οτε ηνοιξε την σφραγιδα την
And I saw when he opened the seal the

εκτην, και σεισμος μεγας εγενετο, και ο ἥλιος
sixth, and an earthquake great was, and the sun

μεγας εγενετο ως σακκος τριχινος, και ἡ σελη-
black became as sackcloth of hair, and the moon

νη ὅλη εγενετο ως αίμα, ¹³ και οι αστερες του
whole became as blood, and the stars of the

ουρανου επεσαν εις την γην, ὡς συκη βαλλει
heaven fell to the earth, as a fig-tree casts

τους δλυνθους αὐτης ὑπο ανεμου μεγαλου σει-
the untimely figs of herself by a wind great being

μενη, ¹⁴ και ο ουρανος απεχωρισθη ὡς βιβλιον
shakes, and the heaven was separated from as a scroll

ειλισσομενον, και παν ορος και νησος εκ των
being rolled up, and every mountain and island out of the

τοπων αὐτων εκινηθησαν· ¹⁵ και οι βασιλεις της
places of themselves were moved; and the kings of the

him; and there was given to him Authority over the fourth part of the EARTH, to kill with Sword, and with Famine, and with Death, and by the WILD BEASTS of the EARTH.

⁹ And when he opened the FIFTH SEAL, I saw under the ALTAR the PERSONS of those who HAD been KILLED because of the WORD of GOD, and because of the TESTIMONY which they held.

¹⁰ And they cried with a loud Voice, saying, "How long, O SOVEREIGN LORD! the HOLY one and true! dost thou not judge and take vengeance for our BLOOD from THOSE who DWELL on the EARTH?"

¹¹ And there was given to them severally a white robe; and it was told them to rest yet for a time, till both their FELLOW-SERVANTS and their BRETHREN, who were about to be killed even as they, should be completed.

¹² And I saw when he opened the SIXTH SEAL, and there was a great Earthquake, and the SUN became black as Sackcloth of Hair, and the entire MOON became as BLOOD;

¹³ and the STARS of the HEAVEN fell to the EARTH, as a Fig tree drops its UNTIMELY FIGS, being shaken by a Great Wind.

¹⁴ And the HEAVEN was separated from its place, being rolled up as a Scroll; and Every Mountain and Island were moved out of their PLACES.

¹⁵ And the KINGS of

* VATICAN MANUSCRIPT, No. 1160.—9. of the LAMB which (B.)

† 11. severally a white robe, (A C.)

† 8. Ezek. xiv. 21. † 8. Lev. xxvi. 22. † 9. Rev. viii. 5; ix. 13; xiv. 13.
† 9. Rev. xx. 4. † 9. Rev. i. 9. † 9. 2 Tim. i. 3; Rev. xii. 17; xiv. 10. † 10.
† 11. Rev. iii. 4, 5; vii. 9, 14. † 11. Heb. xi. 40; Rev. xiv. 13. † 11.
† 12. Rev. xvi. 18. † 12. Joel ii. 10, 31; iii. 15; Matt. xxiv. 20; Acts ii. 20. † 13.
† 13. Rev. vii. 10; ix. 1. † 14. Ps. cii. 20; Isa. xxxiv. 4; Heb. i. 12, 13. † 14. Jer. iii.
23a. iv. 24; Rev. xvi. 90.

γῆς καὶ οἱ μεγίστανες καὶ οἱ χιλιάρχου καὶ οἱ
earth and the great ones and the commanders and the
πλουσιοὶ καὶ οἱ ἰσχυροὶ, καὶ πᾶς δούλος καὶ
rich ones and the strong ones, and every bondman and
* [πᾶς] ἐλεύθερος ἐκρύψαν ἑαυτοὺς εἰς τὰ
* [every] freeman hid themselves in the
σπηλαία καὶ εἰς τὰς πέτρας τῶν ὀρέων, ¹⁶ καὶ
caves and in the rocks of the mountains, and
λεγουσὶ τοῖς ὀρεσὶ καὶ ταῖς πέτραις· Πέσετε
they say to the mountains and to the rocks; Fall you
ἐφ' ἡμᾶς, καὶ κρυψάτε ἡμᾶς ἀπὸ προσώπου τοῦ
on us, and hide you us from face of the
καθήμενου ἐπὶ τοῦ θρόνου, καὶ ἀπὸ τῆς ὀργῆς
one sitting on the throne, and from the wrath
τοῦ ἀρνίου· ¹⁷ ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη
of the lamb; because came the day the great
τῆς ὀργῆς αὐτοῦ· καὶ τις δύναται σταθῆναι;
of the wrath of him; and who is able to stand?

ΚΕΦ. Ζ'. 7.

¹ Καὶ μετὰ ταῦτα εἶδον τεσσαρὰς ἀγγέλους
And after these things I saw four messengers
ἑστῶτας ἐπὶ τὰς τεσσαρὰς γωνίας τῆς γῆς,
standing on the four corners of the earth,
κρατοῦντας τοὺς τεσσαρὰς ἀνέμους τῆς γῆς,
holding the four winds of the earth,
ἵνα μὴ πνεῖ ἀνέμος ἐπὶ τῆς γῆς, μήτε ἐπὶ
so that not might blow a wind on the earth, nor on
τῆς θαλάσσης, μήτε ἐπὶ παν δένδρον. ² Καὶ
the sea, nor on any tree. And
εἶδον ἄλλον ἀγγέλον ἀναβαίνοντα ἀπὸ ἀνατο-
I saw another messenger rising up from arising
λῆς ἡλίου, ἔχοντα σφραγίδα θεοῦ ζῶντος· καὶ
of sun, having a seal of God living; and
ἐκράξε φωνῇ μεγάλῃ τοῖς τεσσαρσιν ἀγγέλοις,
he cried with a voice great to the four messengers,
οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν
to whom was given for them to injure the earth and the
θαλάσσαν, ³ λέγων· Μὴ ἀδικήσητε τὴν γῆν,
sea, saying; Not do you injure the earth,
μήτε τὴν θαλάσσαν, μήτε τὰ δένδρα, ἀχρὶς οὐ
nor the sea, nor the trees, till
σφραγίσωμεν τοὺς δούλους τοῦ θεοῦ ἡμῶν ἐπὶ
we have sealed the bond-servants of the God of us on
τῶν μετώπων αὐτῶν.
the foreheads of them.

⁴ Καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμέ-
And I heard the number of those having been
νων, * [ἑκατὸν τεσσαρακοντα τεσσαρες χιλια-
sealed, [one hundred forty four thou-
δες ἐσφραγισμένοι] ἐκ πάσης φυλῆς υἱῶν Ἰσραὴλ·
sands having been sealed] out of every tribe of sons of Israel;

the EARTH, and the GREAT
MEN, and the COMMAND-
ERS, and the RICH, and the
STRONG, and Every Bond-
man and Freeman, hid
themselves in the CAVES
and in the ROCKS of the
MOUNTAINS;

¹⁶ † and they say to the
MOUNTAINS and to the
ROCKS, "Fall on us, and
hide us from the Face of
HIM who sits on the
THRONE, and from the
WRATH of the LAMB;

¹⁷ † because the GREAT
DAY of this WRATH has
come, † and who is able to
stand?"

CHAPTER VII.

¹ † After this I saw
Four Angels standing on
the FOUR Corners of the
EARTH, † restraining the
FOUR Winds of the EARTH,
so † that no Wind might
blow on the EARTH, nor on
the SEA, nor on Any Tree.

² And I saw Another
Angel ascending from the
Sun-rising, having the
* Seal of the living God;
and he cried with a loud
Voice to the FOUR Angels,
to whom it was given to
injure the EARTH and the
SEA,

³ saying, † "Injure not
the EARTH, nor the SEA,
nor the TREES, till we have
† sealed the BOND-SER-
VANTS of our GOD † on
their * FOREHEADS.

⁴ † And † I heard the
NUMBER of the SEALED,
† a Hundred and forty-four
Thousand sealed, out of
Every Tribe of the Sons of
Israel.

* VATICAN MANUSCRIPT, No. 1100.—15. Every—omit (A B C.)

2. Seals. 3. FOREHEAD.

sealed—omit.

4. a Hundred and forty-four Thousand having been

† 17. their (C.)

† 17. their (C.) 1. After this I saw, (A B C.)

of the SEALED,—omitted by A; but—a Hundred and forty-four Thousand sealed—retained

by A B C.

† 10. Hoshea x. 8; Luke xxiii. 30; Rev. ix. 6.

† 17. P'sm. lxxvi. 7.

† 3. Ezek. ix. 4; Rev. xiv. 1.

† 1. Dan. vii. 2.

† 3. Rev. xxii. 4.

† 17. Isa. xlii. 6; Zeph. i. 14; Rev. xvi. 14.

† 1. Rev. ix. 4.

† 4. Rev. ix. 16.

† 3. Rev. vi. 6; ix. 4.

† 4. Rev. xiv. 1.

ἑκ φυλῆς Ἰουδα, ἰβ' χιλιάδες εσφραγισμένοι
out of tribe of Judah, twelve thousands having been sealed;
ἐκ φυλῆς Ῥουβην, ἰβ' χιλιάδες * [εσφραγισμένοι]
out of tribe of Reuben, twelve thousands [having been sealed];
μοι· ἐκ φυλῆς Γαδ, ἰβ' χιλιάδες * [εσφραγισμένοι]
out of tribe of Gad, twelve thousands [having been sealed];
μενοι· ἑκ φυλῆς Ἀσσηρ, ἰβ' χιλιάδες * [εσφραγισμένοι]
out of tribe of Asher, twelve thousands [having been sealed];
γισμένοι· ἐκ φυλῆς Νεφθαλειμ, ἰβ' χιλιάδες
out of tribe of Naphtali, twelve thousands
* [εσφραγισμένοι] ἐκ φυλῆς Μανασση, ἰβ' χιλιάδες * [εσφραγισμένοι]
out of tribe of Manasseh, twelve thousands
ἐκ φυλῆς Σιμεων, ἰβ' χιλιάδες * [εσφραγισμένοι]
out of tribe of Simeon, twelve thousands [having been sealed];
ἐκ φυλῆς Λευι, ἰβ' χιλιάδες * [εσφραγισμένοι]
out of tribe of Levi, twelve thousands [having been sealed];
ἐκ φυλῆς Ἰσααχ, ἰβ' χιλιάδες * [εσφραγισμένοι]
out of tribe of Issachar, twelve thousands [having been sealed];
ἐκ φυλῆς Ζαβουλων, ἰβ' χιλιάδες * [εσφραγισμένοι]
out of tribe of Zebulun, twelve thousands [having been sealed];
ἐκ φυλῆς Ἰωσηφ, ἰβ' χιλιάδες * [εσφραγισμένοι]
out of tribe of Joseph, twelve thousands [having been sealed];
ἐκ φυλῆς Βενιαμιν, ἰβ' χιλιάδες
out of tribe of Benjamin, twelve thousands
εσφραγισμένοι.
having been sealed.

Ἐπειτα ταῦτα εἶδον, καὶ ἰδὼν ὄχλος πολὺς,
After these things I saw, and lo a crowd great,
ὃν ἀριθμῆσαι * [αὐτὸν] οὐδεὶς ἠδύνατο, ἐκ
which to have numbered [him] no one was able, out of
πάντος ἐθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν,
every nation and of tribes and of peoples and of tongues,
ἐστῶτες ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον
standing in presence of the throne and in presence
τοῦ ἀρνίου, περιβεβλημένοι στολὰς λευκάς,
of the lamb, having been clothed robes white,
καὶ φοινικέες ἐν ταῖς χερσὶν αὐτῶν·¹⁰ καὶ κρά-
and palms in the hands of them; and they
ζῶσι φωνῇ μεγάλῃ, λέγοντες· Ἡ σωτηρία τῷ
cry with a voice great, saying: The salvation to the
θεῷ ᾧ ἡμῶν τῷ καθήμενῳ ἐπὶ τοῦ θρόνου, καὶ τῷ
God of us to that one sitting on the throne, and to the
ἀρνίῳ.¹¹ Καὶ πάντες οἱ ἀγγελοὶ ἐστήκεσαν
lamb And all the messengers stood
κυκλῶ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ
in a circle of the throne and of the elders and
τῶν τέσσαρων ζῶντων, καὶ ἐπεσον ἐνώπιον τοῦ
of the four living ones, and fell down before the
θρόνου ἐπὶ τὰ πρόσωπα αὐτῶν, καὶ προσεκύνη-
throne on the faces of themselves, and worshipped
σαν τῷ θεῷ,¹² λέγοντες· Ἀμήν· ἡ εὐλογία καὶ ἡ
the God, saying: So be it, the blessing and
ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ ἡ
the glory and the wisdom and the thanksgiving and the

5 Twelve Thousand out of the Tribe of Judah; Twelve Thousand out of the Tribe of Reuben; Twelve Thousand out of the Tribe of Gad;

6 Twelve Thousand out of the Tribe of Asher; Twelve Thousand out of the Tribe of Naphtali; Twelve Thousand out of the Tribe of Manasseh;

7 Twelve Thousand out of the Tribe of Simeon; Twelve Thousand out of the Tribe of Levi; Twelve Thousand out of the Tribe of Issachar;

8 Twelve Thousand out of the Tribe of Zebulun; Twelve Thousand out of the Tribe of Joseph; Twelve Thousand sealed out of the Tribe of Benjamin.

9 After these things I saw, and behold! a great Crowd, which no one could have numbered, out of Every Nation, and of all Tribes, and Peoples, and Languages, standing before the THRONE, and in the presence of the LAMB, invested with white Robes, and Palm-branches in their hands;

10 and they cry with a loud Voice, saying, † "The SALVATION [be ascribed] to THAT GOD of ours; who sits on the THRONE, and to the LAMB."

11 † And All the ANGELS stood around the THRONE, and the ELDERS, and the FOUR Living ones, and they fell down on their faces before the THRONE, and worshipped GOD,

12 † saying, "Amen! the BLESSING, and the GLOBE, and the WISDOM, and the THANKSGIVING,

* VATICAN MANUSCRIPT, No. 1100.—5—8. having been sealed—omit (A. B. C.)

† 9. Rev. v. 9. † 9. Rev. III. 6, 15; iv. 4; vi. 11; verse 14. † 10. Psal. III. 8; Isa. XLIII. 11; Jer. LIII. 23; Hosea XLII. 4; Rev. XIX. 1. † 10. Rev. v. 13. † 11. Lev. IV. 6. † 12. Rev. v. 13, 14

τιμη και ἡ δυναμις και ἡ ισχυς τῷ θεῷ ἡμῶν
honor and the power and the strength to the God of us
eis tous aionas των αιωνων †[αμην.]
for the ages of the ages; [so be it.]

¹³ Καὶ ἀπεκρίθη εἰς ἐκ των πρεσβυτερων,
And answered one of the elders,

λεγων μοι· Οὗτοι οἱ περιβεβλημενοι τας στο-
λας τας λευκας, τινες εἰσι, και ποθεν ηλθον;
the white, who are they, and whence came they?

¹⁴ Καὶ εἰρηκα αὐτῷ· Κυριε μου, συ οἶδας. Καὶ

εἰπε μοι· Οὗτοι εἰσιν οἱ ἐρχομενοι ἐκ της θλι-

ψεως της μεγαλης, και ἐπλυναν τας στολας

αὐτων, και ἐλευκαναν αὐτας ἐν τῷ αἵματι

του αρνιου. ¹⁵ Διὰ τουτο εἰσιν ἐνωπιον του

θρονου του θεου, και λατρευουσιν αὐτῷ ἡμερας

και νυκτος ἐν τῷ ναῷ αὐτου· και ὁ καθημενος

ἐπὶ του θρονου, σκηνωσει ἐπ' αὐτους. ¹⁶ Οὐ

πεινασουσιν ἐτι, ουδε διψησουσιν * [ἐτι,] ουδε

μη πειση ἐπ' αὐτους ὁ ἥλιος, ουδε παν καυμα·

† ὅτι το αρνιον το ἀνα μεσον του θρονου ποι-

μανει αὐτους, και ὀδηγησει αὐτους ἐπὶ ζωης

πηγας υδατων· και ἐξαλειψει ὁ θεος παν δακ-

ρυον ἐκ των οφθαλμων αὐτων.

from the eyes of them.

ΚΕΦ. η'. 8.

¹ Καὶ ὅτε ἠνοιξε την σφραγιδα την ἑβδομην,

εγενετο σιγη ἐν τῷ ουρανῷ ὡς ἡμιωριον. ² Καὶ

εἶδον τους ἑπτα αγγελους, οἱ ἐνωπιον του θεου

ἑστηκασι· και ἐδοθησαν αὐτοις ἑπτα σαλπιγγες.

³ Καὶ ἄλλος αγγελος ηλθε, και ἐσταθη ἐπὶ το

ουσιασθηριον, εχων λιβαντων χρυσων· και

ἔειπεν· Ὁ ἀλταρ, ἔλαβον τας προσευχας των

αγιων, και ἔβαλες αὐτας ἐν τοις ἁγίοις.

And when he opened the seal the seventh,

was silence in the heaven about half an hour. And

I saw the seven messengers, who in presence of the God

stood; and were given to them seven trumpets.

And another messenger came, and stood at the

altar, having a censer golden; and

said· O altar, take up the prayers of the

holy, and thou hast put them in the

sanctuary.

and the HONOR, and the POWER, and the STRENGTH, be to our God for the AGES of the AGES."

¹⁵ And one of the ELDERS answered, saying to me, "These who have been INVESTED with WHITE ROBES, who are they? and whence did they come?"

¹⁴ And I said to him, "My Lord, thou knowest."

And he said to me, "These are THOSE COMING out of the GREAT AFFLICTION, and † they washed their ROBES, and whitened them in the BLOOD of the LAMB."

¹⁵ On this account they are before the THRONE of God, and publicly serve him Day and Night in his TEMPLE; and HE who SITS on the THRONE † will tabernacle over them.

¹⁶ † They will hunger no more, neither will they thirst any more; † nor will the SUN fall on them, nor ANY HEAT.

¹⁷ Because THAT LAMB which is in the Midst of the THRONE † will tend them, and will lead them to Fountains of Waters of Life; † and God will wipe away Every Tear from their EYES."

CHAPTER VIII.

¹ And † when he opened the SEVENTH SEAL, there was Silence in the HEAVEN about Half an Hour.

² And I saw the SEVEN ANGELS † who stand in the presence of God, and Seven Trumpets were given to them.

³ And Another Angel came and stood by the ALTAR, having a golden Censer; and to him much

* VATICAN MANUSCRIPT, No. 1160.—10, more—omit.

† 13, So be it—omitted by c.

† 13. verse 9. † 14. Rev. vi. 9; xvii. 6. † 14. Isa. i. 18; Heb. ix. 14; 1 John 1. 7; Rev. i. 6. See Zech. iii. 3—5. † 15. Isa. iv. 5, 7; Rev. xxi. 8. † 16. Isa. xlix. 10. † 16. Ps. cxli. 0; Rev. xxi. 4. † 17. Ps. cxlii. 1; xxvi. 8; John x. 11, 14. † 17. Isa. xlv. 8; Rev. xxi. 4. † 1. Rev. vi. 1. † 2. Luke i. 10.

ἐδόθη αὐτῷ θυμιαματα πολλὰ, ἵνα δώσῃ ταῖς
was given to him incenses many, so that he might give for the
προσευχαῖς τῶν ἁγίων πάντων ἐπὶ τὸ θυσιαστήριον
prayers of the holy ones of all on the altar
ριον τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ θρόνου. ⁴ Καὶ
the golden that in presence of the throne. And
ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευ-
went up the smoke of the incenses with the prayers
χαῖς τῶν ἁγίων ἐκ χειρὸς τοῦ ἀγγέλου, ἐνώπιον
of the holy ones from hand of the messenger, in presence
τοῦ θεοῦ. ⁵ Καὶ εἰλῆφεν ὁ ἀγγέλος τὸν λίβαν-
of the God. And took the messenger the censer,
ωτον, καὶ ἐγεμίσεν αὐτὸν ἐκ τοῦ πυρὸς τοῦ
and filled him from the fire of the
οὐσιαστηρίου, καὶ ἐβάλεν εἰς τὴν γῆν· καὶ
altar, and cast into the earth; and
ἐγένοντο φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ καὶ
were voices and thunders and lightnings and
σεισμοί.
an earthquake.

⁶ Καὶ οἱ ἑπτὰ ἀγγελοὶ, οἱ ἔχοντες τὰς ἑπτὰ
And the seven messengers, those having the seven
σαλπίγγας, ἡτοίμασαν ἑαυτοὺς, ἵνα σαλπίσωσι.
trumpets, prepared themselves, so that they might sound.
¹ Καὶ ὁ πρῶτος ἐσαλπισε, καὶ ἐγένετο χαλασ-
And the first sounded, and was hail
καὶ πυρ* μεμιγμένα ἐν αἵματι, καὶ ἐβλήθη εἰς
and fire having been mingled with blood, and they were cast into
τὴν γῆν· καὶ τὸ τρίτον τῆς γῆς κατακαή, καὶ
the earth; and the third of the earth was burnt up, and
τὸ τρίτον τῶν δένδρων κατέκαη, καὶ πᾶς χόρτος
the third of the trees was burnt up, and all grass
χλωρὸς κατέκαη.
green was burnt up.

⁸ Καὶ ὁ δεύτερος ἀγγέλος ἐσαλπισε, καὶ ὡς
And the second messenger sounded, and as it were
ὄρος* μεγὰ [πυρ] καίονμενον ἐβλήθη εἰς τὴν
a mountain great [with fire] burning was cast into the
θαλάσσαν· καὶ ἐγένετο τὸ τρίτον τῶν θαλάσ-
sea; and became the third of the sea,
σης, αἷμα· ⁹ καὶ ἀπέθανε τὸ τρίτον τῶν κτίσμα-
blood; and died the third of the creatures
των * [τῶν] ἐν τῇ θαλάσῃ, τὰ ἔχοντα ψυχὰς·
[of those] in the sea, things having souls,
καὶ τὸ τρίτον τῶν πλοίων διεφθάρη.
and the third of the ships was destroyed.

¹⁰ Καὶ ὁ τρίτος ἀγγέλος ἐσαλπισε, καὶ ἐπέσεν
And the third messenger sounded, and fell
ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας καίονμενος ὡς λαμ-
from the heaven a star great burning like a
πας, καὶ ἐπέσεν ἐπὶ τὸ τρίτον τῶν ῥιταμνῶν,
lamp, and it fell on the third of the rivers,
καὶ ἐπὶ τὰς πηγὰς τῶν ὕδατων. ¹¹ Καὶ τὸ ὄνομα
and on the fountains of the waters. And the name

Incense was given, that he should give it for the PRAYERS of all the SAINTS ON the GOLDEN ALTAR which is before the THRONE.

⁴ And the SMOKE of the PERFUMES went up for the PRAYERS of the SAINTS out of the Hand of the ANGEL, in the presence of GOD.

⁵ And the ANGEL took the CENSER, and filled it from the FIRE of the ALTAR, and threw it on the EARTH; and there were * + Thunders and Lightnings and Voices and an Earthquake.

⁶ And THOSE SEVEN Angels HAVING the SEVEN Trumpets prepared themselves that they might sound them.

⁷ And the FIRST sounded his trumpet, and there was Hail and Fire mingled with Blood, and they were thrown on the EARTH; and the THIRD of the EARTH was burnt up, and the THIRD of the TREES was burnt up, and All green Grass was burnt up.

⁸ And the SECOND Angel sounded his trumpet, and as it were a great burning Mountain was cast into the SEA; and the THIRD of the SEA became Blood;

⁹ and the THIRD of the CREATURES which were in the SEA, THINGS having Life, died; and the THIRD of the SHIPS were destroyed.

¹⁰ And the THIRD Angel sounded his trumpet, and a great Star, burning as a torch, fell from HEAVEN, and it fell on the THIRD of the RIVERS, and on the FOUNTAINS of the WATERS.

* VATICAN MANUSCRIPT, No. 1100.—5. Thunders and Voices and (n.) of those—omit.

8. with Fire

† 6. Thunders and Lightnings and Voices, (a.)

‡ 3. Rev. v. 8. § 3. Exod. xxx. 1; Rev. vi. 9. ¶ 4. Psa. cxli. 3; Luke i. 10.
|| 5. Rev. xvi. 18. || 7. Ezek. xxxviii. 2. || 7. Rev. xvi. 3. || 7. Isa. li. 17.
|| 8. Jer. li. 25; Amos vii. 4. || 8. Rev. xvi. 3. || 8. Ezk.
xiv. 10. || 9. Rev. xvi. 3. || 10. Isa. xiv. 12; Rev. ix. 1 || 10. Rev. xvi. 4.

του ασπερος λεγεται δ Ἀψινθος· και γινεται το
of the star is called the Wormwood; and became the
τρίτον των ὑδάτων εἰς ἀψινθον· και πολλοι των
third of the waters into wormwood; and many of the
ἀνθρώπων ἀπεθάνον ἐκ των ὑδάτων, ὅτι ἐπικ-
men died of the waters, because they
ρανθησαν.

12 Καὶ ὁ τέταρτος ἀγγελος ἐσαλπισε, και
And the fourth messenger sounded, and
ἐπλήγη το τρίτον του ἡλιου και το τρίτον της
was smitten the third of the sun and the third of the
σελήνης και το τρίτον των ἀστερων, ἵνα σκο-
moon and the third of the stars, so that might be
τισθῇ το τρίτον αὐτων, και ἡ ἡμέρα μὴ φαίνῃ
darkened the third of them, and the day not might shine
το τρίτον αὐτης, και ἡ νύξ ὁμοίως. 13 Καὶ εἶ-
the third of herself, and the night in like manner. And I
δον, και ἤκουσα ἑνὸς αἰτου πετομένου ἐν με-
saw, and I heard one eagle flying in mid-
σοῦρανῃματι, λεγοντες φωνῇ μεγαλῇ· Οὐαι,
heaven, saying with a voice great; Woe,
οὐαι, οὐαι τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς, ἐκ των
woe, woe to those dwelling on the earth, from the
λοιπῶν φωνῶν της σαλπγγος των τριων ἀγγε-
remaining sounds of the trumpet of the three mes-
λων των μελλοντων σαλπίζειν.
sengers of those being about to sound.

ΚΕΦ. θ'. 9.

1 Καὶ ὁ πέμπτος ἀγγελος ἐσαλπισε, και εἶδον
And the fifth messenger sounded, and I saw
ἀστέρα ἐκ του ουρανου πεπτωκῶτα εἰς τὴν γῆν,
a star from the heaven having fallen to the earth,
και ἐδόθη αὐτῷ ἡ κλεῖς του φρεατος της ἀβυσ-
and was given to him the key of the pit of the deep;
σου. 2* [και ἠνοιξε το φρεαρ της ἀβυσσου.]
[and he opened the pit of the deep.]

Και ἀνέβη καπνος ἐκ του φρεατος ὡς καπνος
And went up a smoke out of the pit as a smoke
κμινου μεγαλης, και ἐσκοτισθῇ ὁ ἥλιος και ὁ
of a furnace great, and was darkened the sun and the
ἀηρ ἐκ του καπνου του φρεατος. 3 Καὶ ἐκ του
air by the smoke of the pit. And out of the
καπνου ἐξηλθον ἀκρίδες εἰς τὴν γῆν, και ἐδόθη
smoke went forth locusts into the earth, and was given
αὐταῖς ἐξουσία ὡς ἐχουσιν * [ἐξουσιαν] of
them authority as having [authority] the
σκορπιοι της γῆς. 4 και ἐρρέθη αὐταῖς, ἵνα μὴ
scorpions of the earth; and it was said to them, that not
ἀδικήσωσι τον χορτον της γῆς, οὐδε πᾶν
they should injure the grass of the earth, nor any

11 And the NAME of the
STAR is called WORM-
WOOD; and the THIRD
of the WATERS became
Wormwood; and many of
the MEN died Because of
the bitterness of the
WATERS.

12 And the FOURTH
Angel sounded his trum-
pet, and the THIRD of the
SUN was smitten, and the
THIRD of the MOON, and
the THIRD of the STARS;
so that the THIRD of them
might be darkened, * and
the DAY might not shine
the THIRD of it, and the
NIGHT in like manner.

13 And I saw, and I
heard an Eagle flying in
Mid-heaven, saying with a
loud Voice, ; "Woe! Woe!
Woe! to THOSE who
DWELL on the EARTH,
from the REMAINING
Blasts of the TRUMPET of
THOSE THREE Angels who
ARE ABOUT to sound."

CHAPTER IX.

1 And the FIFTH Angel
sounded his trumpet, and
I saw a Star having fall-
en from the HEAVEN to
the EARTH; and there was
given to him the KEY of
the PIT of the ABYSS.

2 And he opened the
PIT of the ABYSS, and a
Smoke † ascended out of
the PIT, as a Smoke of a
* great Furnace; and the
SUN and the AIR were
darkened by the SMOKE of
the PIT.

3 And from the SMOKE
went out ‡ Locusts on the
EARTH; and there was
given them Power, † as the
SCORPIONS of the EARTH
have Power.

4 And it was said to
them † that they should
not injure ‡ the GRASS of
the EARTH, nor Any Green

* VATICAN MANUSCRIPT, No. 1160.—12. and the THIRD of them appeared not; the DAY and the NIGHT likewise (a.) 2. And he opened the PIT of the ABYSS—omit (a.) 2. Authority—omit.

† 11. Exod. xv. 23; Jer. lx. 15; xliii. 15. ‡ 12. Isa. xlii. 10; Amos viii. 9. † 13. Rev. xiv. 6; xix. 17. † 13. Rev. ix. 12; xi. 14. † 1. Rev. viii. 10. † 1. Rev. xvil. 8; xxi. 1. † 2. Joel ii. 3, 10. † 3. Exod. x. 4; Judges vii. 12. † 2. ver. 10. † 4. Rev. vi. 6; vii. 3. † 4. Rev. viii. 7.

χλωρον, ουδε παν δενδρον, ει μη τους ανθρω-
green thing nor any tree, if not the men
πους οιτινες ουκ εχουσι την σφραγιδα του
those who not have the seal of the

θεου επι των μετωπων αυτων·⁵ και εδοθη
God on the foreheads of themselves; and it was given
αυταις ινα μη αποκτεινωσιν αυτους, αλλ' ινα
to them that not they might kill them, but that
βαταλισθωσι μηνas πεντε· και ο βαταλισμος
they might torment months five; and the torment
αυτων ως βαταλισμος σκορπιου, οταν παιση
of them as a torment of a scorpion, when it may strike
ανθρωπον.⁶ Και εν ταις ημεραις εκειναις ζη-
a man. And in the days those shall

τησουσιν οι ανθρωποι τον θανατον, και ου μη
seek the men the death, and not not
ευρησουσιν αυτον· και επιθυμησουσιν αποθα-
shall find him; and they shall desire to

νειν, και φευζεται απ' αυτων ο θανατος.⁷ Και
die, and shall flee away from them the death. And
τα ομοιωματα των ακριδων ομοια ιπποις ητοι-
the forms of the locusts like to horses having

μσμενοις εις πολεμον· και επι τας κεφαλας
been prepared for war; and on the heads
αυτων ως στεφανοι χρυσοι, και τα προσωπα
of them as crowns golden, and the faces

αυτων ως προσωπα ανθρωπων,⁸ και ειχον τρι-
of them as faces of men, and they had hairs
χας ως γριχας γυναικων, και οι οδοντες αυτων
as hair, of women, and the teeth of them

ως λεοντων ησαν,⁹ και ειχον θωρακας ως * [θωρα-
as lions were, and they had breastplates as [breast-
κας] σιδηρους, και η φωνη των πτερυγων αυτων
plates, iron, and the sound of the wings of them
ως φωνη αρματων ιππων πολλων τρεχοντων
as sound of chariots of horses many rushing

εις πολεμον.¹⁰ Και εχουσιν ουρας ομοιας
into battle. And they have tails like
σκορπι-ις, και κεντρα ην εν ταις ουραις αυτων·
to scorpions, and stings was in the tails of them,
και η εξουσια αυτων αδικησαι τους ανθρωπους
and the authority of them to injure the men

μηνas πεντε.¹¹ Εχουσιν εφ' αυτων βασιλεα
months five. They have over themselves a king
τον αγγελον της αβυσσου· ονομα αυτω 'Εβρα-
the messenger of the deep, a name to him in He-
ιστι, Αβαδδων, και εν τη 'Ελληνικη ομομα εχει
brew, of Abaddon, and in the Greek a name he has
Απολλυων.¹² Η ουαι η μια αποηθεν· ιδου,
of Apollyon. The woe the one passed away, lo,

ερχονται επι δυο ουαι μετα ταυτα.

¹³ Και ο εκτος αγγελος εσαλπισε, και ηκουσα
comes more two woes after these.
And the sixth messenger sounded, and I heard

thing, nor Any Tree, but
the MEN who have not
the SEAL of God on their
FOREHEADS.

5 And it was said to
them that they should not
kill them, †but that they
should be tormented five
Months; and their tor-
ment was as the Torment
of a Scorpion when it
stings a Man.

6 And in those DAYS
MEN †shall seek DEATH
and †not find it; and
shall desire to die, and
DEATH will fly from them.

7 And †the FORMS of
the LOCUSTS were like
Horses prepared for War:
†and on their HEADS
were as it were golden
Crowns, and †their FACES
were as the Faces of Men.

8 And they had Hair as
the Hair of Women, and
†their TEETH were as
Lion's teeth.

9 And they had Breast-
plates, as iron Breastplates,
and the SOUND of their
wings was as †the Sound
of * Chariots of many Hor-
ses rushing to Battle.

10 And they have Tails
like Scorpions, and
* Stings; and in their
TAILS was †their POWER
to injure MEN five Months.

11 They have * over
them a King, the ANGEL
of the ABYSS; whose
NAME in Hebrew is Abad-
don; and in the GREEK he
has the name Apollyon.

12 †ONE Woe is past;
behold! * Two Woes more
are coming after these
things.

13 And the SIXTH Angel
sounded his trumpet, and

* VATICAN MANUSCRIPT, No 1100.—0. as breastplates—omit

† 10. the Stings in their tails had Power to injure men (n.)

† 11. for a King over them an Angel of. (n.)

† 12. And after these things, the sixth Angel also sounded (n.)

† 13. not find it (A.)

14. Lev. xl. 7; verse 10.

17. Joel iii. 4.

18. Joel ii. 6-7

† 7. Num. iii. 17.

† 10. verse 5.

† 13. Rev. viii. 13

† 4. Job. iii. 31; Isa. xl. 10; Jer. viii. 8; Rev. v. 10-

† 7. Dan. vii. 8.

† 13. Rev. viii. 13

0. many Chariots

(n.)

(s.)

(s.)

(s.)

(s.)

(s.)

(s.)

φῶντι μίαν ἐκ τῶν τεσσάρων κεράτων τοῦ θ-
voice one from the four horns of the al-
τῆς αἰσθητοῦ τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ θεοῦ,
tar of the golden of that in presence of the God,

14 λέγουσαν τῷ ἑκτῷ ἀγγέλῳ ὃ ἔχων τὴν σαλ-
saying to the sixth messenger the one having the trum-
πιγγά· λύσον τοὺς τεσσάρους ἀγγέλους τοὺς
pet; Loose thou the four messengers those

δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ· ἔν-
having been bound by the river the great Eu-
φρατῇ. 15 Καὶ ἐλύθησαν οἱ τεσσαρες ἀγγελοι
pirates. And were loosed the four messengers

οἱ ἡτοιμασμένοι εἰς τὴν ὥραν καὶ ἡμέραν καὶ
those having been prepared for the hour and a day and

μῆνα καὶ ἐνιαυτὸν, ἵνα ἀποκτείνωσι τὸ τρίτον
a month and a year, so that they should kill the third

τῶν ἀνθρώπων. 16 Καὶ ὁ ἀριθμὸς τῶν στρατε-
of the men. And the number of the armies

ματῶν τοῦ ἵπτικ ὡς δύο μυριάδες μυριάδων
of the cavalry, two myriads of myriads;

ἤκουσα τὸν ἀριθμὸν αὐτῶν. 17 Καὶ οὕτως εἶδον
I heard the number of them. And thus I saw

τοὺς ἵππους ἐν τῇ ὁρασίῃ καὶ τοὺς καθήμενους ἐπ'
the horses, in the vision and those sitting on

αὐτοῖς, ἔχοντας θώρακας πυρίνους καὶ ὑακινθί-
them, having breastplates fiery and hyacin-
νους καὶ θειώδεις· καὶ αἱ κεφαλαὶ τῶν ἵππων ὡς
like the brimstone-like, and the heads of the horses as

κεφαλαὶ λέοντων, καὶ ἐκ τῶν στόματων αὐτῶν
heads of lions, and out of the mouths of them

ἐκπορεύεται πυρ καὶ καπνὸς καὶ θείον. 18 Ἀπο-
goes out fire and smoke and brimstone. By

τὴν τριῶν πληγῶν τούτων ἀπεκτανθήσαν τοὶ
the three plagues these were killed the

τρίτον τῶν ἀνθρώπων, ἐκ τοῦ πυρὸς καὶ τοῦ
third of the men, by the fire and the

καπνοῦ καὶ τοῦ θείου· τοῦ ἐκπορευομένου ἐκ τῶν
smoke and the brimstone that going forth out of the

στόματων αὐτῶν. 19 Ἡ γὰρ ἐξουσία τῶν ἵππων
mouths of them. The for authority of the horses

ἐν τῷ στόματι αὐτῶν ἐστὶ, καὶ ἐν ταῖς ουραῖς
in the mouth of them is, and in the tails

αὐτῶν· αἱ γὰρ ουραὶ αὐτῶν ὁμοίαι ὀφείσιν, ἔχου-
of them, the for tails of them like serpents, hav-

σαι κεφαλὰς· καὶ ἐν αὐταῖς ἀδικοῦσι. 20 Καὶ οἱ
ing heads; and with them they injure. And the

λοιποὶ τῶν ἀνθρώπων οἱ οὐκ ἀπεκτανθήσαν
remaining ones of the men who not were killed

ἐν ταῖς πληγαῖς ταύταις, οὐ μετενοήσαν ἐκ
by the plagues these, not reformed from

τῶν ἐργῶν τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυ-
the works of the hands of themselves, so that not they might

νῆσωσι τὰ δαιμόνια, καὶ τὰ εἰδῶλα τὰ χρυσά
worship the demons, and the idols the golden ones

καὶ τὰ ἀργύρεα καὶ * [τὰ χαλκὰ] καὶ τὰ λίθινα
and the silver ones and (the copper ones) and the stone ones

I heard a Voice from the
of your horns of which is
the GOLDEN ALTAR which is
before God,

14 saying to the SIXTH
Angel who had the TRUM-
PET, "Unbind THOSE

THOSE Angels who have
been BOUND [at the
GREAT RIVER Euphrates,"

15 And THOSE FOUR
Angels were unbound, who
had been PREPARED for

the HOUR, and Day, and
Month, and Year, so that
they might kill the THIRD

of the MEN.

16 And the NUMBER of
the ARMIES of the CAVAL-
RY was Two Myriads of

Myriads; (I heard the
NUMBER of them.)

17 And thus I saw the
HORSES in the vision, and
THOSE who SAT on them,

having Breastplates fiery
and Hyacinthine and Sul-
phur-like; and the

HEADS of the HORSES were
as the Heads of Lions, and
out of their MOUTHS

proceed Fire and Smoke
and Sulphur.

18 By these THREE
Plagues were killed the
THIRD of the MEN,—by

THAT FIRE and THAT
SMOKE and THAT SUL-
PHUR which PROCEED out

of their MOUTHS.

19 For the POWER of the
HORSES is in their MOUTH
and in their TAILS; for

their TAILS are like Ser-
pents, having Heads, and
with them they injure.

20 And the REST of the
MEN who were not killed
by these PLAGUES did

not reform from the
WORKS of their HANDS,
that they should not wor-

ship the DEMONS, and the
IDOLS of GOLD and of

SILVER and of BRASS and

* VATICAN MANUSCRIPTS No. 1160.—20. and BRASS—omit. c.

† 13. FOUR omitted by A.

‡ 14. Rev. xvi. 12.

§ 16. Rev. vii. 4.

¶ 17. 1 Chron. xii. 8; Isa. v. 28, 29.

|| 19. Isa. lx. 15.

|| 20. Deut. xxxii. 20.

|| 20. Lev. xviii. 7; Deut. xxxii. 17; Jer.

evi. 37. 1 Cor. x. 20.

|| 20. Psal. cxi. 4; cxlv. 15; Dan. v. 23.

τ ξυλινα, ἃ οὐτε βλέπειν, δύναται οὐτε
the wooden ones, which neither to see, are able nor
ἀκοεῖν, οὐτε περιπατεῖν· ²¹ καὶ οὐ μετενοήσαν
to hear, nor to walk; and not reformed
ἐκ τῶν φονῶν αὐτῶν, οὐτε ἐκ τῶν φαρμακείων
from the murders of themselves, nor from the sorceries
αὐτῶν, οὐτε ἐκ τῆς πορνείας αὐτῶν, οὐτε ἐκ
of themselves, nor from the fornication of themselves, nor from
τῶν κλεμμάτων αὐτῶν.
the thefts of themselves.

ΚΕΦ. ι'. 10.

¹ Καὶ εἶδον * [ἄλλον] ἀγγέλον ἰσχυρὸν κατα-
And I saw [another] messenger strong coming
βαίνοντα ἐκ τοῦ οὐρανοῦ, περιβεβλημένον
down from the heaven, having been clothed with
νεφέλῃν, καὶ ἡ ἰρις ἐπὶ τῆς κεφαλῆς αὐτοῦ,
a cloud, and the rainbow on the head of him,
καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες
and the face of him as the sun, and the feet
αὐτοῦ ὡς στύλοι πυρός· ² καὶ ἔχων ἐν τῇ χειρὶ
of him as pillars of fire, and having in the hand
αὐτοῦ βιβλαρίδιον ἀνεῳγμένον· καὶ ἔθηκε τὸν
of himself a little scroll having been opened; and he placed the
ποδᾶ αὐτοῦ τὸν δεξιὸν ἐπὶ τῆς θαλάσσης, τὸν
foot of himself the right on the sea, the
δε εὐνυμνον ἐπὶ τῆς γῆς· ³ καὶ ἐκραζε φωνῇ
and left on the land; and he cried with a voice
μεγάλῃ ὥσπερ λέων μυκάται. Καὶ ὅτε ἐκραξεν,
great even as a lion roars. And when he cried,
ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν φωνάς.
spoke the seven thunders the of themselves voices.
⁴ Καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ βρονταὶ, ἐμελλον
And when spoke the seven thunders, I was about
γράφειν· καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ
write; and I heard a voice from the heaven
λεγουσαν· Σφραγίσον ἃ ἐλάλησαν αἱ ἑπτὰ
saying: Seal thou up what spoke the seven
βρονταὶ, καὶ μὴ ταῦτα γράψῃς. ⁵ Καὶ ὁ
thunders, and not these things thou mayest write. And the
ἀγγέλος, ὃν εἶδον ἑστῶτα ἐπὶ τῆς θαλάσσης
messenger, whom I saw standing on the sea
καὶ ἐπὶ τῆς γῆς, ᾗρε τὴν χεῖρα αὐτοῦ τὴν
and on the land, lifted up the hand of himself the
δεξιὰν εἰς τὸν οὐρανόν, ⁶ καὶ ὡμώσεν ἐν
right towards the heaven, and he swore by
τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὅς
the living for the ages of the ages, who
ἐκτίσει τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ, καὶ τὴν
created the heaven and the things in it, and the
γῆν καὶ τὰ ἐν αὐτῇ, * [καὶ τὴν θαλάσσαν καὶ
earth and the things in her, [and the sea and
τὰ ἐν αὐτῇ,] ὅτι χρόνος οὐκέτι ἐστί·
the things in her, because time not yet shall be.
ἀλλὰ ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἑβδομοῦ
but in the days of the voice of the seventh

of wood, which can neither see, nor hear, nor walk;

²¹ nor did they reform from their MURDERS, nor from their SORCERIES, nor from their FORNICATION, nor from their THEFTS.

CHAPTER X.

¹ And I saw Another strong Angel come down from HEAVEN, invested with a Cloud; † and the RAINBOW was over his HEAD, and † his FACE was as the SUN, and his FEET as Pillars of Fire;

² and having in his HAND * a Little scroll opened; and he placed his RIGHT FOOT ON the SEA, and the LEFT ON the LAND.

³ and cried with a loud Voice, as a Lion roars; and when he cried † the SEVEN Thunders uttered THEIR Voices.

⁴ And when the SEVEN Thunders spoke, I was about to write; and I heard a Voice from HEAVEN, saying, † "Seal the things which the SEVEN Thunders spoke, and write Them not."

⁵ And the ANGEL whom I saw standing on the SEA and on the LAND, † raised his RIGHT HAND towards HEAVEN,

⁶ and swore by HIM who LIVES for the AGES of the AGES, † who created the HEAVEN, and the THINGS in it, and the EARTH, and the THINGS in it, and the SEA, and the THINGS in it, † "that the TIME shall be no longer [delayed];

⁷ but † in the DAYS of the BLASPHEMIES of the SEVENTH

* VATICAN MANUSCRIPT, No. 1160.—1. Another—omit (s.) and the SEA, and the THINGS in it—omit.

2. a Scroll.

6.

1 21. Rev. xii. 15. 1 1. Ezek. i. 28. 1 1. Matt. xvii. 2; Rev. i. 10. 1 3
Rev. viii. 8. 1 4. Dan. vii. 20; xii. 4. 0. 1 5. Exod. vi. 8; Dan. xii. 7. 1 6
Neb. ix. 6; Rev. iv. 11; xiv. 7. 1 6. Dan. xii. 7; Rev. xvi. 17. 1 7. Rev. x. 15.

ἄγγελος, όταν μελλῇ σαλπίζειν, καὶ ἐτελεισθῇ
messenger, when he may be about to sound, and be finished
το μυστήριον του θεου, ὡς εὐηγγελισε
the secret of the God, as he announced glad tidings
τους ἑαυτου δουλους τους προφητας.
the of himself bond-servants the prophets.

⁸ Καὶ ἡ φωνὴ ἣν ἤκουσα ἐκ του οὐρανου,
And the voice which I heard from the heaven
παλιν λαλῶσα μετ' ἐμου, καὶ λεγούσα· Ἔρχε-
again speaking with me, and saying· Go thou,
λαβε το βιβλαριδιον το ηνεωγμενον ἐν τῇ
take thou the little scroll, that having been opened in the
χειρὶ του ἀγγελου του ἑστῶτος ἐπὶ της θα-
hand of the messenger of the standing on the sea
ασσης καὶ ἐπὶ της γῆς. ⁹ Καὶ ἀπελθὼν πρὸς
and on the land. And I went to-
τον ἀγγελον, λεγὼν * [αὐτῷ,] δὸναι μοι το βιβ-
the messenger, saying to him, to give to me the little
λαριδιον. Καὶ λέγει μοι· Λαβε καὶ καταφαγε
scroll. And he says to me, Take thou and eat it
αὐτο· καὶ πικρανε σου τὴν κοιλίαν, ἀλλ' ἐν τῇ
it; and it will embitter of thee the belly, but in the
στοματι σου ἐστὶ γλυκὺ ὡς μέλι. ¹⁰ Καὶ
mouth of thee it will be sweet as honey. And
ἐλαβον το βιβλαριδιον ἐκ της χειρος του ἀγγε-
I took the little scroll out of the hand of the messenger,
λου, καὶ κατέφαγον αὐτο· καὶ ἦν ἐν τῷ στομα-
and ate it; and it was in the mouth
τι μου ὡς μέλι, γλυκὺ· καὶ ὅτε ἐφαγον αὐτο,
of me as honey, sweet; and when I ate
ἐπικρανόη ὁ κοιλίᾳ μου. ¹¹ Καὶ λέγει μοι· Δεῖ
it made bitter the belly of me. And he says to me, It behooves
σε παλιν προφητεῦσαι ἐπὶ λαοῖς καὶ ἐθνεσὶ καὶ
thee again to prophesy to peoples and nations and
γλώσσαις καὶ βασιλευσὶ πολλοῖς.
tongues and kings many.

ΚΕΦ. ΙΑ'. ΙΙ.

¹ Καὶ ἐδόθη μοι καλάμος ὁμοίος ῥαβδῷ, λε-
And was given to me a reed like to a rod, say-
γων· Ἐγείραι, καὶ μετρήσον τὸν ναὸν του θεου,
ing· Rise thou, and measure thou the temple of the God,
καὶ τὸ θυσιαστήριον, καὶ τοὺς προσκυνοῦντας
and the altar, and those who worshiping
ἐν αὐτῷ. ² καὶ τὴν αὐλὴν τὴν ἐξώθεν του ναοῦ
for it, and the court that outside of the temple
ἐκβαλε εἰς καὶ μὴ αὐτὴν μετρήσῃς, ὅτι ἐδο-
do thou cast out and not her thou mayest measure, because it was
θη· τῷ τῷ ἐθνεσὶ καὶ τὴν πόλιν τὴν ἁγίαν
given to the nations; and the city the holy
πατήσασαι ἑξήκοντα τέσσαρα χίλια δύο. ³ Καὶ
shall they tread sixty and four thousand two. And
δώσω τοῖς δύο μαρτυρῶν μου, καὶ προφητεῦ-
I will give to the two witnesses of me, and they shall pro-

Angel, when he may be about to sound, and the SECRET of God should be completed, as he announced its glad tidings to *HIS SERVANTS the PROPHETS.

8 And the voice which I heard from HEAVEN, was again speaking with me, and saying, "Go, take THAT LITTLE SCROLL which is opened in the HAND of THAT ANGEL who is STANDING on the SEA and on the LAND."

9 And I went to the ANGEL, telling him to give me the LITTLE SCROLL. And he says to me, "Take, and eat it, and it will make Thy BELLY bitter, but in thy MOUTH it will besweet as Honey."

10 And I took the LITTLE SCROLL from the HAND of the ANGEL, and did eat it; and it was in my MOUTH sweet as Honey; and when I ate it my BELLY was embittered.

11 And they say to me, "Thou must prophesy again concerning Peoples, and concerning Nations, and Languages, and many Kings."

CHAPTER XI.

1 And a Reed was given me like a Rod, saying, "Rise, and measure the TEMPLE of God, and the ALTAR, and THOSE who WORSHIP in it."

2 But THAT COURT which is OUTSIDE the TEMPLE cast out, and do not measure it; Because it was given to the NATIONS; and the HOLY CITY shall they tread forty-two Months.

3 And I will endow my Two Witnesses, and they

* VATICAN MANUSCRIPT, No. 1160.—7. his SERVANTS the PROPHETS.
omit. 10. the SCROLL. 11. they say to me (A. B.) WITHIN.

9. to him—

18. verse 4.

10. Ezek. ii. 10.

12. Ezek. xi. 17, 20.

19. Jer. xv. 16; Ezek. ii. 8: iii. 1—3.

11. Ezek. xl. 3; Zech. ii. 1; Rev. xxi. 15.

12. Luke xxi. 24.

2. Dan. viii. 10.

10. Ezek. iii. 3.

11. Num. xiii. 18.

2. Rev. xiii. 2.

σουσιν ἡμέρας χιλίας διακοσίας ἑξήκοντα, περι-
 βεβλημένοι σακκοῦς. ⁴ Οὗτοι ἑστίαι αἱ δύο
 been clothed with sackcloth. These are the two

ἐλαίαι καὶ αἱ δύο λυχνίαι αἱ ἐνώπιον τοῦ κυρίου
 olive-trees and the two lamp-stands those in presence of the Lord
 τῆς γῆς ἑστώτες. ⁵ Καὶ εἰ τις αὐτοὺς θέλει
 of the earth standing. And if any one them will
 ἀδικῆσαι, πυρ ἐκπορεύεται ἐκ τοῦ στόματος
 to injure, fire proceeds out of the mouth
 αὐτῶν, καὶ κατεσθίει τοὺς ἐχθροὺς αὐτῶν· καὶ
 of them, and eats up the enemies of them; and
 εἰ τις αὐτοὺς θέλει ἀδικῆσαι, οὕτω δεῖ αὐτὸν
 if any one them will to injure, thus it behoves him
 ἀποκτανθῆναι.
 to be killed.

⁶ Οὗτοι ἔχουσιν τὸν οὐρανὸν ἐξουσίαν κλει-
 These have the heaven authority to
 σαι, ἵνα μὴ ὑεὶος βρέξῃ τὰς ἡμέρας τῆς προ-
 about so that not rain it may rain the days of the pro-
 φητείας αὐτῶν· καὶ ἐξουσίαν ἔχουσιν ἐπὶ τῶν
 phesy of them: and authority, they have over the
 ὕδατων, στρεφειν αὐτὰ εἰς αἷμα, καὶ παταγεῖ
 waters, to turn them into blood, and to smite
 τὴν γῆν, ὅσας εἰς θέλωσιν, ἐν παντὶ πλη-
 the earth, as often as it they shall will, with every plague.
 γῇ. ⁷ Καὶ ὅταν ἐτελεσωσὶ τὴν ἡμαρτυρίαν

αὐτῶν, τὸ θῆριον τὸ ἀναβαῖνον ἐκ τῆς ἀβυσ-
 And when they may finish the testimony of
 σσιν ποιῆσει μετ' αὐτῶν πόλεμον, καὶ νικῆσει
 will make with them war, and will conquer
 αὐτοὺς, καὶ ἀποκτενεῖ αὐτούς. ⁸ Καὶ τὸ πτώμα
 them and will kill them. And the dead body

αὐτῶν εἰς τῆς πλατείας πόλεως τῆς μεγάλης,
 of them into the street city of the great
 ἣτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπ-
 which is called spiritually Sodom and Egypt,
 ὅς, ὅπου καὶ ὁ κύριος αὐτὸν ἐσταυρώθη. ⁹ Καὶ
 where also the Lord himself was crucified. And

βλεποῦσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλῶσσῶν
 they look of the peoples and of tribes and of
 σῶν καὶ ἐθνῶν τὸ πτώμα αὐτῶν ἡμέρας τρεῖς
 tongues and of nations the dead body of them days three
 καὶ ἡμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ ἀφηπου-
 and a half, and the dead bodies of them not will suffer
 σι τεθῆναι εἰς μνήμα.
 to be put into a tomb.

¹⁰ Καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαρὰν ἔσιν
 And those dwelling on the earth rejoice
 ἐπ' αὐτοῖς, καὶ εὐφρανθήσονται, καὶ δῶρα πέμ-
 ever them, and will be glad, and gifts will
 ψουσιν ἀλλήλοις, ὅτι οὗτοι αἱ δύο προφῆται
 send to each other, because these the two prophets

shall prophesy a thousand two hundred and sixty
 Days, clothed in Sackcloth.

⁴ These are two Olive trees, and
 those two Lampstands
 which stand in the pres-
 ence of the Lord of the
 earth.

⁵ And if any one desire
 to injure Them, fire pro-
 ceeds out of their mouth,
 and devours their ene-
 mies; and if any one
 desire to injure Them,
 thus must he be killed.

⁶ These have Authority
 to shut heaven, so that it
 may not rain in the days
 of Their Prophecy; and
 they have Authority over
 the waters to turn them
 into Blood, and to smite
 the earth with Every
 Plague, as often as they
 choose.

⁷ And when they shall
 have completed their tes-
 timony, that the BEAST
 ASCENDING out
 of the ABYSS will make
 War with them, and will
 conquer them, and kill
 them.

⁸ And their DEAD BODY
 shall be on the STREET of
 the GREAT CITY, which
 is called, spiritually, Sodom
 and Egypt, where also
 their LORD was crucified.

⁹ And some of the
 PEOPLES, and Languages,
 and Nations, see their
 DEAD BODY three Days
 and a half, and do not
 permit their DEAD BODIES
 to be put into a Tomb.

¹⁰ And THOSE who
 DWELL on the EARTH re-
 joice over them, and will
 exult; and send GIFTS
 to each other; because
 these two Prophets tor-

* VATICAN MANUSCRIPT, No. 1100.—10 give gifts (s.)

14 Psal. 111: 8; Jer. xl. 10; Zech. iv. 3, 11, 14. 5. 2 Kings i. 10, 12; Jer. i. 10, v.
 14 Ezek. xlii. 3; Hoshea vi. 6. 5. Num. xvi. 20. 16. 1 Kings xvii. 1. James
 v. 10. 17. Exod. vii. 19. 17. Luke xii. 32. 17. Rev. xii. 1, 11; xvi. 8.
 17 Rev. ix. 2. 17. Dan. vii. 21. Zech. xiv. 7. 18. Rev. xiv. 6, xv. 1, 5.
 xviii. 10. 18. Heb. xii. 12; Rev. xviii. 24. 19. Rev. xvii. 15. 19. Psal.
 lxxviii. 18. 19. Rev. xii. 17; xiii. 8. 10. Esther ix. 19, 21. 10. Rev.

ἐρασενισαν τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.
tormented those dwelling on the earth.
11 Καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἡμίση, πνεῦμα
And after the three days and a half, breath
ζωῆς ἐκ τοῦ θεοῦ εἰσῆλθεν ἐν αὐτοῖς· καὶ ἐστῆ-
of life from the God entered in them; and they
σαν ἐπὶ τοὺς ποδας αὐτῶν, καὶ φόβος μέγας
stood on the feet of themselves, and fear
ἐπεσεν ἐπὶ τοὺς θεωροῦντας αὐτοὺς.
fell on those beholding them.
12 Καὶ
ἤκουσαν φωνῆν μεγάλην ἐκ τοῦ οὐρανοῦ, λεγού-
they heard a voice great from the heaven, saying:
σαν αὐτοῖς· Ἀναβηθε ὦδε· Καὶ ἀνέβησαν εἰς
to them; Come up hither; And they went up to
τὸν οὐρανὸν ἐν τῇ νεφέλῃ· καὶ ἐθεώρησαν
the heaven in the cloud; and beheld
αὐτοὺς οἱ ἐχθροὶ αὐτῶν.
them the enemies of themselves.
13 Καὶ ἐν ἐκείνῃ τῇ
ὥρᾳ ἐγενετο σεισμός μέγας, καὶ τὸ δεκάτον
hour was an earthquake great, and the tenth
τῆς πόλεως ἐπέσε, καὶ ἀπεκτανθῆσαν ἐν τῷ
of the city fell, and were killed in the
σεισμῷ ὀνόματα ἀνθρώπων χίλια ἑπτὰ· καὶ
earthquake names of men thousands seven; and
οἱ λοιποὶ ἐμφοβήθησαν· καὶ ἔδωκαν δόξαν
the remaining ones afraid became, and they gave glory
τῷ θεῷ τοῦ οὐρανοῦ.
to the God of the heaven.
14 Ἦ οὐαὶ ἡ δευτέρα
ἀπῆλθεν· ἰδοὺ, ἡ οὐαὶ ἡ τρίτη ἐρχεται ταχύ.
woe is coming; lo, the woe the third comes speedily.
15 Καὶ ὁ ἑβδόμος ἀγγέλος ἐσαλπίσε, καὶ ἐγε-
And the seventh messenger sounded, and were
νοντο φωναὶ μεγάλας ἐν τῷ οὐρανῷ, λεγόντες·
voices great in the heaven, saying:
Ἐγενετο ἡ βασιλεία τοῦ κόσμου, τοῦ κυρίου
Became the kingdom of the world, of the Lord
ἡμῶν καὶ τοῦ Χριστοῦ αὐτοῦ, καὶ βασιλεύσει
of us and of the Anointed of him, and he will reign
εἰς τοὺς αἰῶνας τῶν αἰώνων.
for the ages of the ages.
16 Καὶ οἱ εἰκοσι-
τεσσαρες πρεσβύτεροι οἱ ἐνώπιον τοῦ θεοῦ
four elders those in presence of the God
καθήμενοι ἐπὶ τοὺς θρόνους αὐτῶν, ἐπεσαν ἐπὶ
sitting on the thrones of themselves, fell on
τὰ πρόσωπα αὐτῶν, καὶ προσεκύνησαν τῷ θεῷ,
the faces of themselves, and worshipped the God,
17 λέγοντες· Εὐχαριστοῦμεν σοι, κύριε ὁ θεὸς ὁ
saying, We give thanks to thee, O Lord the God the
παντοκράτωρ, ὁ ὢν καὶ ὁ ᾄς, ὅτι ἐληλ-
almighty, the one existing and who was, because thou hast
φας τὴν δυνάμιν σου τὴν μεγάλην, καὶ ἐβassi-
taken the power of thee the great, and reigned.
λευσας.
And the nations were angry, and came

mented THOSE WHO DWELL ON THE EARTH.

11 After * the THREE Days and a Half, † the * Breath of Life from God entered them, and they stood on their FEET; and great * Fear fell on THOSE who SAW them.

12 And † they heard a loud Voice saying to them, "Come up hither." † And they ascended to HEAVEN in the CLOUD; and their ENEMIES beheld them.

13 And in That * HOUR † there was a great Earthquake, † and the TENTH of the CITY fell, and by the EARTHQUAKE were destroyed seven Thousand Names of Men; and the REST became afraid, † and they gave Glory to the God of HEAVEN.

14 † The SECOND WOE is past; behold! the THIRD WOE is coming speedily.

15 † And the SEVENTH Angel sounded his Trumpet; and † there were loud Voices in HEAVEN, saying, "The KINGDOM of the WORLD has become our LORD'S and his CHRIST'S, and † he shall reign for the AGES of the * AGES."

16 And † THOSE TWENTY-FOUR Elders who SIT in the presence of God on their THRONES, fell on their FACES, and worshipped God,

17 saying. "We give thanks to thee, O Lord God, the OMNIPOTENT, † THOU who ART, and THOU who WAST; Because thou hast taken thy GREAT POWER, and † reigned.

18 And the NATIONS were enraged, and thy

* VATICAN MANUSCRIPT, No. 1100.—11. Three Days and a Half.
from out of LIFE entered. 11. Fear was on them. 13. DAY (B.)

11. Spirit of God
13. AGES. Amen.

† 12. I heard, B. with many MSS. and versions.

† 11. Ezek. xlii. 6, 9, 10, 14. † 12. Isa. xiv. 13; Rev. xii. 5. † 13. Rev. vi. 10. † 13. Josh. vii. 10; Rev. xiv. 7; xv. 4. † 14. Rev. viii. 13; Rev. x. 1. † 15. Isa. xxvii. 13; Rev. xvi. 17; xix. 6. † 15. Rev. xii. 10. † 16. Dan. ii. 44; vii. 14, 18, 27. † 10. Rev. iv. 4; v. 8; xii. 4. † 17. Rev. i. 4 8; iv. 8; xvi. 6. † 17. Rev. xix. 6.

ἡ ὄργη σου, καὶ ὁ καιρὸς τῶν νεκρῶν, κριθῆναι
the wrath of thee, and the season of the dead ones, to be judged
καὶ δοῦναι τοῖς μισθοῖς τοῖς δούλοις σου τοῖς
and to give the reward to the bond-servants of thee the
προφῆταις καὶ τοῖς ἁγίοις καὶ τοῖς φοβουμένοις
prophets and to the holy ones and to those fearing
το ὄνομα σου τοῖς μικροῖς καὶ τοῖς μεγάλοις,
the name of thee the small ones and the great ones,
καὶ διαφθεῖραι τοὺς διαφθεύοντας τὴν γῆν.
and to destroy those destroying the earth,
19 Καὶ ἠνοίγη ὁ ναὸς τοῦ θεοῦ ἐν τῷ οὐρανῷ,
And was opened the temple of the God in the heaven,
καὶ ὡφθῆ ἡ κιβωτὸς τῆς διαθήκης * [τοῦ] κυρίου
and was seen the ark of the covenant [of the] Lord
ἐν τῇ ναφ αὐτοῦ· καὶ ἐγένοντο ἀστραπαὶ καὶ
in the temple of him; and were lightnings and
φωναὶ καὶ βρονταὶ * [καὶ σεισμός] καὶ χалаζα
voices and thunders [and an earthquake] and hail
μεγάλη.
great.

ΚΕΦ. 12.

1 Καὶ σημεῖον μέγα ὡφθῆ ἐν τῷ οὐρανῷ· γυνὴ
And a sign great was seen in the heaven; a woman
περιβεβλημένη τὸν ἥλιον, καὶ ἡ σελήνη ὑπο-
having been clothed with the sun, and the moon under-
κατῶ τῶν ποδῶν αὐτῆς, καὶ ἐπὶ τῆς κεφαλῆς
neath the feet of her, and on the head
αὐτῆς στεφανὸς ἀστέρων δώδεκα, 2 καὶ ἐν γασ-
of her a crown of stars twelve, and in womb
τρί ἐχούσα κραεῖν ὠδινούσα καὶ βατανίζομένη
having three about to bring forth and being pained
τεκεῖν. 3 Καὶ ὡφθῆ ἄλλο σημεῖον ἐν τῷ οὐρανῷ,
to bring forth. And was seen another sign in the heaven,
καὶ ἰδοὺ δράκων μέγας πυρρός, ἐχὼν κεφαλὰς
and lo! a dragon great fiery-red, having heads
ἑπτα καὶ κέρατα δέκα, καὶ ἐπὶ τὰς κεφαλὰς
seven and horns ten, and on the heads
αὐτοῦ ἑπτα διαδήματα· 4 καὶ ἡ οὐρα αὐτοῦ συρρεῖ
of him seven diadems; and the tail of him draws
τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ, καὶ ἐβαλεν
the third of the stars of the heaven, and cast
αὐτοὺς εἰς τὴν γῆν. Καὶ ὁ δράκων ἐστήκεν
them into the earth. And the dragon stood
ἐνώπιον τῆς γυναίκος τῆς μελλούσης τεκεῖν,
in presence of the woman of that being about to bring forth,
ἵνα ὅταν τεκῇ, τὸ τέκνον αὐτῆς κατα-
so that when she might bring forth, the child of her he might
φάγῃ. 5 Καὶ ἐτεκεν υἱὸν ἀρρενα, ὃς μελλεῖ
eat up. And she brought forth a son, who is about
ποιμαίνειν πάντα τὰ ἐθνη ἐν ῥαβδῷ σιδήρεᾳ· καὶ
to rule all the nations with a rod made of iron; and
ἤρπασθη τὸ τέκνον αὐτῆς πρὸς τὸν θεὸν καὶ
was snatched away the child of her to the God and

WILATH came, and the
APPOINTED TIME of the
DEAD to be judged, and to
give the REWARD to thy
SERVANTS the PROPHETS,
and to the SAINTS, and to
THOSE who FEAR thy
NAME, the LITTLE and
the GREAT, and to des-
troy THOSE who DESTROY
the EARTH."

19 And the TEMPLE of
GOD was opened in the
HEAVEN, and there was
seen the ARK of the Lord's
COVENANT in his TEMPLE;
and there came Light-
nings, and Voices, and
Thunders, and an Earth-
quake, and great Hail.

CHAPTER XII.

1 And a great Sign was
seen in HEAVEN; a Wo-
man invested with the
SUN, and the MOON under
her FEET, and on her
HEAD a CROWN of Twelve
Stars;

2 and being pregnant,
she cried out, travailing
and being pained to bring
forth.

3 And Another Sign was
seen in HEAVEN; and be-
hold! a great fiery-red
Dragon, having seven
heads and ten horns, and
on his HEADS Seven Dia-
dems.

4 And his TAIL draws
the THIRD of the STARS
of HEAVEN, and cast
them to the EARTH, and
the DRAGON stood before
THAT WOMAN who was
ABOUT to bring forth, so
that when she should
bring forth he might de-
vour her CHILD.

5 And she brought forth
a Son, who is to rule
ALL the NATIONS with an
iron Sceptre; and her CHILD
was snatched away to God,
even to his THRONE.

* VATICAN MANUSCRIPT, No. 1100.—10. of the—omit (B.)
—omit (B.) 2. cried (B C.)

10. and an Earthquake

1 18. Dan. vii. 9 10. Rev. vi. 10. 1 18. Rev. xix. 5; xii. 12. 1 18. Rev. xiii. 10.
xviii. 0. 1 10. Rev. xv. 8. 1 10. Rev. viii. 5; xvi. 18; xvi. 21. 1 2. Isa
lxvi. 7; Gal. iv. 10. 1 3. Rev. xvii. 3. 1 3. Rev. xvi. 9, 10. 1 3. Rev. xlii. 1
1 4. Rev. ix. 9, 10, 19. 1 4. Rev. xvii. 12. 1 4. Dan. viii. 10. 1 6. Ps. ii. 0.
Rev. ii. 57; xix. 15.

προς τον θρονον αυτου. ⁶ Και η γυνη εφυγεν
to the throne of him. And the woman fled
εις την ερημον, οπου εχει εκει τοπον ητοιμασ-
into the desert, where she has there a place having been
μενον απο του θεου, ινα εκει τρεφωσιν αυτην
prepared by the God, so that there they might nourish her
ημερας χιλιας διακοσιας εξηκοντα.
days a thousand two hundred sixty.

⁷ Και εγενετο πολεμος εν τω ουρανῳ· ὁ Μι-
And was war in the heaven; the Mi-
χαηλ και οἱ αγγελοι αυτου του πολεμησαι μετα
chael and the messengers of him of the to have fought with
του δρακοντος, και ὁ δρακων επολεμησε και οἱ
the dragon, and the dragon fought and the
αγγελοι αυτου, ⁸ και ουκ ισχυσεν, ουδε τοπος
messengers of him, and not were strong, neither a place
ευρεθη αυτων ετι εν τω ουρανῳ. ⁹ Και εβληθη
was found of them longer in the heaven. And was cast
ὁ δρακων ὁ μεγας, ὁ οφίς ὁ αρχαιος, ὁ καλου-
the dragon the great, the serpent the old, the one being
μενος διαβολος, και * [ὁ] σατανas, ὁ πλανων
called accuser, and [the] adversary, that one deceiving
την οικουμενην ὅλην, εβληθη εις την γην, και
the habitable whole, was cast into the earth, and
οἱ αγγελοι αυτου μετ' αυτου εβληθησαν.
the messengers of him with him were cast.

¹⁰ Και ἤκουσα φωνην μεγαλην εν τω ουρανῳ,
And I heard a voice great in the heaven,
λεγουσαν· Ἀρτι εγενετο ἡ σωτηρια και ἡ δυνα-
saying, Now came the salvation and the power
μις και ἡ βασιλεια του θεου ἡμων, και ἡ ἐξου-
and the kingdom of the God of us, and the author-
σια του Χριστου αυτου· ὅτι κατεβληθη ὁ κατη-
ity of the Anointed of him; because was cast down the accu-
γωρ των αδελφων ἡμων, ὁ κατηγορων αυτων
ser of the brethren of us, the one accusing them
ενωπιον του θεου ἡμων ἡμερας και νυκτος· ¹¹ και
in presence of the God of us day and night; and
αυτοι ενικησαν αυτον δια το αιμα του αρνιου,
they overcame him through the blood of the lamb,
και δια τον λογον της μαρτυριας αὐτων· και
and through the word of the testimony of themselves; and
ουκ ηγαπησαν την ψυχην αὐτων αχρι θανατου.
not they loved the life of themselves till death.

¹² Δια τουτο ευφραϊσθε * [οἱ] ουρανοι και οἱ
Because of this rejoice you [the] heavens and these
εν αυτοις σκηνοῦντες· Οὐαι τη γη και τη
in them tabernacled; Woe to the earth and to the
θαλασση, ὅτι κατεβη ὁ διαβολος προς υἱας,
sea, because went down the accuser to you,
εχων θυμον μεγαν. ειδως, ὅτι ολιγον καιρον
having wrath great, knowing, that a little season
χει. ¹³ Και ὅτε ειδεν ὁ δρακων, ὅτι εβληθη
he has. And when saw the dragon, that he was cast
εις την γην, ἐδιωξε την γυναικα ἣτις ετεκε τον
into the earth, he pursued the woman who brought forth the

6 And the WOMAN fled
into the DESERT, where
she has a Place prepared by
God, that there they may
nourish her † a thousand
two hundred and sixty
Days.

7 And there was a War
in HEAVEN; † MICHAEL
and his ANGELS fighting
† with the DRAGON. And
the DRAGON fought and
his ANGELS,

8 and were not strong,
neither was their Place
found any longer in HEAV-
EN.

9 And THAT GREAT
DRAGON was cast out,
THAT OLD SERPENT which
is called the Enemy, even
THAT ADVERSARY who is
† DECEIVING the whole
HABITABLE; he was cast
to the EARTH, and his
ANGELS were cast with
him.

10 And I heard a loud
Voice in HEAVEN saying,
† "Now is come the SAL-
VATION, and the TOWER,
and the KINGDOM of our
God, and the AUTHORITY
of his ANOINTED one, Be-
cause THAT ACCUSER of
our BRETHREN, who AC-
CUSSED them before our
God Day and Night, has
been cast out.

11 † And they conquered
him through the BLOOD of
the LAMB, and through
the WORD of their TESTI-
MONY; and they loved not
their LIFE to Death.

12 Therefore, † rejoice,
Heavens! and THOSE who
TABERNACLE in them.
; Woe to the EARTH and to
the SEAL Because the EN-
EMY is gone down to you,
having great Wrath, know-
ing That he has a Short
Season."

13 And when the DRAG-
ON saw That he was cast to
the EARTH, he pursued
† the WOMAN who brought
forth the MALE child.

* VATICAN MANUSCRIPT, No. 1160.—9, the—omit (b.)

12, the—omit (b c.)

† 10. Rev. xi. 3. 17. Dan. x. 13, 21; xii. 1.
Rev. xx. 3. 10. Rev. xi. 15; xix. 1.
112. Ps. xvi. 10; Isa. xlix. 13; Rev. xviii. 20.
verse 5.

† 7. verse 3; Rev. xx. 2. 10
11. Rom. viii. 33, 34, 37; xvi. 26.
12. Rev. viii. 13; xl. 10. 1 P.

πρηνει. ¹⁴ Καὶ ἐδόθησαν τῇ γυναικὶ δύο πτερυ-
male. And was given to the woman two wings
γες τοῦ αἵτου τοῦ μεγάλου, ἵνα πετήται εἰς
with the eagle the great, so that she might fly into
τὴν ἔρημον εἰς τὸν τόπον αὐτῆς, ὅπου τρεφεταὶ
the desert into the place of herself, where she is nourished
ἐκεῖ καιροὶ καὶ καιροὶ καὶ ἡμίση καιροῦ, ἀπὸ
there seasons and seasons and half a season, from
προσώπου τοῦ ὄφιος. ¹⁵ Καὶ ἐβάλεν ὁ ὄφης
face of the serpent. And cast the serpent
ἐκ τοῦ στόματος αὐτοῦ ὀπίσω τῆς γυναικὸς
out of the mouth of himself after the woman
ὕδωρ ὡς ποταμὸν, ἵνα αὐτὴν ποταμοφορήσῃ
water as a river, so that hee borne along by a river
ποίησιν. ¹⁶ Καὶ ἐβοήθησεν ἡ γῆ τῇ γυναικὶ,
he might cause. And helped the earth the woman,
καὶ ἠνείξεν * [ἡ γῆ] τὸ στόμα αὐτῆς, καὶ κατε-
and opened [the earth] the mouth of herself, and drank
πῖε τὸν ποταμὸν, ὃν ἐβάλεν ὁ δράκων ἐκ τοῦ
up the river, which cast the dragon out of the
στόματος αὐτοῦ. ¹⁷ Καὶ ὠργίσθη ὁ δράκων ἐπὶ
mouth of himself. And was enraged the dragon against
τῇ γυναικὶ, καὶ ἀπῆλθε ποιῆσαι πόλεμον μετὰ
the woman, and went away to make war with
τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τη-
the remaining ones of the seed of her, of those keep-
ρουντῶν τὰς ἐντολὰς τοῦ θεοῦ, καὶ ἔχοντων
ing the commandments of the God, and having
τὴν μαρτυρίαν Ἰησοῦ.

¹⁸ Καὶ ἐστάθην ἐπὶ τὴν ἄμμου τῆς θαλάσσης.
And I was placed on the sand of the sea;
ΚΕΦ. ιγ'. ¹³ ¹ καὶ εἶδον ἐκ τῆς θαλάσσης
and I saw out of the sea
θηρίον ἀναβαῖνον, ἐχὸν κέρατα δέκα καὶ κεφα-
a wild beast coming up, having horns ten and heads
λας ἑπτά, καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα δια-
seven, and on the horns of him ten dia-
δήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὀνόματα
diadems, and on the heads of him names
βλασφημίας. ² Καὶ τὸ θηρίον ὃ εἶδον, ἦν
of blasphemy. And the wild beast which I saw, was
ὁμοίον παρδαλεῖ, καὶ οἱ πόδες αὐτοῦ ὡς ἀρκου-
like to a leopard, and the feet of him as of a bear,
καὶ τὸ στόμα αὐτοῦ ὡς στόμα λεοντος. Καὶ
and the mouth of him as a lion's mouth. And
ἐδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ, καὶ
gave to him the dragon the power of himself, and
τὸν θρόνον αὐτοῦ, καὶ ἐξουσίαν μεγάλην. ³ Καὶ
the throne of himself, and authority great. And
μίαν ἐκ τῶν κεφαλῶν αὐτοῦ ὡς ἐσφαγμένην εἰς
one of the heads of him as if having been slain to
θανάτον· καὶ ἡ πληγὴ τοῦ θανάτου αὐτοῦ ἐθε-
death, and the stroke of the death of him was

¹⁴ And there were given to the woman the two wings of the great eagle, that she might fly into the desert, into her place, * that she should be nourished there; a Season, and seasons, and half a Season, from the Face of the serpent.

¹⁵ And the serpent cast out of his mouth after the woman, Water; as a River, that he might cause her to be carried away by the stream.

¹⁶ And the earth helped the woman; and the earth opened her mouth, and drank up the river which the dragon cast out of his mouth.

¹⁷ And the dragon was enraged against the woman, for he went away to make War against that remainder of her seed, who keep the commandments of God, and have the testimony of Jesus.

CHAPTER XIII.

¹ And I was placed on the sand of the sea. And I saw a Wild beast ascending from the sea, having ten Horns and seven Heads, and on his horns Ten Diadems, and on his heads Names of Blasphemy.

² I And the beast which I saw was like a Leopard, and his feet as a Bear's, and his mouth as a Lion's Mouth; and the dragon gave him his power, and his throne, and great Authority.

³ And one of his heads was as if mortally wounded; and yet his mortal wound was healed. And

* VATICAN MANUSCRIPT, No. 1100.—14. so that she should be nourished there. 10. the earth—omit.

† 14. the two Wings, (A.C.)

1. he was placed, (A.C.)

† 14. Rev. xii. 3.
11. 15. Rev. xii. 7; xii. 7.
Rev. C. 2, 9; vi. 9; xi. 4.
x 2 Dan. vii. 4-6.

† 14. Dan. vii. 26; xii. 7.
† 17. Rev. xiv. 13.
† 1. Dan. vii. 2, 7.
† 3. Rev. xii. 9.

† 15. Isa. lix. 10. † 17. Gen.
† 17. 1 Cor. ii. 1; 1 John v. 10;
† 1. Rev. xii. 3; xii. 3, 9, 12.
† 3. Rev. xii. 4.

ραπηνθη. ³ Και θαυμασεν ὅλη ἡ γῆ ὅτις ὁ του
called. And wondered whole the earth after the
Θριου, ⁴ και προσεκυνησαν τῷ δρακοντι, ὅτι
beast, and they did homage to the dragon, because
εἰσῆκε τὴν ἐξουσίαν τῷ θηρίῳ, και προσεκυνησαν
he gave the authority to the wild beast, and they did homage
τῷ θηρίῳ, λεγοντες· Τis ὁμοιος τῷ θηρίῳ·
to the wild beast, saying: Who like to the wild beast?
και τις δυναται πολεμῆσαι μετ' αὐτον; ⁵ Και
and who is able to make war with him? And
εἰδοθὶ αὐτῷ στομα λαλον μεγαλα και βλασφή-
was given to him a mouth speaking great things and blasphemous
μιας· και εἰδοθὶ αὐτῷ ἐξουσία ποιῆσαι μῆνας
mine; and was given to him authority to act months
τεσσαρακοντα δυο. ⁶ Και ἠνοιξε τὸ στομα
fully two. And he opened the mouth
αὐτοῦ εἰς βλασφημίαν πρὸς τὸν θεον, βλασ-
of himself for blasphemy against the God, to blas-
φημῆσαι τὸ ὄνομα αὐτου, και τὴν σκηνὴν
pheme the name of him, and the tabernacle
αὐτου, * [και] τοὺς ἐν τῷ οὐρανῷ, σκηνοῦντας.
of him, [and] those in the heaven tabernaculating.
⁷ Και εἰδοθὶ αὐτῷ πολεμον ποιῆσαι μετὰ τῶν
Add it was given to him war to make with the
ἁγίων, και νικῆσαι αὐτούς· και εἰδοθὶ αὐτῷ
holy ones, and to overcome them; and was given to him
ἐξουσία ἐπὶ πᾶσαν φύλην και λαόν και ἑλωσ-
authority over every tribe and people and tongue
σαν και ἔθνος. ⁸ Και προσκυνησουσιν αὐτον
san and nation. And will worship him
πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ
all those dwelling on the earth, of whom not
γεγραπται τὸ ὄνομα ἐν τῷ βιβλίῳ τῆς ζωῆς του
has been written the name, in the scroll of the life of the
ἀρνιου του εσθ' αἰγμένου, ἀπο καταβόλης κόσμου.
lamb of that having been killed, from a casting down of a world.
⁹ Εἰ τις ἐχει οὖς, ἀκουσάτω. ¹⁰ Εἰ τις ἀιχ-
If any one has an ear, let him hear. If any one, cap-
μαλωσίαν συναγει, εἰς αἰχμαλωσίαν ὑπάγει· εἰ
tively heads together, into captivity he shall be led; if
τις ἐν μαχαίρᾳ ἀποκτενεῖ, δεῖ αὐτον ἐν μα-
any one with a sword will kill, it is necessary him with a
χαίρᾳ ἀποκτανθῆναι. Ὅδε ἐστὶν ἡ ὑπομονὴ
sword to be killed. Here is the patient endurance
και ἡ πίστις τῶν ἁγίων.
and the faith of the holy ones.
¹¹ Και εἶδον ἄλλο θῆριον ἀναβαῖνον ἐκ τῆς
And I saw another wild beast coming up out of the
γῆς, και εἶχε κέρατα * [δυο] ὅμοια ἀρνιῶν, και
earth, and he had horns [two] like lambs, and
εἰλελει ὡς δράκον. ¹² Και τὴν ἐξουσίαν του
bespoke as a dragon. And the authority of the
πρωτου θηριου πᾶσαν ποιεῖ ἐνώπιον αὐτου· και
first wild beast all he does in presence of him; and

the whole earth after the beast,
detest after the beast,

4 and they worshipped the dragon, because he gave the authority to the beast; and they worshipped the beast, saying: "Who is like the beast? and who is able to make war with him?"

5 And there was given to him a mouth speaking great and blasphemous things; and Authority was given him to act forty-two Months.

6 And he opened his mouth in Blasphemies against God, to blaspheme his NAME and his TABERNACLE, and those who TABERNACLE in HEAVEN.

7 And it was given him to make war with the saints, and to overcome them; and Authority was given him over Every Tribe and People and Language and Nation.

8 And ALL who DWELL on the EARTH shall worship him; whose NAME has not been written from the FOUNDATION of the World in the SCROLL of the LIFE of THAT LAMB who was KILLED.

9 If any one has an Ear, let him hear.

10 If any one is for Captivity, into Captivity he goes away; if any one will kill with the Sword, with the Sword must he be killed. Here is the PATIENT ENDURANCE and the FAITH of the SAINTS.

11 And I saw Another Wild beast ascending from the EARTH; and he had two Horns like a Lamb, and he spoke as a Dragon.

12 And all the AUTHORITY of the FIRST BEAST he executes in his presence,

* VATICAN MANUSCRIPT. No. 1160.—8. and—omit.

† 10. may lead into Captivity, if any one will kill, (a c.)

11. two—omit.

† 3. Rev. xviii. 8.

Rev. xi. 2; xii. 6.

1 8. Exod. xxxiii. 52; Dan. xii. 1; Phil. iv. 3; Rev. iii. 5; x. 12, 13; xxi. 27.

1 xvi. 8.

Rev. xi. 7.

1 4. Rev. xviii. 18.

1 7. Dan. vii. 21; xi. 7; xii. 17.

1 10. Matt. xxvi. 52.

1 5. Dan. vii. 8, 11, 25; xi. 36.

1 7. Rev. xi. 18; xviii. 15.

1 8. Rev. xxi. 27.

1 10. Matt. xxvi. 52.

1 11. two—omit.

ποιεῖ τὴν γῆν καὶ τοὺς ἐν αὐτῇ κατοικοῦντας
he makes the earth and those in her dwelling
ἵνα προσκυνήσωσι τῷ θηρίῳ τῷ πρῶτῳ, οὗ
that they should worship the wild beast the first, of whom
ἐθερσπεύθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ.¹³ καὶ
was healed the stroke of the death of him; and

ποιεῖ σημεῖα μεγάλα, καὶ πῦρ ἵνα ἐκ τοῦ οὐρα-
he makes signs great, and fire so that out of the heav-
νοῦ καταβῇ εἰς τὴν γῆν, ἐν ὧπῳ τῶν ἀνθρώ-
it may come down into the earth, in presence of the men.
πων.¹⁴ Καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς
And he deceives those dwelling on the

γῆς, διὰ τὰ σημεῖα ἃ ἐδόθη αὐτῷ ποιησά-
earth, by means of the signs which it was given to him to do
ἐν ὧπῳ τοῦ θηρίου· λέγων τοῖς κατοικοῦσιν
in presence of the wild beast: saying to those dwelling
ἐπὶ τῆς γῆς, ποιῆσαι εἰκόνα τῷ θηρίῳ, ὃ ἔχει
on the earth, to make an image to the wild beast, which has

τὴν πληγὴν τῆς μαχαίρας καὶ ἐζῆσε.¹⁵ Καὶ
the stroke of the sword and lived. And

ἐδόθη αὐτῷ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ θηρίου,
it was given to him to give breath to the image of the wild beast,
ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου, καὶ
so that both should speak the image of the wild beast, and
ποιήσῃ, ὅσοι αὐτῇ μὴ προσκυνήσωσι τῇ εἰκόνι
should cause, as many as not would do homage to the image
τοῦ θηρίου ἵνα ἀποκτανθῶσι.¹⁶ Ὅτι ποιεῖ παν-
of the wild beast that they should be killed. And because all

τας, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ τοὺς
the little ones and the great ones, and the
πλουσίους καὶ τοὺς πτωχοὺς, καὶ τοὺς ἐλευ-
rich ones and the poor ones, and the free-

θεροὺς καὶ τοὺς δούλους, ἵνα δώσωσιν αὐτοῖς
men and the bondmen, that they should give to them

χαραγμὰ ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς, ἢ
a mark on the hand of them the right, or
ἐπὶ τῷ μετώπῳ αὐτῶν.¹⁷ καὶ ἵνα μὴ τις θύνη-
on the forehead of them; and that no one may be

ται ἀγορεύειν ἢ πωλεῖσθαι, εἰ μὴ ὁ ἔχων τὸ χα-
able to buy or to sell, if not the one having the mark,
ραγμὰ, * [τὸ ὄνομα τοῦ θηρίου,] ἢ τὸν ἀριθμὸν
[the name of the wild beast,] or the number

τοῦ ὀνόματος αὐτοῦ.¹⁸ Ὡς δὲ ἡ σοφία ἐστίν· ὁ
of the name of him. Here the wisdom is; the

ἔχων νοῦν, ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου·
one having a mind, let him compute the number of the wild beast;
ἀριθμὸς γὰρ ἀνθρώπου ἐστίν, * [καὶ] ὁ ἀριθμὸς
a number for of a man is, [and] the number

αὐτοῦ χξδ'.

of him 666.

and makes the EARTH and THOSE who DWELL in it to worship the FIRST BEAST, [whose MORTAL WOUND was healed.]

13 And † he does great Signs, so that even fire he makes to come down from HEAVEN to the EARTH in presence of MEN.

14 And † he deceives * THOSE who DWELL on the EARTH † by the SIGNS which it was given him to do in the presence of the BEAST, telling THOSE who DWELL on the EARTH to make an image to the BEAST, who has * the WOUND of the SWORD, and lived.

15 And it was given him to give Breath to the IM- AGE of the BEAST, that the IMAGE of the BEAST should both speak, † and cause † that as many as would not worship the IM- AGE of the BEAST should be killed.

1. And he causes all, the LITTLE and the GREAT, and the RICH and the POOR, and the FREE- MEN and the BOND MEN, † that they should give themselves * a Mark on their RIGHT HAND, or on their FOREHEAD;

17 * [and] so that no one may be able to buy or sell unless he who HAS the MARK,—† the NAME of the BEAST,—† for the NUM- BER of his NAME.

18 † Here is WISDOM. Let HIM who HAS Under- standing compute the NUMBER of the BEAST; for * it is a Man's Num- ber; and his NUMBER is 666.

* VATICAN MANUSCRIPT, No. 1160.—14. MINE who DWELL. 14. a Wound, and lived from the Sword, (B.) 10. Marks (n.) 17. the NAME of the BEAST—omit. 18. and—omit (n.) 18. his NUMBER, 666, is a Man's Number.

† 15. that, added by A. 17. and, omitted by C.

† 13. Deut. xiii. 1-3; Matt. xiv. 24; 2 Thess. ii. 0; Rev. xvi. 14. † 15. 1 Kings xviii. 38, 2 Kings i. 10, 12. † 14. Rev. xii. 0; xix. 20. † 14. 2 Thess. ii. 0, 10. † 17. Rev. xvi. 2; xix. 20; xx. 4. † 15. Rev. xiv. 0, &c. † 17. Rev. xiv. 11. † 17. Rev. xv. 2. † 18. Rev. xviii. 0.

ΚΕΦ. ιδ'. 14.

¹ Καὶ εἶδον, καὶ ἶδου το ἀρνίον ἑστῆκος ἐπὶ
And I saw, and lo the Lamb having been standing on
το ὄρος Σιών, καὶ μετ' αὐτοῦ ἑκατὸν τεσσα-
the mount Zion, and with him a hundred forty
ρακοντατεσσαρες χιλιάδες, ἔχουσαι το ὄνομα
four thousands, having the name
αὐτοῦ καὶ το ὄνομα τοῦ πατρὸς αὐτοῦ γεγραμ-
of him and the name of the father of him having been
μενον ἐπὶ τῶν μετώπων αὐτῶν. ² Καὶ ἤκουσα
written on the foreheads of themselves. And I heard
φῶνιν ἐκ τοῦ οὐρανοῦ ὡς φῶνιν ὕδατων πολ-
a voice out of the heaven as a voice of waters many,
λῶν, καὶ ὡς φῶνιν βροντῆς μεγάλης· καὶ ἡ
and as a voice of thunder great; and the
φῶνι ἦν ἤκουσα, ὡς κιθαριδῶν καθαρίζοντων
voice which I heard, as of harpers harping
ἐν ταῖς κιθάραις αὐτῶν. ³ Καὶ ἀδουσιν ᾠδὴν
on the harps of themselves. And they sing a song
καινὴν ἐνωπιον τοῦ θρόνου, καὶ ἐνωπιον τῶν
new in presence of the throne, and in presence of the
τεσσαρων ζῶων, καὶ τῶν πρεσβυτέρων· καὶ
four living ones, and of the elders; and
οὐδεὶς ἠδύνατο μαθεῖν τὴν ᾠδὴν, εἰ μὴ αἱ ἑκα-
no one was able to learn the song, if not the hun-
τον τεσσαρακοντατεσσαρες χιλιάδες, οἱ ἠγο-
dred forty-four thousands, those having
ρασμένοι ἀπὸ τῆς γῆς. ⁴ * [Οὗτοι εἰσιν, οἱ
bought from the earth. (These are, those
μετὰ γυναικῶν οὐκ ἐμολυνθῆσαν· παρθένοι γάρ
with women not were defiled; virgins for
εἰσιν)] οὗτοι εἰσιν οἱ ἀκολουθοῦντες τῷ ἀρνί-
they are,) these are those following the Lamb
ῳ· οὗτοι ἀν' ὅπου ἔσονται· οὗτοι ἠγορασθῆσαν ἀπὸ τῶν
wherever they may go; these were bought from the
ἀνθρώπων ἀπαρχὴ τῷ θεῷ καὶ τῷ ἀρνίῳ. ⁵ καὶ
men a first-fruit to the God and to the Lamb; and
ἐν τῷ στόματι αὐτῶν οὐχ εὑρέθη ψεῦδος· ἀμα-
in the mouth of them not was found falsehood; without
μοι γὰρ εἰσι.
blame for they are.

⁶ Καὶ εἶδον * [ἄλλον] ἀγγελοῦ πετομένου ἐν
And I saw [another] messenger flying in
μεσουρανῆματι, ἔχοντα εὐαγγελίον αἰώνιον
mid-heaven, having glad tidings age-lasting
εὐαγγελισαὶ τοὺς καθήμενους ἐπὶ τῆς γῆς, καὶ
to proclaim those sitting on the earth, even
ἐπὶ παν ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ λαόν·
to every nation and tribe and tongue and peoples;
⁷ λέγων ἐν φωνῇ μεγάλῃ· φοβηθῆτε τὸν θεόν
saying with a voice great; Fear you the God
καὶ δοτε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα τῆς
and give yeon to him glory, because is come the hour of the

CHAPTER XIV.

¹ And I saw, and behold, [†] the LAMB standing on the mount Zion, and with him [†] a Hundred and Forty-four Thousand [persons,] having his NAME and the NAME of his FATHER written on their FOREHEADS.

² And I heard a Voice from HEAVEN, [†] as the Sound of many Waters, and as the Sound of great Thunder; and the voice which I heard was as that of Harpers playing on their HARPS;

³ and [†] they sing a new Song in the presence of the THRONE, and in the presence of the FOUR Living ones, and the ELDERS; and no one was able to learn the song except the HUNDRED FORTY-FOUR Thousand.—THOSE who were REDEEMED * from the EARTH.

⁴ These are those who were not defiled with WOMEN; [†] for they are Virgins. These are those who FOLLOW the LAMB wherever he goes. These were [†] REDEEMED * from MEN, [†] a First-fruit to GOD and to the LAMB.

⁵ And [†] in their MOUTH was found no Falsehood; for they are [†] blameless.

⁶ And I saw an Angel [†] flying in Mid-heaven, having eternal Glad tidings to announce to those who DWELL on the EARTH, even to Every Nation, and Tribe, and Language, and People,—

⁷ saying with a loud Voice, [†] "Fear * God, and give Glory to him; Because the HOUR of his JUDGMENT is come; [†] and

* VATICAN MANUSCRIPT, No. 1160.—3. on the EARTH.
were not defiled with women; [†] for they are Virgins—omit (s.)
6. Another—omit (s.) 7. the LORD, and give (s.)

4. These are those who
4. by Jesus from (s.)

1. Rev. v. 3. 1. Rev. vii. 4. 1. Rev. vii. 3; xiii. 16. 1. Rev. i.
15; xix. 6. 2. Rev. v. 8. 1. Rev. v. 9; xv. 3. 4. 2 Cor. xi. 3. 1. 4
Rev. iii. 6; vii. 15; xiii. 14. 1. 4. Rev. v. 9. 4. 4. James i. 18. 1. 6
1. Rev. xiii. 2. 1. 6. Eph. v. 27; Jude 24. 1. 6. Rev. viii. 13. 1. 7. Rev. xi
16; xv. 4. 1. 7. Neh. ix. 6; Rom. xxi. 6; cxliv. 5, 6; Acts xiv. 15; xvii. 24

κρίσεως αὐτοῦ· καὶ προσκυνήσατε τῷ ποιήσαν-
judgment of him; and worship you the one having
τι τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν
made the heaven and the earth and the sea
καὶ πηγὰς ὕδατων.
and fountains of waters.

⁸ Καὶ ἄλλος ἄγγελος ἠκολούθησε, λέγων·
And another messenger followed, saying,
Ἐπεσεν, * [ἐπεσε] Βαβυλὼν ἡ μεγάλη· ὅτι ἐκ
[is fallen, [is fallen] Babylon the great; because of
του οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πεπο-
the wine of the wrath of the fornication of herself she has
τίκει πάντα ἐθνη.
given to drink all nations.

⁹ Καὶ ἄλλος ἄγγελος τρίτος ἠκολούθησεν
And another messenger third followed
αὐτοῖς, λέγων ἐν φωνῇ μεγάλῃ· Εἰ τις προσ-
them, saying with a voice great. If any one wor-
κυνεῖ το ἑθρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμ-
ships—the wild beast and the image of him, and re-
βανεῖ χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ, ἡ ἐπὶ
ceives a mark on the forehead of himself, or on
τὴν χεῖρα αὐτοῦ· ¹⁰ καὶ αὐτὸς πίεται ἐκ τοῦ
the hand of himself; even, he shall drink of the
οἴνου τοῦ θυμοῦ τοῦ Θεοῦ, τοῦ κεκερασμένου
wine of the wrath of the God, of that having been mingled
ακρατοῦ ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ, καὶ
undiluted in the cup of the anger of him, and
βασανισθῆσεται ἐν πυρὶ καὶ θειῇ ἐνωπίον τῶν
he shall be tormented with fire and brimstone in presence of the
ἁγίων ἀγγέλων καὶ ἐνωπίον τοῦ ἀρνίου. ¹¹ Καὶ
holy messengers and in presence of the lamb. And
δ καπνὸς τοῦ βατανισμοῦ αὐτῶν εἰς αἰῶνας
the smoke of the torment of them for ages
αἰωνῶν ἀναβαίνει· καὶ οὐκ ἐχουσιν ἀπαυσι-
of ages rises up, and not they have rest
νῆρας καὶ νυκτὸς οἱ προσκυνούντες το ἑθρίον
day and night those worshipping the wild-beast
καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἰ τις λαμβανεῖ το
and the image of him, and if any one receives the
χάραγμα τοῦ ὀνοματος αὐτοῦ. ¹² Ὡδε ὑπομο-
mark of the name of him. Here patient endur-

νῆ των ἁγίων ἐστίν, οἱ τηρούντες τὰς ἐντολάς
ance of the holy ones is, those keeping the commandments
τοῦ Θεοῦ, καὶ τὴν πίστιν Ἰησοῦ. ¹³ Καὶ ἤκουσα
of the God, and the faith of Jesus. And I heard
φῶντος ἐκ τοῦ οὐρανοῦ, λεγόντος· Γράψον· Μα-
voices out of the heaven, saying; Write thou; Blessed
καριοὶ οἱ νεκροὶ οἱ ἐν κυρίῳ ἀποθνήσκοντες ἀπ'
once the dead ones (those in) Lord dying from
ἀρτί· ναι, λέγει τὸ πνεῦμα, ἵνα ἀναπαύσωνται
henceforth; yea, says the spirit, so that they may rest

worship him who MADE
the HEAVEN, and, the
EARTH, and the SEA, and
the Fountains of Waters."

8 And Another, * a Sec-
ond Angel followed, saying,
† " Fallen is Babylon † the
GREAT, † who has given All
† the NATIONS to drink of
the WINE of the WRATH of
her FORNICATION."

9 And Another a Third
Angel followed them, say-
ing with a loud Voice,
‡ " If any one worship the
BEAST and his IMAGE, and
receive a Mark on his
FOREHEAD, or on his
HAND,

10 even he ‡ shall drink
of THAT WINE of the
WRATH of God, which is
MINGLED undiluted in
† the CUP of his INDIG-
NATION; and † he shall be
tormented with † Fire and
Sulphur in the presence of
the HOLY Angels, and in
the presence of the LAMB.

11 And † the SMOKE of
their TORMENT rises up
for Ages of Ages; and
THEY have no Rest Day
and Night, who worship
the BEAST and his IMAGE,
and if any one receive the
MARK of his NAME.

12 † Here is * the PA-
TIENCE of the SAINTS,—
† THOSE who KEEP the
COMMANDMENTS of God,
and the FAITH of Jesus."

13 And I heard a Voice
from HEAVEN, saying,
" Write—From this time
† blessed are THOSE who
† who DIE in the Lord;
Yes, says the SPIRIT,
‡ that they may rest from

* VATICAN MANUSCRIPT, No. 1170.—8. a Second Angel, saying, (a c.) Fallen is Baby-
lon the GREAT, (b. c.) 8. is fallen—omit. 8. he. Fornication. 12. the
PATIENCE (A B C)

† 8. who, according to a c. 8. the NATIONS, A B C.
† 8. Isa. xli. 9; Jer. li. 8; Rev. xviii. 2. † 8. Jer. li. 7; Rev. xli. 8; xli. 10; xvii. 2,
xviii. 1, 10, 12, 14; xix. 2. † 9. Rev. xiii. 14—16. † 10. Isa. lxxv. 8; Isa. li.
17; Jer. xxv. † 10. Rev. xviii. 6. † 10. Rev. xvi. 10. † 10. Rev. xx. 10,
† 11. Isa. xlii. 10; Rev. xli. 8. † 12. Rev. xli. 10. † 12. Rev. xli. 17. † 13.
† 13. Rev. xli. 10. † 13. 1 Cor. xv. 15; 1 Thess. iv. 16. † 13. 2 Thess. i. 7.
† 13. 1 Thess. i. 7; Rev. xli. 11.

ἐκ τῶν κοπῶν αὐτῶν· τὰ δὲ ἔργα αὐτῶν ἀκο-
from the labors of themselves, the but works of them fol-
λουθεῖ μετ' αὐτῶν.
lows with them.

14 Καὶ εἶδον, καὶ ἰδοὺ νεφέλη λευκή, καὶ ἐπὶ
And I saw, and lo a cloud white, and ou-
τὴν νεφέλῃ καθήμενον ὁμοίον υἱὸν ἀνθρώπου,
the cloud sitting like a son of man,
ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυ-
having on the head of himself a crown gold-
σούν, καὶ ἐν τῇ χειρὶ αὐτοῦ δρεπάνον * [ὀξύ-
en, and in the hand of himself a sickle [sharp].

15 Καὶ ἄλλος ἀγγελὸς ἐξηλθεν ἐκ τοῦ ναοῦ, κρα-
And another messenger came forth out of the temple, cry-
ῶν ἐν φωνῇ μεγάλῃ τῷ καθήμενῳ ἐπὶ τῆς
ing with a voice great to the one sitting on the
νεφέλης· Περὶψον τὸ δρεπάνον σου, καὶ θερι-
cloud; Send thou the sickle of thee, and reap
σον, ὅτι ἦλθεν ἡ ὥρα * [τοῦ] θερίσαι, ὅτι ἐξη-
thou, because it is come the hour [of thee], to reap, because it is
ρανθῇ ὁ θερίσμος τῆς γῆς. 16 Καὶ ἔβαλεν ὁ
dry the harvest of the earth. And cast the
καθήμενος ἐπὶ τὴν νεφέλῃν τὸ δρεπάνον αὐτοῦ
one sitting on the cloud the sickle of himself
ἐπὶ τὴν γῆν· καὶ ἐθερίσθη ἡ γῆ.
on the earth; and was reaped the earth.

17 Καὶ ἄλλος ἀγγελὸς ἐξηλθεν ἐκ τοῦ ναοῦ
And another messenger came forth out of the temple
τοῦ ἐν τῷ οὐρανῷ, ἔχων καὶ αὐτὸς δρεπάνον
of that in the heaven, having also himself a sickle
ὀξύ. 18 Καὶ ἄλλος ἀγγελὸς ἐξηλθεν ἐκ τοῦ
sharp. And another messenger came forth out of the
Θυσιαστηρίου, ἔχων ἐξουσίαν ἐπὶ τοῦ πυρὸς·
altar, having authority over the fire;
καὶ ἐφώνησε κραυγῇ μεγάλῃ τῷ ἔχοντι τὸ δρε-
and he called with a cry great to the one having the sickle
πάνον τὸ ὀξύ, λέγων· Περὶψον σου τὸ δρεπάνον
the sharp, saying; Send thou of thee the sickle
τὸ ὀξύ, καὶ τρυγήσον τοὺς βύτρυας τῆς ἀμπε-
the sharp, and cut off thou the clusters of the vine
λου τῆς γῆς, ὅτι ἡκμασαν αἱ σταφυλαὶ αὐτῆς·
of the earth, because are ripe the grapes of her;

19 Καὶ ἔβαλεν ὁ ἀγγελὸς τὸ δρεπάνον αὐτοῦ εἰς
and cast the messenger the sickle of himself into
τὴν γῆν, καὶ ἐτρυγήσε τὴν ἀμπελον τῆς γῆς,
the earth, and was cut off the vine of the earth,
καὶ ἔβαλεν εἰς τὴν λήνον τοῦ θυμοῦ τοῦ θεοῦ
and cast into the wine-press of the wrath of the God
τὸν μέγαν. 20 Καὶ ἐπατήθη ἡ λήνος· ἐξώθεν
the great. And was trodden the wine-press outside
τῆς πόλεως, καὶ ἐξηλθεν αἷμα ἐκ τῆς λήνου
of the city, and came forth blood out of the wine-press
αὐτοῦ ὡς ὅτι ἡ λήνος τοῦ θυμοῦ τοῦ θεοῦ
even to the bridle of the horses from furlongs
χιλίων ἑξακοσίων.
a thousand six hundred.

their labors; † for their works follow after them.

14 And I saw, and be- hold I a white Cloud, and on the cloud one sitting like a Son of Man, hav- ing on his head a golden Crown, and in his hand a sharp Sickle.

15 And Another Angel came forth out of the temple, crying with a Loud Voice to the one sit- ting on the cloud, "Send thy sickle, and reap; Because the hour to reap is come; Because the harvest † of the earth is dry."

16 And HE who sat on the cloud cast his sickle on the earth, and the earth was reaped.

17 And Another Angel came forth out of THAT temple which is in HEAVEN; he also having a sharp Sickle.

18 And Another Angel came forth out of the AL- TAR, having Authority over the FIRE, and he called with a loud cry to the one HAVING the SHARP SICKLE, saying, "Send Thy SHARP SICKLE, and cut off the CLUSTERS of the VINE of the earth; Because her GRAPES are fully ripe."

19 And the Angel cast his SICKLE to the earth, and gathered the fruit of the VINE of the earth, and cast it unto † the GREAT WINE-PRESS of the WRATH of GOD.

20 And † the WINE- PRESS was trodden † out- side of the city; and Blood came forth out of the WINE-PRESS, † even to the BRIDLES of the HORSES, a thousand six hun- dred Furlongs off.

* VATICAN MANUSCRIPT, No. 1180.—14. sharp—omit.
38. the grapes of the earth is fully ripe (c.)

† 13. for (a c.)

14. Ezek. i. 26; Dan. vii. 13; Rev. i. 13.

14. Rev. vi. 2.

15. Rev. xvi. 17.

15. Joel iii. 13; Matt. xiii. 39.

15. Jer. li. 33; Rev. xiii. 12.

16. Joel iii. 13.

19. Rev. xix. 15.

20. Isa. lxi. 3; Lam. i. 15.

20. Heb. xiii. 12; Rev. xi. 8.

20. Rev. xix. 16.

ΚΕΦ. ιε'. 15.

¹ Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα
And I saw another sign in the heaven great
καὶ θαυμαστόν, ἀγγέλους ἑπτά, ἔχοντας πλῆ-
and wonderful, messengers seven, having plagues
γας ἑπτά τὰς ἐσχάτας, ὅτι ἐν αὐταῖς ἐτελέσθη
seven the last ones, because in them was finished
ὁ θυμὸς τοῦ θεοῦ. ² Καὶ εἶδον ὡς θάλασσαν
the wrath of the God. And I saw as a sea
θαλινὴν μεμιγμένην πυρὶ, καὶ τοὺς νικῶντας ἐκ
glassy having been mingled with fire, and those being conquerors of
τοῦ θηρίου καὶ ἐκ τῆς εἰκόνος αὐτοῦ, καὶ ἐκ τοῦ
the wild-beast and of the image of him, and of the
ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ, ἑστῶτας ἐπὶ τὴν
number of the name of him, standing on the
θάλασσαν τὴν θαλινὴν ἔχοντας κίθαρὰς τοῦ
sea the glassy having harps of the
θεοῦ. ³ Καὶ ᾄδουσι τὴν ψῆδὴν Μωϋσεως δούλου
God. And they sing the song of Moses bond-servant
τοῦ θεοῦ, καὶ τὴν ψῆδὴν τοῦ ἀρνίου, λέγοντες·
of the God, and the song of the lamb, saying:
Μεγάλα καὶ θαυμαστά τα ἐργα σου, κυριε ὁ
Great and wonderful the works of thee, O Lord the
θεὸς ὁ παντοκράτωρ, δίκαιαι καὶ ἀληθιναὶ αἱ
God the almighty, just and true the
ὁδοὶ σου, ὁ βασιλεὺς τῶν ἐθνῶν. ⁴ τίς οὐ μὴ
ways of thee, the king of the nations; who not may
φοβηθῇ * [σε,] κυριε, καὶ δοξάσῃ τὸ ὄνομα σου·
may fear [thee,] O Lord, and may glorify the name of thee?
ὅτι μόνος ὁσῖος· ὅτι πάντα * [τα ἐθνη] ἤξουσιν
because alone bountiful; because all [the nations] shall come
καὶ προσκυνήσουσιν ἐνώπιον σου· ὅτι τα δι-
and shall worship in presence of thee; because the right-
καιώματα σου ἐφανερώθησαν.
eous acts of thee were manifested.
⁵ * [Καὶ] μετὰ ταῦτα εἶδον, καὶ ἠνοίγη ὁ
[And] after these things I saw, and was opened the
ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ·
temple of the tabernacle of the testimony in the heaven·
⁶ καὶ ἐξῆλθον οἱ ἑπτά ἀγγελοὶ οἱ ἔχοντες τὰς
and came out the seven messengers those having the
ἑπτά πλῆγας * [ἐκ τοῦ ναοῦ,] ἐνδεδυμένοι λίθον
seven plagues [out of the temple,] having been clothed linen
καθάρου λαμπρόν, καὶ περιεζωσμένοι περὶ τὰ
pure bright, and having been girt round about the
στήθη ζώνας χρυσᾶς. ⁷ Καὶ ἓν ἐκ τῶν τεσσα-
breasts girdles golden. And one of the four
ρῶν ζῶων ἔδωκε τοῖς ἑπτά ἀγγέλοις ἑπτά φιά-
living ones gave to the seven messengers seven bowls
λας χρυσᾶς, γεμούσας τοῦ θυμοῦ τοῦ θεοῦ τοῦ
golden, being full of the wrath of the God of the

CHAPTER XV.

¹ And I saw Another Sign in HEAVEN, great and wonderful, seven Angels having the seven LAST Plagues; I Because by them the WRATH of GOD was to be completed.

² And I saw as it were a glassy Sea mingled with Fire, and the CONQUERORS of the BEAST, and of his IMAGE, and the NUMBER of his NAME, standing on the GLASSY SEA, having Harps of GOD.

³ And they sing the song of Moses the Servant of GOD, and the song of the LAMB, saying, "Great and wonderful are thy WORKS, O LORD GOD, the OMNIPOTENT! righteous and true are thy WAYS, O KING of the NATIONS!"

⁴ Who shall not fear, O Lord, and glorify thy NAME? Since thou alone are bountiful; For All the NATIONS shall come and worship in thy presence; Because thy RIGHTEOUS ACTS were made manifest."

⁵ And after these things I saw, and the TEMPLE of the TABERNACLE of the TESTIMONY in HEAVEN was opened;

⁶ And THUS SEVEN Angels HAVING the SEVEN Plagues came out of the TEMPLE, clothed with pure bright Linen, and circled about the BREASTS with golden Girdles.

⁷ And one of the FOUR Living ones gave to the SEVEN Angels Seven golden Bowls full of the WRATH

* VATICAN MANUSCRIPT, No. 1100.—2. IMAGE, and of the BEAST, and of the NUMBER (n.) 4. thee—omit (n.) 4. the NATIONS—omit (n.) 5. And—omit. 6. out of the TEMPLE—omit (n.)

† 6. Lithon, a stone, is the reading of a c.

1. Rev. xii. 1, 8. 1. Rev. xvi. 1; xii. 10. 1. Rev. xiv. 6. 2. Rev. xiv. 18. 2. Rev. xiii. 15—17. 2. Rev. v. 8; xiv. 2. 3. Exod. xv. 1; Deut. xxxi. 30; Rev. xiv. 3. 3. Deut. xxxii. 4; Ps. cxi. 2; cxxxix. 14. 4. Exod. xv. 14—16; Jer. x. 7. 4. Isa. lxvi. 23. 5. Rev. xi. 19. See Num. i. 50. 6. Exod. xxviii. 6, 8; Ezek. xlv. 17, 18; Rev. i. 13. 7. Rev. iv. 6.

ζωστος εἰς τοὺς αἰῶνας τῶν αἰῶνων. ⁸ Καὶ ἐγε-
 oneiving for the ages of the ages: And was
 μισθῇ ὁ ναὸς καπνοῦ ἐκ τῆς δόξης τοῦ θεοῦ καὶ
 full the temple of smoke from the glory of the God and
 ἐκ τῆς δυναμὸς αὐτοῦ· καὶ οὐδεὶς ἠδύνατο
 from the power of him; and no one was able
 εἰσελθεῖν εἰς τὸν ναόν, ἀχρὶ τελεσθῶσιν αἱ
 to enter into the temple, till should be finished the
 ἑπτα πληγαὶ τῶν ἑπτα ἀγγέλων.
 seven plagues of the seven messengers.

ΚΕΦ. 15'. 16.

¹ Καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ ναοῦ,
 And I heard a voice great out of the temple,
 λεγουσῆς τοῖς ἑπτα ἀγγέλοις· Ὑπαγετε καὶ
 saying to the seven messengers; Go you forth and
 ἐκχεατε τὰς ἑπτα φιάλας τοῦ θυμοῦ τοῦ θεοῦ
 do you pour out the seven bowls of the wrath of the God
 εἰς τὴν γῆν.
 into the earth.

² Καὶ ἀπελθεν ὁ πρῶτος, καὶ ἐξεχέε τὴν
 And went forth the first, and poured out the
 φιάλην αὐτοῦ ἐπὶ τὴν γῆν· καὶ ἐγενετο ἕλκος
 bowl of himself on the land; and was an ulcer
 κακὸν καὶ πονηρὸν εἰς τοὺς ἀνθρώπους· τοὺς
 bad and evil on the men those
 ἔχοντας τὸ χαραγμα τοῦ θηρίου, καὶ τοὺς
 having the mark of the wild-beast, and those
 προσκυνούντας τῇ εἰκονὶ αὐτοῦ.
 doing reverence to the image of him.

³ Καὶ ὁ δευτέρως †[ἀγγέλος] ἐξεχέε τὴν
 And the second †[messenger] poured out the
 φιάλην αὐτοῦ εἰς τὴν θαλάσσαν· καὶ ἐγενετο
 bowl of himself into the sea; and it became
 αἷμα ὡς νεκρῶν, καὶ πᾶσα ψυχὴ *[(ζῶης)] ἀπέ-
 blood as of a dead one, and every soul [of life] died
 θανεν ἐν τῇ θαλάσσῃ.
 in the sea.

⁴ Καὶ ὁ τρίτος ἐξεχέε τὴν φιάλην αὐτοῦ εἰς
 And the third poured out the bowl of himself into
 τοὺς ποταμούς καὶ εἰς τὰς πηγὰς τῶν ὕδατων·
 the rivers and into the fountains of the waters;
 καὶ ἐγενετο αἷμα. ⁵ Καὶ ἤκουσα τοῦ ἀγγέλου
 and it became blood. And I heard the messenger
 τῶν ὑδάτων λεγοντος· Δίκαιος εἶ, ὁ
 of the waters saying; Righteous art thou, the one existing
 καὶ ὁ πν, ὁ ὄσιος, ὅτι ταῦτα ἐκρίνας·
 and who was, the bountiful one, because these things thou hast judged;
 ὅτι αἷμα ἁγίων καὶ προφητῶν ἐξεχέαν, καὶ
 because blood of holy ones and of prophets they poured out, and
 αἷμα αὐτοὺς ἔδωκας πίνειν· ἀξιοὶ εἰσι. ⁷ Καὶ
 blood to them thou gavest to drink; worthy they are. And

of THAT GOD who LIVES for the AGES of the AGES.
 8 And †the TEMPLE was full of *Smoke †from the GLORY of GOD, and from his POWER; and no one was able to enter the TEMPLE, till the SEVEN Plagues of the SEVEN Angels were completed.

CHAPTER XVI.

¹ And I heard a great Voice †out of the TEMPLE, saying †to the SEVEN Angels, "Go forth, and pour out the SEVEN Bowls †of the WRATH of GOD into the EARTH."

² And the FIRST went forth, and poured out his BOWL †on the LAND; and †there came an evil and malignant Ulcer on THOSE MEN; HAVING the MARK of the BEAST, and on THOSE WORSHIPPING his IMAGE.

³ And the SECOND poured out his BOWL †into the SEA; and †it became Blood, as of one Dead; †and Every living Soul died,—THOSE in the SEA.

⁴ And the THIRD poured out his BOWL †into the RIVERS, and †into the FOUNTAINS of WATERS; †and they became Blood.

⁵ And I heard the ANGEL of the WATERS saying, †"Righteous art thou, †the ONE who is, and who WAS,—the BOUNTIFUL one; Because thou hast judged These."

⁶ Because †they poured out the Blood of †Saints and of Prophets, †thou gavest them also Blood to drink; they deserve it."

* VATICAN MANUSCRIPT, No. 1156.—8. the smoke (B.) and—omit.

3. of life—omit.

6.

† 1. out of the temple, omitted by A. omitted by A C.

3. messenger, omitted by A C.

4. Into,

† 8. Exod. xl. 34; 1 Kings viii. 10; 2 Chron. v. 14; Isa. vi. 4.

† 8. 2 Thess. i. 9.

1. Rev. xv. 1. † 1. Rev. xiv. 10; xv. 7.

† 2. Rev. viii. 7.

† 2. Exod. ix. 0—11.

† 2. Rev. xiii. 10, 17.

† 3. Rev. viii. 8.

† 3. Exod. vii. 17, 20.

3. Rev. viii. 0. † 4. Rev. viii. 10.

† 4. Exod. vii. 20.

† 5. Rev. xv. 3.

† 5. Rev. i. 4, 8; iv. 8; xi. 17.

† 6. Matt. xxiii. 34, 35; Rev. xiii. 15.

† 6. Rev.

xi. 18; xviii. 20.

† 6. Isa. xlii. 26.

ἤκουσα του θυσιαστηρίου λεγοντος· **Ναι, κυριε**
I heard the altar saying, Yes, O Lord
ὁ θεος ὁ παντοκρατωρ, αληθιναι και δικαιοι αι
the God the almighty, true and righteous the
κρισεις σου.
judgments of thee.

8 Και ὁ τεταρτος ἐξεχεε την φιαλην αὐτου
And the fourth poured out the bowl of himself
ἐπι τον ἥλιον· και ἐδοθη αὐτῳ καυματισαι
on the sun; and was given to him to burn
τους ανθρωπους εν πυρι. **9** Και ἐκαυματισθη-
the men in fire. And were burned
σαν οἱ ανθρωποι καυμα μεγα, και ἐβλασφημησαν
the men heat great, and they blasphemed
το ονομα του θεου του εχοντος εξουσιαν ἐπι
the name of the God of that having authority over
τας πληγας ταυτας· και οὐ μετενοησαν δουναι
the plagues these; and saw they reformed to give
αὐτῳ δοξαν.
to him glory.

10 Και ὁ πέμπτος ἐξεχεε την φιαλην αὐτου
And the fifth poured out the bowl of him
ἐπι τον θρονον του θηριου. Και ἐγενετο ἡ
on the throne of the wild-beast. And became the
βασιλεια αὐτου ἐσκοτωμενη· και ἐμασσαντο
kingdom of him darkened; and they bit
τας γλωσσας αὐτων ἐκ του πονου, **11** και
the tongues of themselves because of the anguish, and
ἐβλασφημησαν τον θεον του ουρανου ἐκ των
they blasphemed the God of the heaven because of the
πονων αὐτων και ἐκ των ἐλκων αὐτων· και
pains of themselves and because of the ulcers of themselves; and
οὐ μετενοησαν ἐκ των εργων αὐτων.
not they reformed from the works of themselves.

12 Και ὁ ἕκτος ἐξεχεε την φιαλην αὐτου ἐπι
And the sixth poured out the bowl of himself on
τον ποταμον του μεγαν Ευφρατην· και ἐξηραν-
the river the great Euphrates; and was dried
θη το ὕδωρ αὐτου, ἵνα ἐτοιμασθῇ ἡ ὁδος των
up the water of it, so that might be prepared the way of the
βασιλεων των ἀπο ἀνατολων ἡλιου. **13** Και
kings of those from risings of a sun. And
εἶδον ἐκ του στοματος του δρακοντος και ἐκ
I saw out of the mouth of the dragon and out of
του στοματος του θηριου και ἐκ του στοματος
the mouth of the wild-beast and out of the mouth
του ψευδοπροφητου πνευματα τρια ἀκαθαρτα
of the false-prophet spirits three unclean
ὡς βατραχοι· **14** (εἰσι γαρ πνευματα δαιμω-
as frogs; (they are for spirits of de-
μωνων ποιουντα σημεια·) ἃ ἐκπορευεται ἐπι
mons working signs;) which go forth to
τους βασιλεις της οἰκουμένης ὅλης, συναγα-
the kings of the habitable whole, to gather

7 And I heard the AL-
TAR saying, "Yes, **10**
Lord God, the OMNIPO-
TENT, true and righte-
ous are thy JUDGMENTS."

8 And the FOURTH
poured out his BOWL † on
the SUN; ‡ and to him it
was given to burn MEN
with FIRE.

9 And MEN were burned
with great Heat, and
* they † blasphemed ‡ the
NAME OF THAT GOD who
HAS Authority over these
PLAGUES; and ‡ they re-
formed not † to give him
Glory.

10 And the FIFTH
poured out his BOWL † on
the THRONE of the BEAST;
‡ and his KINGDOM was
darkened; and they bit
their TONGUES because of
the PAIN,

11 and blasphemed the
GOD of HEAVEN on ac-
count of their PAINS and
their † ULCERS; and they
reformed not from their
WORKS.

12 And the SIXTH
poured out his BOWL, on
the GREAT RIVER, † the
EUPHRATES; and its wa-
TER was dried up, ‡ so
that the WAY of THOSE
KINGS who are from the
Sun-rising might be pre-
pared.

13 And I saw out of the
MOUTH of the † DRAGON,
and out of the MOUTH of
the BEAST, and out of the
MOUTH of the † FALSE
PROPHET, three impure
Spirits, as Frogs.

14 For they are Spirits
of Demons, ‡ working
Signs, which go forth to
the KINGS of the whole
HABITABLE, to gather

* VATICAN MANUSCRIPT, No. 1100.—O. MEN blasphemed (n.)

† O. in presence of THAT GOD, (A.) **12.** the EUPHRATES, (A C.)

† 7. Rev. xv. 8. ‡ 7. Rev. xiii. 10; xiv. 10; xix. 2. † 8. Rev. viii. 12. † 8
Rev. ix. 17, 18; xiv. 18. † 9. verse 11, 21. † 9. Rev. ix. 20. † 9. Rev. xi
13; xiv. 7. † 10. Rev. xiii. 2. † 10. Rev. ix. 2. † 11. verse 2. † 12
Rev. ix. 14. See Jer. l. 38; ii. 30. † 12. Isa. xli. 2, 25. † 13. Rev. xii. 3, 9.
† 13. Rev. xix. 20, xx. 10. † 14. 2 Thess. ii. 9; Rev. xiii. 13, 14; xix. 20.

γειν αὐτοὺς εἰς τὸν πόλεμον τῆς ἡμέρας ἐκε-
together them for the war of the day of that
νης τῆς μεγάλης τοῦ θεοῦ τοῦ παντοκράτορος.
of the great of the God of the almighty.

15 (Ἰδού, ἐρχομαι ὡς κλεπτής· μακάριος ὁ γρη-
(Lo, I come as a thief; blessed the one
γορῶν, καὶ τήρων τα ἱμάτια αὐτοῦ, ἵνα μὴ
watching, and keeping the garments of himself, so that not
γυμνὸς περιπατῇ, καὶ βλέπωσι τὴν ἀσχημοσύ-
naked he may walk, and they may see the shame
νὴν αὐτοῦ.) 16 Καὶ συνήγαγεν αὐτοὺς εἰς τὸν
of him.) And he gathered together them into the
τοπὸν τὸν καλούμενον Ἑβραϊστὶ Ἀρμαγεδόν.
place that being called in Hebrew Armagedon.

17 Καὶ ὁ ἕβδομος ἐξερχετὶ τὴν φιάλην αὐτοῦ
And the seventh poured out the bowl of himself
ἐπὶ τὸν αέρα· καὶ ἐξῆλθε φωνὴ μεγάλη ἀπο
on the air; and came forth a voice great from
τοῦ ναοῦ τοῦ οὐρανοῦ, ἀπὸ τοῦ θρόνου, λεγού-
the temple of the heaven, from the throne, say-
σα· Γέγονε. 18 Καὶ ἐγένοντο ἀστραὶ καὶ
ing, It has been done. And were lightnings and
φωναὶ καὶ βρονταὶ, καὶ σεισμός * [ἐγένετο]
voices and thunders, and an earthquake [was]
μεγας, οἷος οὐκ ἐγένετο ἀφ' οὗ οἱ ἄνθρωποι
great, such not was from of which the men
ἐγένοντο ἐπὶ τῆς γῆς, τηλικούτος σεισμός
were on the earth, so great an earthquake
οὕτως μεγας. 19 Καὶ ἐγένετο ἡ πόλις ἡ μεγάλη
so great. And was the city the great

εἰς τρία μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν ἐπεσον·
into three parts, and the cities of the nations fell;
καὶ Βαβυλῶν ἡ μεγάλη ἐμνησθῆ ἐνώπιον τοῦ
and Babylon the great was remembered before the
θεοῦ, δοῦναι αὐτῇ τὸ ποτήριον τοῦ οἴνου τοῦ
God, to give to her the cup of the wine of the
θυμοῦ τῆς ὀργῆς αὐτοῦ. 20 καὶ πᾶσα νῆσος ἐφυ-
wrath of the anger of himself; and every island fled
γε, καὶ ὄρη οὐχ εὗρεθῆσαν. 21 καὶ χалаζα
away, and mountains not were found; and hail
ιευαλὴ ὡς ταλαντία καταβαίνει ἐκ τοῦ οὐρα-
great as if weighing a talent comes down out of the heaven
νου ἐπὶ τοὺς ἄνθρωπους· καὶ ἐβλασφήμησαν
on the men; and blasphemed
οἱ ἄνθρωποι τὸν θεὸν ἐκ τῆς πληγῆς τῆς
the men the God on account of the plague of the
χалаζης, ὅτι μεγάλη ἐστὶν ἡ πληγὴ αὐτῆς
hail, because great is the plague of her
σφοδρᾶ.
exceedingly.

them together for the WAR of that GREAT DAY of the OMNIPOTENT GOD.

15 † (Behold! I am coming as a Thief; blessed is HE who WATCHES and keeps his GARMENTS, † so that he may not walk naked, and they should see his SHAME.)

16 And † he gathered them together into THAT PLACE which is CALLED in Hebrew * Armagedon.

17 And the SEVENTH poured out his BOWL on the AIR; and there came forth a † loud Voice from the TEMPLE † of HEAVEN, from the THRONE, saying, † "It is done."

18 And † there were Lightnings, and Voices, † and Thunders, † and there was a great Earthquake; † such as was not since † a Man was on the EARTH, such an Earthquake,—so great.

19 And † the GREAT CITY became Three Parts, and the CITIES of the NATIONS fell down; and Babylon the GREAT † was remembered before God, † to have given her the CUP of the WINE of the INDIGNATION of his WRATH.

20 And † Every Island fled, and no Mountains were found.

21 † And a great Hail, as if weighing a talent, comes down from HEAVEN on MEN; and † MEN blasphemed GOD on account of † the PLAGUE of the HAIL, because the PLAGUE of it is exceedingly great.

* VATICAN MANUSCRIPT, No. 1100.—16. Magedon (b.)

18. was—omit.

† 17. loud, omitted by a.

17. of HEAVEN, omitted by a.

18. and Thunders,

omitted by a.

18. a Man, (a.)

† 14. Rev. xvii. 14; xix. 10; xx. 8.

† 15. Matt. xxiv. 43; 1 Thess. v. 2; 2 Pet. iii. 10;

Rev. iii. 3.

† 16. Rev. xix. 10.

† 17. Rev. xxi. 3.

† 18. Rev. iv. 5; viii. 5; xi. 10.

† 19. Rev. xi. 13.

† 20. Dan. xii. 1.

† 21.

Rev. xiv. 8; xvii. 18.

† 19. Rev. xviii. 6.

† 19. Isa. li. 17, 23; Jer. xxx. 15, 16.

Rev. xiv. 10.

† 20. Rev. vi. 10.

† 21. Rev. xi. 19.

† 21. Exod. ix. 23—25.

† 21. verses 9, 11.

ΚΕΦ. ιζ' 17.

¹ Καὶ ἦλθεν εἰς ἐκ τῶν ἑπτα ἀγγέλων τῶν
And came one of the seven messengers of those
ἐχόντων τὰς ἑπτα φιάλας, καὶ ἐλάλησε μετ'
having the seven bowls, and spoke with me,
ἐμοῦ, λέγων· Δεῦρο, δεῖξω σοὶ τὸ κρίμα τῆς
me, saying: Come hither, I will show to thee the judgment of the
πορνῆς τῆς μεγάλης, τῆς καθήμενης ἐπὶ τῶν
harlot the great, of that sitting on the
ὕδατων τῶν πολλῶν· ² μεθ' ἧς ἐπορεύσαντο
waters the many; with whom committed fornication
οἱ βασιλεῖς τῆς γῆς, καὶ ἐμεθύσθησαν οἱ κατοί-
the kings of the earth, and were made drunk those inhabit-
κούντες τὴν γῆν * [ἐκ τοῦ οἴνου τῆς πορνείας
ing the earth [with the wine of the fornication
αὐτῆς.] ³ Καὶ ἀπῆρεγκε με εἰς ἐρημὸν ἐν
of her.] And he carried away me into a desert in
πνεύματι· καὶ εἶδον γυναῖκα καθήμενη ἐπὶ
spirit, and I saw a woman sitting on
ὄθριον κοκκινόν, γεμὸν ὀνομάτων βλασφημίας,
a wild-beast scarlet, being full of names of blasphemy,
ἐχόν κεφαλὰς ἑπτα καὶ κέρατα δέκα. ⁴ Καὶ ἡ
having heads seven and horns ten. And the
γυνὴν ἣν περιβεβλημένη πορφύρῳ καὶ κοκκι-
woman was having been clothed purple and scarlet,
νον, καὶ κεχρυσωμένη χρυσοῦ καὶ λίθῳ τιμῇ
and having been gilded with gold and a stone precious
καὶ μαργαρίταις, ἐχούσα χρυσὸν ποτήριον ἐν
and pearls, having golden a cup in
τῇ χειρὶ αὐτῆς γεμὸν βδελυγμάτων, καὶ τὰ
the hand of herself being full of abominations, and the
ἀκαθάρτα τῆς πορνείας αὐτῆς, ⁵ καὶ ἐπὶ τοῖς
uncleanlinesses of the fornication of herself, and on the
μετώπῳ αὐτῆς ὄνομα γεγραμμένον· Μυστήριον·
forehead of herself a name having been written; Mystery:
Βαβυλὼν ἡ μεγάλη, ἡ μήτηρ τῶν πόρνων καὶ
Babylon the great, the mother of the harlots and
τῶν βδελυγμάτων τῆς γῆς. ⁶ Καὶ εἶδον τὴν
of the abominations of the earth. And I saw the
γυναῖκα μεθύουσαν ἐκ τοῦ αἵματος τῶν ἁγίων,
woman drunken with the blood of the holy ones,
καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ. Καὶ
and with the blood of the witnesses of Jesus. And
ἐθαύμασα, ἰδὼν αὐτὴν θαῦμα μέγα.
I wondered, having seen her a wonder great.
⁷ Καὶ εἶπε μοι ὁ ἀγγέλος· Διὰ τί ἐθαύμασας;
And said to me the messenger: Why didst thou wonder?
ἐγὼ σοὶ ἐρῶ τὸ μυστήριον τῆς γυναίκος, καὶ
I to thee will tell the secret of the woman, and
τοῦ ὄθριου τοῦ βασταζόντος αὐτήν, τοῦ ἐχόν-
of the wild-beast of that bearing her, of that having
τος τὰς ἑπτα κεφαλὰς καὶ τὰ δέκα κέρατα.
the seven heads and the ten horns.

CHAPTER XVII.

¹ And † one of those SEVEN Angels having the SEVEN Bowls came and spoke with me, saying, "Come, † I will show thee the JUDGMENT of † THAT GREAT HARLOT, † who sits on † Many Waters; ² † with whom the KINGS of the EARTH committed fornication, and † the INHABITANTS of the EARTH were made drunk with the WINE of her FORNICATION." ³ And he conducted me, in Spirit, † into a Desert; and I saw a Woman sitting † on a *scarlet Beast, full of † Blasphemous Names, having seven Heads and ten Horns. ⁴ And the WOMAN † was clothed in Purple and Scarlet, † and adorned with Gold and precious Stone and Pearls, † having in her HAND a golden Cup, † full of Abominations, and the IMPURITIES of *her FORNICATION; ⁵ And on her FOREHEAD a Name written, † "Mystery, Babylon the GREAT, † the MOTHER of the HARLOTS and of the ABOMINATIONS of the EARTH." ⁶ And I saw † the WOMAN drunk † with the BLOOD of the SAINTS, and with the BLOOD of † the WITNESSES of Jesus; and having seen her, I wondered with great Wonder. ⁷ And the ANGEL said to me, "Why didst thou wonder? I will tell thee the SECRET of the WOMAN, and of THAT BEAST BEARING her,—THAT HAVING the SEVEN HEADS and the TEN Horns.

* VATICAN MANUSCRIPT, No. 1160.—2. with the WINE of her FORNICATION—omit. 3. SCARLET. 4. the FORNICATION of the EARTH (u.)

† 1. many Waters, (a.)

1. Rev. xxi. 2. 1. Jer. li. 13; ver. 15. 1. Nahum iii. 4; Rev. xiv. 8; xviii. 3. 1. Rev. xli. 6, 14. 1. Jer. li. 7; Rev. xiv. 12, 10. 1. Dan. xi. 38. 1. Jer. li. 7; Rev. xviii. 6. 1. Rev. xiv. 6. 1. 2. Thess. ii. 7. 1. Rev. xviii. 9; xiv. 2. 1. Rev. vi. 9, 10; xii. 11. 1. Rev. xlii. 1.

8 Το θηριον ὃ εἶδες, ἦν, καὶ οὐκ ἐστὶ, καὶ
The wild-beast which thou sawest, was, and not is, and
μέλλει ἀναβαίνειν ἐκ τῆς ἀβυσσοῦ, καὶ εἰς ἀπώ-
about to come up out of the abyss, and into destruc-
λειαν ὑπάγει· καὶ θαυμάσονται οἱ κατοικοῦντες
struction to go; and will wonder those dwelling
ἐπὶ τῆς γῆς, ὧν οὐ γεγραπταὶ τὰ ὀνόματα ἐν
the earth, of whom not have been written the names on
το βιβλίον τῆς ζωῆς ἀπο καταβολῆς κόσμου,
the scroll of the life from a creating down of a world,
βλεπόντων το θηριον ὅτι ἦν, καὶ οὐκ ἐστὶ,
beholding the wild-beast because he was, and not is,
καὶ παρῆσται. **9** Ὡδε ὁ νους ὁ ἐχὼν σοφίαν.
and will be present. Here the mind the one having wisdom.
Αἱ ἑπτα κεφαλαί, ἑπτα ὀρη εἰσιν, ὅπου ἡ γυνή
The seven heads, seven mountains are, where the woman
καθίται ἐπ' αὐτῶν. **10** Καὶ βασιλεῖς ἑπτα
sits on them. And kings seven
εἰσιν· οἱ πέντε ἐπεσαν, ὃ εἷς ἐστίν, ὃ ἄλλος
are; the five fell, the one is, the other
οὐκ ἔτι ἐλθεῖ, καὶ ὅταν ἔλθῃ, ὀλίγον αὐτὸν δεῖ
not yet is come, and when he may have come, a little him it behoveth
μεῖναι. **11** Καὶ τὸ θηριον, ὃ ἦν, καὶ οὐκ ἐστὶ,
to remain. And the wild-beast, which was, and not is,
καὶ αὐτὸς οὐδὲν ἐστὶ, καὶ ἐκ τῶν ἑπτα ἐστὶ,
even he eighth is, and out of the seven is,
καὶ εἰς ἀπώλειαν ὑπάγει. **12** Καὶ τὰ δέκα κερα-
and into destruction goes. And the ten horns
τα ἃ εἶδες, δέκα βασιλεῖς εἰσιν, οἵτινες
which thou sawest, ten kings are, also
βασιλείαν οὐκ ἔλαβον, ἀλλ' ἐξουσίαν ὡς βασι-
a kingdom not yet received, but authority as kings
λεῖς μίαν ὥραν λαμβανουσι μετὰ τοῦ θηριου.
one hour they receive with the wild-beast.
13 Οὗτοι μίαν ἔχουσι γνώμην, καὶ τὴν δύναμιν
These one have purpose, and the power
καὶ τὴν ἐξουσίαν ἑαυτῶν τῷ θηρίῳ διδουσιν.
and the authority of themselves to the wild-beast they give.
14 Οὗτοι μετὰ τοῦ ἀρνίου πολέμῃσουσι· καὶ τὸ
These with the lamb will make war; and the
ἀρνιον νικᾷ αὐτοὺς, ὅτι κύριος κυρίων ἐστὶ
lamb will overcome them, because a Lord of lords he is
καὶ βασιλεὺς βασιλέων· καὶ οἱ μετ' αὐτοῦ,
and a King of kings; and those with him,
κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί. **15** Καὶ λέγει
called ones and chosen ones and faithful ones. And he says
μοι· Τα ὕδατα ἃ εἶδες, οὗ ἡ πόρνη καθή-
to me; The waters which thou sawest, where the harlot sits,
ται, λαοὶ καὶ ὄχλοι εἰσὶ, καὶ ἔθνη καὶ γλῶσσαι.
peoples and crowds are, and nations and tongues.

8 The BEAST which thou sawest, was, and is not, and is about to ascend out of the ABYSS, and to go into Destruction; and THOSE who dwell on the EARTH (of whom *the NAME has not been written on the SCROLL of the LIFE from the Foundation of the World,) will wonder, seeing the BEAST, Because he was, and is not, and shall be present.

9 Here is THAT MIND which has Wisdom. The SEVEN Heads are seven Mountains, on which the WOMAN sits.

10 And the Kings are seven; the FIVE are fallen, the ONE is, the other is not yet come; and when he may have come, he must remain a little while.

11 And the BEAST, which was, and is not, he is both an Eighth and is of the SEVEN, and goes into Destruction.

12 And the TEN Horns which thou sawest are Ten Kings, who have not [yet] received a Kingdom; but they receive Authority, as Kings, One Hour with the BEAST.

13 These have One Purpose, and they give their power and Authority to the BEAST.

14 These will make war with the LAMB, and the LAMB will conquer them, († Because he is Lord of Lords, and King of Kings,) and those who are with him are CALLED, and chosen, and faithful.

15 And he says to me, † "The WATERS which thou sawest, where the HARLOT sits, are Peoples, and Crowds, and Nations, and Languages.

* VATICAN MANUSCRIPT, No. 1160.—8. the NAME, (A. B.)

† 12. yet, omitted by A.

13. Authority, (A. B.)

† 8. Rev. xi. 7; xiii. 1. † 8. Rev. xiii. 10; ver. 11. † 8. Rev. xiii. 8. † 8. Rev. xiii. 3. † 9. Rev. xiii. 18. † 9. Rev. xiii. 1. † 11. verse 8. † 12. Rev. vii. 20; Zech. i. 18-21; Rev. xiii. 1. † 14. Rev. xvi. 14; xix. 19. † 14. Dent. x. 17; 1 Tim. vi. 15; Rev. xix. 16. † 14. Jer. l. 44, 45; Rev. xiv. 4. † 15. Isa. viii. 7; verse 1.

6 Καὶ τὰ δέκα κέρατα ἃ εἶδες, καὶ τὸ θη-
 And the ten horns which thou sawest, and the wild-
 ριον, οὗτοι μισητοὺσι τὴν πόρνην, καὶ ῥημά-
 beast, these will hate the harlot, and having made
 μιστὴν ποιήσουσιν αὐτὴν * [καὶ γυμνὴν,] καὶ
 desolate will make her [even naked,] and
 τὰς σάρκας αὐτῆς φαγονταί, καὶ αὐτὴν κατα-
 the flesh of her will eat, and her will
 καυσουσιν ἐν πυρὶ. 17 Ὁ γὰρ θεὸς ἔδωκεν εἰς
 burn with fire. The for God gave into
 τὰς καρδίας αὐτῶν, ποιῆσαι * [τὴν] γνώμην
 the hearts of them, to have done [the] purpose
 αὐτοῦ, καὶ ποιῆσαι γνώμην μίαν, καὶ δυνάμει τὴν
 of him, and to have done purpose one, and to give the
 βασιλείαν αὐτῶν τῷ θηρίῳ, ἄχρι τελεσθῶσιν
 kingdom of themselves to the wild-beast, till shall be finished
 τὰ ὅλα λόγῳ τοῦ θεοῦ. 18 Καὶ ἡ γυνὴ ἣν εἶ-
 the words of the God. And the woman which thou
 δες, ἐστὶν ἡ πόλις ἡ μεγάλη ἡ ἐχούσα βασι-
 sawest, is the city the great that having king-
 λειαν ἐπὶ τῶν βασιλείων τῆς γῆς.
 ship over the kings of the earth.

ΚΕΦ. ιη'. 18.

1 * [Καὶ] μετὰ ταῦτα εἶδον ἄλλον ἀγγέλον
 [And] after these things I saw another messenger
 καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα ἐξουσίαν
 coming down from the heaven, having authority
 μεγάλην· καὶ ἡ γῆ ἐφωτισθῆ ἐκ τῆς δόξης
 great, and the earth was illumined from the glory
 αὐτοῦ. 2 Καὶ ἐκραζεν ἐν ἰσχυρᾷ φωνῇ, λέγων·
 of him, And he cried out with a strong voice, saying:
 Ἐπεσον, * [ἐπεσε.] Βαβυλὼν ἡ μεγάλη, καὶ
 is fallen, [is fallen.] Babylon the great, and
 ἐγενέτο κατοικητήριον δαιμονῶν, καὶ φυλακὴ
 is become a habitation of demons, and a haunt
 παντὸς πνεύματος ἀκαθάρτου, καὶ φυλακὴ παν-
 of every spirit impure, and a haunt of
 τος ὀρνέου ἀκαθάρτου καὶ μεμισημένου· 3 ὅτι
 every bird unclean and having been hated, because
 ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς
 by the wine of the wrath of the fornication of her
 πέπωκε πάντα τὰ ἔθνη, καὶ οἱ βασιλεῖς τῆς
 has been drunken all the nations, and the kings of the
 γῆς μετ' αὐτῆς ἐπορνεύσαν, καὶ οἱ ἐμποροὶ τῆς
 earth with her fornicated, and the merchants of the
 γῆς ἐκ τῆς δυνάμεως τοῦ στέρνου αὐτῆς ἐπ-
 earth by the power of the luxuries of her were
 λούθησαν.
 enriched.

4 Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ,
 And I heard another voice from the heaven,

16 And the TEN HORNS
 which thou sawest, and
 the BEAST, †these will
 hate the HARLOT, and will
 make her desolate †and
 naked, and will eat her
 FLESH, and †burn her
 with Fire.

17 †For God inclined
 their HEARTS to do his
 PURPOSE, even to execute
 one Purpose, and to give
 their KINGDOM to the
 BEAST, †till the WORDS of
 God shall be completed.

18 And the WOMAN,
 whom thou sawest, †is
 THAT GREAT CITY, †which
 holds SOVEREIGNTY over
 the KINGS of the EARTH."

CHAPTER XVIII.

1 †After these things
 I saw Another Angel com-
 ing down from HEAVEN,
 having great Authority;
 †and the EARTH was il-
 lumined with his GLORY.

2 And he cried with a
 strong Voice, saying,
 †"Fallen! fallen! is
 Babylon the GREAT! and
 †is become a Habitation
 of Demons, and a Haunt
 of Every impure Spirit, and
 †a Haunt of Every unclean
 and hated Bird;

3 because †[of the
 WINE] of the WRATH of
 her FORNICATION All the
 NATIONS have †fallen,
 and the KINGS of the
 EARTH committed fornica-
 tion with her, and †the
 MERCHANTS of the EARTH
 were enriched by the
 POWER of her LUXURIES."

4 And I heard Another
 Voice from HEAVEN, say-

* VATICAN MANUSCRIPT, No. 1100.—10, and naked—omit.
 And—omit (A. B.) 2. is fallen—omit (n.)

17. the—omit. 1.

† 8. of the wine, omitted by A. C. 3. fallen, (A B C.)
 † 10. Jer. l. 41, 42; Rev. xviii. 10. † 10. Ezek. xvi. 37—44; Rev. xviii. 10. † 10.
 Rev. xviii. 8. † 17. 3 Thes. ii. 11. † 17. Rev. x. 7. † 18. Rev. xvi. 10.
 † 18. Rev. xii. 4. † 1. Rev. xvii. 1. † 1. Ezek. xliii. 2. † 2. Isa. xlii. 10;
 † 2. Jer. li. 8; Rev. xvi. 8. † 2. Isa. xlii. 21; xli. 8; xxxiv. 14; Jer. l. 30; li. 37.
 † 2. Isa. xiv. 38; xxxiv. 11; Mark v. 2, 4. † 3. verse 11, 15; Isa. xliii. 15.

λεγουσαν· Εξελθετε ἐξ αὐτῆς, ὁ λαὸς μου, ἵνα
saying; Come you out from her, the people of me, so that
μη συγκοινωνήσῃτε ταῖς ἁμαρτίαις αὐτῆς, καὶ
not you may participate with the sins of her, and
ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λαβήτε· ⁵ ὅτι
from the plagues of her so that not you may receive; because
ἐκκλήθησαν αὐτῆς αἱ ἁμαρτίαι ἀκριβῶς τοῦ οὐρα-
nethered together of her the sins even to the heaven,
νου, καὶ ἐμνημόνευσεν ὁ θεὸς τὰ ἀδικήματα
and remembered the God the unjust acts
αὐτῆς. ⁶ Ἀποδοτε αὐτῇ, ὡς καὶ αὐτὴ ἀπεκώκε,
of her. Give you to her, as also she gave,
καὶ διπλασάτε [†] [αὐτῇ] διπλά κατὰ τὰ
and double you [to her] double according to the
ἔργα αὐτῆς· ἐν τῷ ποτηρίῳ ᾧ ἐκέρασε, κερα-
works of her; in the cup which she mixed, do you
πάτε αὐτὴ διπλοῦν· ⁷ ὅσα ἐδόξασεν ἑαυτὴν
mix to her double; how much she glorified herself
καὶ ἐστρηνίασε, τοσούτον δότε αὐτῇ βασανισ-
and lived luxuriously, so much give you to her torment
μὸν καὶ πένθος. ⁸ Ὅτι ἐν τῇ καρδίᾳ αὐτῆς
and mourning. Because in the heart of herself
λέγει· Καθήμεν βασιλίσσα, καὶ χηρὰ οὐκ εἰμι,
she says; I sit a queen, and a widow not I am,
καὶ πένθος οὐ μὴ ἰδῶ· ⁸ διὰ τοῦτο ἐν μιᾷ
and mourning not not I may see; on account of this in one
ἡμέρᾳ ἤξουσιν αἱ πληγαὶ αὐτῆς, θάνατος * [καὶ]
day will come the plagues of her, death [and]
πένθος καὶ λιμὸς· καὶ ἐν πυρὶ κατακαυθήσεται·
mourning and famine; and with fire will be burnt up;
ὅτι ἰσχυρὸς κυρίως ὁ θεὸς ὁ κρίνας αὐτὴν.
because strong Lord the God the one having judged her.
⁹ Καὶ κλαύουσιν καὶ κοῦνται ἐπ' αὐτὴ οἱ
And shall weep and shall wail over her the
βασιλεῖς τῆς γῆς, οἱ μετ' αὐτῆς πορνευσάντες
kings of the earth, those with her having fornicates
καὶ στρηνιάσαντες, ὅταν βλέψωσι τὸν καπνὸν
and having lived luxuriously, when they may see the smoke
τῆς πυρώσεως αὐτῆς, ¹⁰ ἀπο μακροθεν ἔστηκο-
of the burning of her, from at a distance having stood
τες διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς,
on account of the fear of the torment of her,
λέγοντες· Οὐαί, * [ουαί,] ἡ πόλις μεγάλη, Βα-
saying; Woe, [woe,] the city great, Ba-
βυλὼν ἡ πόλις ἡ ἰσχυρά, ὅτι μιᾷ ὥρᾳ ἦλθεν
tylon the city the strong, because in one hour came
ἡ κρίσις σου. ¹¹ Καὶ οἱ εὐποροὶ τῆς γῆς κλαί-
the judgment of thee. And the merchants of the earth weep
ουσι καὶ πένθουσιν ἐπ' αὐτῇ, ὅτι τὸν γόμον
and mourn over her, because the cargo

ing, [†] "Come out from her, my people, so that you may have no fellowship with her SINS, and that you receive not of her PLAGUES.

⁵ [†] because her SINS were builded together even to HEAVEN, and [†] GOD remembered * her UNWIGHTEOUS ACTS.

⁶ [†] Render to her as she also rendered, and repay double according to her WORKS; [†] in the CUP which she mixed, [†] mix to her double;

⁷ [†] as much as she glorified herself, and lived luxuriously, So much Torment and Mourning give to her. Because she says in her HEART, 'I sit a Queen, and am not a Widow, and shall by no means see Mourning.'

⁸ Therefore in [†] One Day will her PLAGUES come—Death and Mourning and famine; and she will be burnt up with Fire; [†] Because * strong is THAT Lord who has JUDGED her.

⁹ And [†] THOSE KINGS of the EARTH, who with her committed fornication and lived luxuriously, [†] will mourn and lament over her, [†] when they see the SMOKE of her burning,

¹⁰ standing at a distance on account of the FEAR of her TORMENT, saying, [†] 'Alas! alas! the GREAT CITY Babylon, the STRONG CITY! [†] Because in One Hour came thy JUDGMENT.'

¹¹ And [†] the MERCHANTS of the EARTH weep and mourn over her,

* VATICAN MANUSCRIPT, No. 1200.—5. her for her UNWIGHTEOUS ACTS. S. and—omit. 8. strong is THAT Lord. 10. Woe—omit.

[†] 6. to her, omitted by A B C.

1. 4. Isa. xlviii. 20; lii. 11; Jer. i. 8; li. 6, 45; 2 Cor. vi. 17. 1. 6. Gen. xviii. 20, 21; Jer. li. 9; Jonah i. 2. 5. Rev. xvi. 14. 6. Psal. cxxxviii. 8; Jer. l. 15, 29; 1. 40; 2 Tim. iv. 14; Rev. xlii. 10. 7. Rev. xiv. 10. 7. Ezek. xxvii. 2. 1. 7. Isa. xlvii. 7, 8; Zeph. ii. 13. 1. 8. Isa. xlvii. 9; verse 10. 1. 8. Rev. xvii. 10. 1. 8. Jer. l. 34; Rev. xi. 17. 1. 0. Ezek. xxi. 10, 17; Rev. xxi. 7; verse 3. 1. 0. Jer. l. 40. 1. 9. verse 18; Rev. xix. 3. 1. 10. Isa. xli. 11; Rev. xiv. 8. 1. 10. Rev. xvi. 14. 1. 11. Ezek. xlvii. 27—36; verse 3.

αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι ¹² γομον χρυσοῦ
of them no one buys any more; cargo of gold
 καὶ ἀργύρου, καὶ λίθου τιμίου καὶ μαργαρίτου,
and of silver, and of stone of value and of pearl,
 καὶ βυσσίνου καὶ πορφύρας, καὶ σθηκικοῦ καὶ
and of fine cotton and of purple, and of silk and
 κοκκίνου· καὶ παν ξύλον θυϊνον, καὶ παν σκευὸς
of scarlet; and all wood aromatic, and every vessel
 ἐλεφαντίνου, καὶ παν σκευὸς ἐκ ξύλου τιμι-
ivory, and every vessel of wood most
 τατοῦ καὶ χαλκοῦ καὶ σιδήρου καὶ μαρμαροῦ
precious and of copper and of iron and of marble;
¹³ καὶ κινάμωμον, καὶ ἀμώμον, καὶ θυμίαματα,
and cinnamon, and annomum, and odors,
 καὶ μυρόν, καὶ λιβανόν, * [καὶ οἶνον,] καὶ ἐλαι-
and ointment, and frankincense, [and wine,] and oil,
 ὠν, καὶ σμεῖδαλιν, καὶ σίτον, καὶ κτήνη, καὶ
and finest flour, and wheat, and cattle, and
 προβάτα· καὶ ἵππων, καὶ ῥεδῶν, καὶ σωματῶν·
sheep; and of horses, and of chariots, and of bodies;
 καὶ ψυχὰς ἀνθρώπων. ¹⁴ Καὶ ἡ ὥρα τῆς ἐπι-
and lives of men. And the fruit season of the earn-
 υμίας τῆς ψυχῆς σου ἀπῆλθεν ἀπο σοῦ, καὶ
and desire of the soul of thee went away from thee, and
 πάντα τὰ λιπαρά καὶ τὰ λαμπρά ἀπώλετο
all the dainty things and the splendid things perished
 ἀπο σοῦ, καὶ οὐκέτι οὐ μὴ εὕρησῃς αὐτά.
from thee, and no longer not thou mayest find them.
¹⁵ Οἱ ἐμποροὶ τούτων οἱ πλουτήσαντες ἀπ'
The merchants of these things those having been enriched from
 αὐτῆς, ἀπο μακροθεν στησονται, διὰ τὸν
her, from at a distance shall stand, because of the
 φόβον τοῦ βασανισμοῦ αὐτῆς, κλαίοντες καὶ
fear of the torment of her, weeping and
 πενθούντες, ¹⁶ * [καὶ] λεγόντες· Οὐαί, * [οὐαί·]
mourning, [and] saying: Woe, [woe:]
 ἡ πόλις ἡ μεγάλη, ἡ περιβεβλημένη βυσσίνου
the city the great, that having been clothed fine cotton
 καὶ πορφύρου καὶ κοκκίνου, καὶ κεχρυσωμένη
and purple and scarlet, and being gilded
 ἐν χρυσίῳ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις· ὅτι
with gold and stone precious and pearls; because
 μία ὥρα ῥημωθῆ ὁ τοσούτος πλοῦτος. ¹⁷ Καὶ
in an hour is laid waste this an great wealth And
 πᾶς κυβερνητῆς, καὶ πᾶς ὁ ἐπὶ τοπὸν πλεῶν,
every pilot, and every one who to a place sailing,
 καὶ ναῦται, καὶ ὅσοι τὴν θαλάσσαν ἐργάζον-
and sailors, and as many as the sea work,
 ται, ἀπο μακροθεν ἐστήσαν, ¹⁸ καὶ ἐκράζον βλε-
from at a distance stood, and cried out be-
 πόντες τὸν καπνὸν τῆς πυρῶσεως αὐτῆς, λε-
holding the smoke of the burning of her, say-
 γόντες· * [Τίς ὅμοια τῇ πόλει τῇ μεγάλῃ; ¹⁹ καὶ
ing: [What like to the city to the great? and

Because no one buys their
 MERCHANDISE any more;
 12 † the Merchandise of
 Gold, and of Silver, and of
 precious Stone, and of
 Pearl, and of fine linen, and
 of Purple, and of Silk, and
 of Scarlet; and All aroma-
 tic Wood, and All Furni-
 ture of Ivory, and All Fur-
 niture of most precious
 Wood, and of Copper, and
 of Iron, and of Marble;
 13 and Cinnamon, and
 Annomum, and Incense,
 and Ointment, and Frank-
 incense, and Wine, and
 Finest flour, and Wheat,
 and * Cattle, and Sheep, and
 of Horses, and of Chariots, and
 of Bodies, and † Lives
 of Men.

14 And the FRUIT SEASON
 of thy SOUL'S ARDENT
 DESIRE is gone away from
 thee, and ALL the DAINY
 and SPLENDID THINGS
 are lost to thee, and never
 † shall they find them.

15 † THOSE MERCHANTS
 of these things who were
 enriched by her, will stand
 at a distance, because of
 the FEAR of her TORMENT,
 * weeping and mourning.

16 saying, Alas! alas! that
 GREAT CITY, which
 was CLOTHED with fine
 linen, and Purple, and
 Scarlet, and adorned with
 Gold, and precious Stone,
 and Pearls!

17 † Because in One
 Hour SUCH GREAT Wealth
 is laid waste." And
 † Every Pilot, and Every
 Voyager, and Mariner, and
 as many as work on the
 SEA, stood at a distance,

18 † and cried out, be-
 holding the SMOKE of her
 BURNING, saying, "What
 city is like to the GREAT
 CITY!"

* VATICAN MANUSCRIPT, No. 1100.—13. and Wine—omit (n.)

16. both weeping. 18. and—omit (A. B.) 13. Sheep, and Cat-
 14, 19, 22, 23, are omissions probably made through the carelessness of the transcriber. They
 are found in A B C. 19. vice—omit (A. B.)

† 18. an odoriferous shrub. 14. shall they find, (A. C.)
 † 12. Rev. xvii. 4. † 13. Ezek. xxvii. 13. † 15. verses 3, 11. † 16. Rev.
 xvii. 4. † 17. verse 10. † 17. Isa. xlii. 14; Ezek. xxvii. 20. † 18. Rev.
 xvi. 30, 31; verse 9. † 19. Rev. xiii. 4.

εβαλον χουν επι τας κεφαλαις αυτων, και εκρα-
they cast dust on the heads of themselves, and cried
[ον κλαιοντες και πενθουντες, λεγοντες.] Ουαι,
not weeping and mourning, saying,] Woe,

*[ουαι.] η πολις η μεγαλη, εν η επλουτησαν
[woe,] the city the great, by which were enriched

παντες οι εχοντες πλοια εν τη θαλασση εκ της
all those having ships on the sea by the
τιμιωτητος αυτης, οτι μια ωρα ηρημωθη.
preciousness of her, because in one hour she was made desolate.

²⁰ Ευφραινου επ' αυτη, ουρανε, και οι αγιοι και
Rejoicest thou over her, O heavens, and the holy ones and
οι αποστολοι και οι προφηται, οτι εκρινεν
the apostles and the prophets, because judged
δ θεος το κριμα υμων εξ αυτης. ²¹ Και ηρεν εις
the God the judgment of you on her. And took up one

αγγελος ισχυρος λιθον ως μυλον μεγαν, και
messenger strong a stone as a millstone great, and
εβαλεν εις την θαλασσαν, λεγων· Ουτως ορμη-
cast into the sea, saying, Thus with

ματι βληθησεται Βαβυλων η μεγαλη πολις, και
violence shall be cast down Babylon the great city, and
ου μη ευρεθη επι. ²² Και φωνη κιθαρωδων
not not may be found any more. And a voice of harpers

και μουσικων και αυλητων και παλπιστων ου μη
and of musicians and of flute-players and of trumpeters not not
ακουσθη εν σοι επι, και πας τεχνιτης πασης
may be heard in thee longer, and every artisan of every

τεχνης ου μη ευρεθη εν σοι επι, * [και φωνη
art not not may be found in thee longer, [and a sound
μυλου ου μη ακουσθη εν σοι επι,] και φως
of a millstone not not may be heard in thee longer,] and a light

λυχνου ου μη φανη εν σοι επι, ²³ * [και φωνη
of lamp not not may shine in thee longer, [and a voice

νυμφου και νυμφης ου μη ακουσθη εν σοι επι
of bridegroom and of bride not not may be heard in thee longer,
οτι·] οι εμποροι σου ησαν οι μεγαستاني της
because] the merchants of thee were the great ones of the

γης, οτι εν τη φαρμακεια σου επλανηθησαν
earth, because by the magical arts of thee were deceived
παντα τα εθνη. ²⁴ Και εν αυτη αιματα προφη-
all the nations. And in thee bloods of prophe-

των και αγιων ευρεθη, και παντων των εσφαγ-
eis and of holy ones was found, even of all of those having been
μενων επι της γης.
killed on the earth.

ΚΕΦ. 18'. 19.

¹ Μετα ταυτα ηκουσα ως φωνην * [μεγαλην]
After these things I heard as a voice [great]

19 And † they cast Dust on their HEADS, and cried, †weeping and mourning, saying, "Alas! alas! THAT GREAT CITY, by which were enriched out of her WEALTH ALL those HAVING † the SHIPS on the SEAL Because in One Hour she was desolated."

20 † Exult over her, O Heaven! and you SAINTS, and you APOSTLES, and you PROPHETS; Because † God judged your JUDGMENT on her.

21 And one strong Angel took up a Stone like a great Millstone, and threw it into the SEA, saying, † "Thus with Violence shall Babylon, the GREAT City, be thrown down, and † shall by no means be found any more.

22 † And Voice of Harpers, and of Musicians, and of Flute-players, and of Trumpeters, shall be heard in thee no longer; and no Artisan † of any Art shall be found in thee any more; and Sound of Millstone shall be heard in thee no longer;

23 and † Light of Lamp shall shine no more in thee; and † Voice of Bridegroom and of Bride shall be heard no more in thee; † Because thy MERCHANTS were the GREAT ONES of the EARTH—† Because by thy SORCERIES All the NATIONS were deceived."

24 And † in her the † Blood of Prophets and of Saints was found, even of ALL those † having been KILLED on the EARTH.

CHAPTER XIX.

1 After these things † I heard a loud Voice of a

* VATICAN MANUSCRIPT, No. 1160.—19. woe—omit.

1. great—omit. 22, 23—om.

† 19. Weeping and Mourning, omitted by A.

19. the ships, (A B C.)

22. of

† 10. Josh. vii. 0; 1 Sam. iv. 12; Job ii. 12; Ezek. xxvii. 30.

† 19. verse 8.

Isa. xlv. 23, xlix. 18; Jer. li. 48.

† 20. Luke xi. 49, 50; xix. 2.

† 21. Jer. li. 64.

† 21. Rev. xii. 8; xvi. 20.

† 22. Isa. xxiv. 8; Jer. vii. 34; xvi. 9; xlv. 10; Ezek. xvi. 13.

† 23. Jer. xxv. 10.

† 23. Jer. vii. 34; xvi. 9; xxxiii. 11.

† 23. Isa. xlii. 8.

† 24. 2 Kings ix. 22; Nah. iii. 4; Rev. xvii. 2, 5.

† 24. Rev. xvii. 6.

† 24. Jer.

li. 49.

† 1. Rev. xi. 18.

οχλου πολλου εν τη ουρανω, λεγοντων· Αλλη-
louia· ἡ σωτηρια καὶ ἡ δόξα καὶ ἡ δύναμις του
the Lord, the salvation and the glory and the power of the
θεου ἡμῶν· ² ὅτι ἀληθιναὶ καὶ δικαίαι αἱ κρι-
God of us, because true and righteous the judg-
σεις αὐτου· ὅτι ἐκρίνε την πόρνην την μεγα-
ments of him; because he judged the harlot the great,
λην, ἥτις ἐφύειρε την γην ἐν τῇ πορνείᾳ αὐτῆς,
which corrupted the earth with the fornication of herself,
καὶ ἐξέδικησε το αἷμα των δουλων αὐτου ἐκ
and avenged the blood of the bond-servants of himself from
χειρος αὐτῆς. ³ Καὶ δευτερον εἰρηκαν· Αλλη-
hands of us. And a second time they have said, Praise
λοια· καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τους
the Lord, and the smoke of her rises up for the
αιῶνας των αιῶνων. ⁴ Καὶ ἐπεσον οἱ πρεσβυτε-
ages of the ages. And fell down the elders
ροι οἱ εἰκοσιτεσσαρες, καὶ τα τεσσαρα ζωα,
these twenty-four, and the four living ones,
καὶ προσεκύνησαν τῷ θεῷ τῇ καθημένῃ ἐπὶ
and did homage to the God to the one sitting on
του θρονου, λεγοντες· Ἀμην· ἀλληλουια.
the throne, saying; So be it, praise the Lord.
⁵ Καὶ φωνὴ ἐκ του θρονου ἐξηλθε, λεγουσα·
And a voice from the throne came forth, saying,
Αἰνεῖτε τον θεον ἡμῶν παντες οἱ δουλοι αὐτου,
Praise you the God of us all the bond-servants of him,
καὶ οἱ φοβουμενοι αὐτον οἱ μικροὶ καὶ οἱ
and those fearing him the little ones and the
μεγαλοὶ.
great ones.
⁶ Καὶ ἤκουσα ὡς φωνὴν οχλου πολλου, καὶ
And I heard as a voice of a crowd great, and
ὡς φωνὴν ὑδατων πολλων, καὶ ὡς φωνὴν βρον-
as a sound of waters many, and as a noise of thun-
των ισχυρων, λεγοντες· Αλληλουια· ὅτι ἐβα-
ders strong, saying; Praise the Lord; because reign-
σιλευσέ κυριος ὁ θεος ἡμῶν, ὁ παντοκρατωρ.
od Lord the God of us, the almighty.
⁷ Χαίρωμεν καὶ ἀγαλλιῶμεθα, καὶ δώμεν την
We should rejoice and we should exult, and we should give the
δόξαν αὐτῷ· ὅτι ἦλθεν ὁ γάμος του αρνιου, καὶ
glory to him; because came the marriage of the lamb, and
ἡ γυνὴ αὐτου ἡτοίμασεν ἑαυτήν· ⁸ καὶ ἐδόθη
the wife of him prepared herself, and it was given
αὐτῇ, ἵνα περιβαληται βυσσινον λαμπρον
to her, so that she might be clothed with fine cotton bright
καὶ καθαρὸν. (Το γὰρ βυσσινον, τα δικαι-
and clean. (The for fine cotton, the righteous
ματα ἐστι των ἁγιων.) ⁹ Καὶ λέγει μοι·
acts is of the holy ones.) And he says to me,

great Crowd in HEAVEN,
saying, "Hallelujah! the
SALVATION and the
GLORY and the POWER of
our God;

² Because † true and
righteous are his JUDG-
MENTS; Because he
judged the GREAT HAR-
LOT, who corrupted the
EARTH with her FORNICA-
TION, and † avenged the
BLOOD of his SERVANTS
[shed] by her Hands."

³ And a Second time
they said, "Hallelujah!"
And their SMOKE rises up
for the AGES of the AGES.

⁴ And † the TWENTY-
FOUR ELDERS and the
FOUR Living ones fell down
and worshipped THAT
God who sits on the
THRONE, saying, "Amen!
Hallelujah!"

⁵ And a Voice came
forth from the THRONE,
saying, † "Praise our God,
all his SERVANTS and
THOSE who FEAR him,
the LITTLE and the
GREAT."

⁶ † And I heard as it
were a Voice of a great
Crowd and as the Sound of
many Waters, and as a
Noise of mighty Thunders,
saying, "Hallelujah; † Be-
cause † our Lord God, the
OMNIPOTENT, reigned †

⁷ We may rejoice and
exult and give the GLORY
to him; Because † the
MARRIAGE of the LAMB
came, and his WIFE pre-
pared herself."

⁸ † And it was given
her that she should be
clothed with FINE linen,
bright † and pure; † for
the FINE LINEN repre-
sents the RIGHTEOUS ACTS
of the SAINTS.

⁹ And he says to me,

* VATICAN MANUSCRIPT.—6. Lord—omit.

† 6, our, omitted by A.

8 and, omitted by A.

11. Rev. iv. 11; vii. 10, 12; xii. 10.
15; Rev. vi. 10; xviii. 20.

12. Rev. xv. 3; xvi. 7.
13. Isa. xxiv. 10; Rev. xiv. xviii. 9, 18.

† 2. Deut. xxiii.

iv. 4, 6, 10; v. 14.
xxiv. 1, &c.

14. 1 Chron. xvi. 36; Neh. v. 13; viii. 6; Rev. v. 14.
15. Rev. xi. 18; xx. 12.

16. Psa.
xviii. 2; Rev. xiv. 2

16. Rev. xi. 18, 17; xii. 10; xxi. 22.
17. Rev. xxi. 2, 3.

17. Matt. xxii. 2; xxv. 10; 2 Cor. xi. 2; Eph. v.
18. Ezech. xvi. 13, 14; Ezech. xvi. 10; Rev. iii. 18.

18. Psa.
cxviii. 6.

Γραφον· Μακαριοι οἱ εἰς τὸ δεῖπνον τοῦ ἀμὸν
Write thou; Blessed ones those into the supper of the marriage
τοῦ ἀρνίου κεκλημένοι. Καὶ λέγει μοι· Οὗτοι
of the lamb having been called. And he says to me; These
οἱ λόγοι ἀληθινοὶ εἰσι τοῦ θεοῦ. ¹⁰ Καὶ ἐπεσον
the words true are of the God. And I fell
ἐμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ·
before the feet of him to worship him;
καὶ λέγει μοι· Ὅρα μὴ συνδoulos σου
and he says to me; See not; a fellow-bondsman of thee
εἰμι, καὶ τῶν ἀδελφῶν σου τῶν ἐχόντων τὴν
I am, and of the brethren of thee of those having the
μαρτυρίαν τοῦ Ἰησοῦ· τῷ θεῷ προσκυνήσου.
testimony of the Jesus; to the God do thou give worship.
(Ἡ γὰρ μαρτυρία [τοῦ] Ἰησοῦ, ἐστὶ τὸ πνεῦμα
(The for testimony [of the] Jesus, is the spirit
τῆς προφητείας.)
of the prophecy.)

¹¹ Καὶ εἶδον τὸν οὐρανὸν ἀνεῳγμένον, καὶ
And I saw the heaven having been opened, and
ἶδον ἵππον λευκόν, καὶ ὁ καθήμενος ἐπ' αὐτόν,
I saw a horse white, and the one sitting on him,
καλούμενος πιστός καὶ ἀληθινός, καὶ ἐν δικαιο-
being called faithful and true, and in righteous-
συῇ κρίνει καὶ πολεμεῖ. ¹² οἱ δὲ ὀφθαλμοί
ness he judges and makes war; the but eyes
αὐτοῦ * [ὡς] φλόξ πυρός, καὶ ἐπὶ τὴν κεφαλὴν
of him [as] a flame of fire, and on the head
αὐτοῦ διαδημάτα πολλὰ· ἔχων ὄνομα γεγραμ-
of him diadems many; having a name having been
μένον ὃ οὐδεὶς οἶδεν, εἰ μὴ αὐτός. ¹³ καὶ πε-
written which no one knows, if not himself; and having
βεβλημένος ἱμάτιον βεβαμμένον αἵματι· καὶ
been clothed with a mantle having been dipped in blood; and
καλεῖται τὸ ὄνομα αὐτοῦ· Ὁ Λόγος τοῦ θεοῦ.
is called the name of him; The word of the God.

¹⁴ Καὶ τὰ στρατεύματα τὰ ἐν τῷ οὐρανῷ ἠκο-
And the armies those in the heaven fol-
λουθεῖ αὐτῷ ἐφ' ἵπποις λευκοῖς, ἐνδεδυμένοι
lowed him on horses white, having been clothed with
βυσσινὸν λευκὸν καθαρόν. ¹⁵ Καὶ ἐκ τοῦ στο-
fine cotton white clean. And out of the mouth
ματός αὐτοῦ ἐκπορεύεται ῥομφαία ὀξεία, ἵνα ἐν
of him goes forth a broadsword sharp, so that with
αὐτῇ παταξῇ τὰ ἔθνη, καὶ αὐτὸς ποιμαίνει
her he may smite the nations, and he shall tend
αὐτοὺς ἐν ῥαβδῷ σιδηρᾷ· καὶ αὐτὸς πατεῖ τὴν
them with a rod iron; and he treads the
ληνὸν τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς τοῦ θεοῦ
wine-press of the wine of the wrath of the anger of the God
τοῦ παντοκράτορος. ¹⁶ Καὶ ἔχει ἐπὶ τὸ ἱμάτιον
of the almighty one. And he has on the mantle

"Write;—† Blessed are
those who have been in-
vited to the marriage-
supper of the lamb. He
also said to me, † "These
are the true words of
God."

¹⁰ And † I fell before
his feet to worship him.
And he says to me, † "See;
not I am a fellow-ser-
vant with thee, and of
those brethren with
thee; who have the tes-
timony of Jesus; wor-
ship God." (For the
testimony of Jesus is the
spirit of this prophecy.)

¹¹ † And I saw heaven
opened, and behold, † a
white Horse; and he who
sat on him was † [called]
† Faithful and True, and
† in Righteousness he
judges and makes war.

¹² † And his eyes were
as a Flame of Fire, and
† on his head were many
Diadems; † having † a
Name written which no
one knows except himself.

¹³ † And he was in-
vested with a Mantle
dipped in Blood; and his
NAME is called, † The
word of God.

¹⁴ And those AR-
MIES in HEAVEN followed
him on white Horses,
† clothed in white pure
Fine linen.

¹⁵ And † out of his
MOUTH proceeds a sharp
* two-edged Broadsword,
so that with it he may
smite the NATIONS; and
† he shall rule them with
an Iron Sceptre; and † he
treads the WINEPRESS of
the WINE of the INDIGNA-
TION of the WRATH of
GOD, the OMNIPOTENT.

¹⁶ And he has on his

* VATICAN MANUSCRIPT, No. 1180.—12. as—omit (A.)
Name written (N.)

12. Names written, and a

15. two-edged (N.)

† 10. of the, omitted by A.

11. called, omitted by A.

† 9. Matt. xxii. 2, 3; Luke xiv. 15, 16. † 9. Rev. xxi. 5; xxi. 6. † 10. Rev. xii. 27.
† 10. Acts x. 26; xiv. 14, 15; Rev. xii. 9. † 10. 1 John v. 10; Rev. xii. 27.
† 11. Rev. iv. 6. † 11. Rev. vi. 2. † 11. Rev. xii. 14. † 11. Isa. xli. 4.
† 12. Rev. i. 14; ii. 18. † 12. Rev. vi. 2. † 12. Rev. ii. 17. † 13. Isa. lxiii.
2, 3. † 13. John i. 1; 1 John v. 7. † 14. Rev. iv. 4; vii. 9. † 15. Isa. xli.
4; 2 Thess. ii. 8; Rev. i. 16; verse 21. † 15. Psa. ii. 9; Rev. ii. 27; xii. 5. † 15.

και επι τον μηρον αυτου ονομα γεγραμμενον
and on the thigh of himself a name having been written;
Βασιλευς βασιλεων και κυριος κυριων.
King of kings and Lord of lords.

17 Και ειδον ενα αγγελον εστωτα εν τω ηλιω
And I saw one messenger standing in the sun;

και εκραξε φωνη μεγαλη, λεγων πασι τοις
and he cried with a voice great, saying to all to the
ορνεις τοις πετομενοις εν μεσουρανηματι
birds to those flying in mid-heaven;

Δευτε, συναχθητε εις το δειπνον το μεγα του
Come you, be you assembled for the supper the great of the
θεου, 18 ινα φαγητε σαρκας βασιλεων και σαρ-
God, so that you may eat flesh of kings and flesh

κας χιλιαρχων και σαρκας ισχυρων, και σαρκας
of commanders and flesh of strong ones, and flesh

ιππων και των καθημενων επ' αυτων, και
of horses and of those sitting on them, and

σαρκας παντων ελευθερων τε και δουλων, και
flesh of all freemen both and bondmen, and

μικρων και μεγαλων. 19 Και ειδον το θηριον
little ones and great ones. And I saw the wild-beast

και τους βασιλεις της γης και τα στρατευματα
and the kings of the earth and the armies

αυτων συναγμενα, ποιησαι πολεμον μετα του
of them having been assembled, to make war with the
καθημενου επι του ιππου και μετα του στρατευ-
one sitting on the horse and with the army

ματος αυτου. 20 Και επιασθη το θηριον, και ο
of him. And was caught the wild-beast, and the

μετ' αυτου ψευδοπροφητης ο ποιησας τα
with him false-prophet the one having done the

σημεια ενωπιον αυτου, εν οις επλανησε τους
signs in presence of him, by which he deceived those

λαβοντας το χαραγμα του θηριου, και τους
having received the mark of the wild-beast, and those

προσκυνουοντας τη εικονι αυτου ζωντες εβλη-
doing homage to the image of him; living were

θησαν οι δυο εις την λιμνην του πυρος την
cast the two into the lake of the fire that

καιομενην εν θειρι. 21 Και οι λοιποι απεκταν-
burning with brimstone. And the remaining ones were

θησαν εν τη ρομφαια του καθημενου επι του
killed with the broadsword of the one sitting on the

ιππου, τη εξαθουση εκ του στοματος αυτου
horse, with the issue going forth out of the mouth of him;

και παντα τα ορνεα εχορτασθησαν εκ των
and all the birds were filled with the

σαρκων αυτων.
flesh of them.

ΚΕΦ. κ'. 20.

1 Και ειδον αγγελον καταβαινοντα εκ του
And I saw a messenger coming down out of the

ΜΑΝΤΙΚΗ and on his THIGH
a Name written, † King of
Kings, and Lord of Lords.

17 And I saw an Angel
standing in the SUN; and
he cried with a loud Voice,
saying † to All THOSE
BIRDS which FLY in Mid-
heaven, † "Come, assem-
ble yourselves to the
GREAT SUPPER of God;

18 † that you may eat
Flesh of Kings, and Flesh
of Commanders, and Flesh
of Powerful men, and Flesh
of Horses, and Flesh
of THOSE who SIT on
them, and Flesh of All,
both Freemen and Bond-
men, both Little and
Great."

19 † And I saw the
BEAST, and the KINGS of
the EARTH, and † their
ARMIES, assembled to-
gether to make War with
HIM who SITS on the
HORSE, and with his
ARMY.

20 † And the BEAST
was captured, and HE who
was with him,—THAT
FALSE-PROPHET who PER-
FORMED the SIGNS in his
presence, with which he
deceived THOSE who re-
ceived the MARK of the
BEAST, and † THOSE who
WORSHIP his IMAGE;
† these two were cast
alive into THAT LAKE of
FIRE † which BURNS with
Sulphur.

21 And the REST † were
killed with THAT BROAD-
SWORD of HIM who SITS
on the HORSE, which
WENT FORTH out of his
MOUTH; † and All the
BIRDS † were satiated with
their FLESH.

CHAPTER XX.

1 And I saw an Angel
coming down from HEA-

* VATICAN MANUSCRIPT, No. 1100.—one—omit (u.)

† 19. his armies, (a.)

† 16. Dan ii. 47; 1 Tim. vi. 16; Rev. xvii. 14.

† 17. verse 21.

† 17. Ezek. xxxix. 17.

† 18. Ezek. xxi. 18, 20.

† 19. Rev. xvi. 16; xvii. 13, 14.

† 20. Rev. xvi. 13, 14.

† 20. Rev. xii. 12, 15.

† 20. Rev. x. 10. See Dan. vii. 11.

† 20. Rev. xiv. 10; xxi. 8.

† 21. verse 16.

† 21. verses 17, 18.

† 21. Rev. xvii. 10.

ουρανου, εχοντα την κλειν της αβυσσου, και
heaven, having the key of the deep, and
αλυσιν μεγαλην επι την χειρα αυτου. ² Και
a chain great on the hand of himself. And
εκρατησε τον δρακοντα, τον οφιν τον αρχαιον,
he seized the dragon, the serpent the old,
ος εστι διαβολος και σατανas, και εδησεν αυτον
who is an accuser and an adversary, and he bound
χιλια ετη, ³ και εβαλεν αυτον εις την αβυσσον,
a thousand years, and he cast him into the abyss,
και εκλεισε και εσφραγισεν επαν αυτου.
and shut up and sealed over him,
ινα μη πλανα ετι τα εθνη, αχρι τελεσθη
so that not he might deceive longer the nations, till might be ended
τα χιλια ετη. * [και] μετα ταυτα δει αυτον
the thousand years; [and] after these it behooves him
λυθηναι μικρον χρονον.
to be loosed a little time.

⁴ Και ειδον θρονους· και εκαθισαν επ' αυτους,
And I saw thrones; and they sat on them,
και κριμα εδοθη αυτοις· και τας ψυχας των
and judgment was given to them; and the souls of those
πεπελεκισμενων δια την μαρτυριαν Ιησου
having been cut with an axe because of the testimony of Jesus
* [και] δια τον λογον του θεου, και οτινες
[and] because of the word of the God, and who
ου προσεκυνησαν το θηριον ουτε τη εικονι
not worshipped the wild-beast nor the image
αυτου, και ουκ ελαβον το χαραγμα επι το
of him, and not received the mark on the
μετωπον και επι την χειρα αυτων· και εζη-
forehead and on the hand of themselves; and they
σαν, και εβασιλευσαν μετα του Χριστου τα
lived, and they reigned with the Anointed-one the
χιλια ετη. ⁵ * [οι δε λοιποι των νεκρων ουκ
thousand years; [the but remaining ones of the dead ones not
εζησαν αχρι τελεσθη τα χιλια ετη.] Αυτη
lived till should be ended the thousand years. This
η αναστασις η πρωτη. ⁶ Μακαριος και αγιος
the resurrection the first. Blessed and holy
δ εχων μερος εν τη αναστασει τη πρωτη· επι
the one having a portion in the resurrection the first; over
τουτων δ δευτερος θανατος ουκ εχει εξουσιαν,
such ones the second death not has authority,
αλλ' επονται ιερεις του θεου και του Χριστου,
but they shall be priests of the God and of the Anointed one,
και βασιλευσουσι μετ' αυτου χιλια ετη. ⁷ Και
and they shall reign with him a thousand years. And

VEN, † having the KEY of the ABYSS, and a great Chain on his HAND.

2 And he seized † the DRAGON,—the OLD SERPENT, who is an Enemy * and † the ADVERSARY, and bound him a Thousand Years,

3 and cast him into the ABYSS, and shut up and † sealed over him, † so that he might deceive the NATIONS no more, till the THOUSAND Years should be ended; after these he must be loosed a Short Time.

4 And I saw † Thrones, (and they sat on them, and † Judgment was given them,) and † the PERSONS of THOSE who had been BEREAVED because of the TESTIMONY of Jesus, and because of the word of God,—even those † who did not worship the BEAST, † nor his IMAGE, and did not receive the MARK on their FOREHEAD, and on their HAND; and they lived and † reigned with the ANOINTED one † the THOUSAND Years.

5 † But the BEST of the DEAD did not live till the THOUSAND Years were ended. This is the † FIRST RESURRECTION.

6 * Blessed and holy is HE who HAS a Portion in the FIRST RESURRECTION; over these † the SECOND Death has no Authority, but they shall be † Priests of God and of the ANOINTED, † and shall reign * with him a Thousand Years.

7 And * when the

* VATICAN MANUSCRIPT, No. 1180.—2. even THAT Adversary who deceives the whole HABITABLE, and bound him. (A. B.) 3. and—omit (A. B.) 4. and—omit. 5. But the BEST of the DEAD did not live till the THOUSAND Years were ended—omit. These words were probably omitted by oversight in Vat. MS., as they are found in a v. c.—though not in the Syriac. 6. Both blessed and holy. 6. after these things a Thousand Years. 7. after.

† 3. the ADVERSARY, (A. B.) 4. a Thousand Years, (A.) 5. And, (B.) but omitted by A. 6. And the BEST of the MEN lived not (B.) 6. First—probably in dignity or importance.

† 1. Rev. i. 18; 12. 1. † 2. Rev. xii. 9. † 3. Dan. vi. 17. † 4. Rev. xvi. 14, 16; verse 8. † 5. Dan. vii. 9, 23, 27; Matt. xix. 28; Luke xxii. 30. † 6. 1 Cor. vi. 2, 3. † 7. Rev. vi. 9. † 8. Rev. xiii. 12. † 9. Rev. xiii. 15, 16. † 10. Rom. viii. 17; 2 Tim. ii. 12; Rev. v. 10. † 11. Rev. ii. 11; xxi. 8. † 12. Isa. lxi. 8; 1 Pet. ii. 9; Rev. i. 6; v. 10. † 13. Rev. x.

ὅταν τελεσθῇ τα χίλια ετη, λυθησεται ὁ
 when may be ended the thousand years, shall be loosed the
 σατανas ἐκ της φυλακης αὐτου·⁸ και ἐξελευ-
 adversary out of the prison of himself; and he shall
 σεται πλανησαι τα εθνη τα εν ταις τεσσαρσι
 go forth to deceive the nations those in the four
 γωνιαις της γης, τον Γωγ και τον Μαγωγ,
 corners of the earth, the Gog and the Magog,
 συναγαγειν αυτοους εις πολεμον, ὡν ὁ αριθμος
 to assemble them for war, of whom the number
 αυτων ὡς ἡ αμμος της θαλασσης.⁹ Και ανε-
 arthem as the sand of the sea. And they
 βησαν ἐπὶ το πλατος της γης, και ἐκυκλωσαν
 went up on the breadth of the earth, and encircled
 την παρεμβολην των ἁγιων, και την πολιν την
 the camp of the holy ones, and the city the
 ηγαπημενην· και κατεβη πυρ ἐκ του ουρανου
 beloved, and came down fire out of the heaven
 ἀπο του θεου, και κατεφαγεν αυτοους.¹⁰ και ὁ
 from the God, and ate up them; and the
 διαβολος ὁ πλανων αυτοους, ἐβληθη εἰς την
 accuser the one deceiving them, was cast into the
 λιμνην του πυρος και θείου, ὅπου και το θη-
 lake of the fire and of brimstone, where both the wild-
 ριον και ὁ ψευδοπροφήτης· και βαπανισθησον-
 beast and the false-prophet; and they will be tormented
 ται ἡμέρας και νυκτος εἰς τους αἰωνας των
 day and night for the ages of the
 αἰωνων.

¹¹ Και εἶδον ὄροναν μεγαν λευκον, και τον
 And I saw a throne great white, and the
 καθημενον ἐπ' αὐτον, οὐ ἀπο προσωπου ἐφν-
 one sitting on him, of whom from face fled
 γεν ἡ γη και ὁ ουρανός, και τοπος ουχ εὑρέθη
 the earth and the heaven, and a place not was found
 αυτοις.¹² Και εἶδον τους νεκρους, μικρους και
 for them. And I saw the dead ones, little ones and
 μεγαλους, ἑστωτας ἐνώπιον του θρονου, και
 great ones, having stood in presence of the throne, and
 βιβλια προιχθησαν· και ἄλλο βιβλιον ηνεωχθη,
 books were opened, and another book was opened,
 ὃ ἐστι της ζωης· και ἐκριβησαν οἱ νεκροὶ ἐκ
 which is of the life, and were judged the dead ones out of
 των γεγραμμενων ἐν τοις βιβλίοις, κατὰ
 the things having been written in the books, according to
 τα ἔργα αυτων.¹³ Και ἔδωκεν ἡ θαλασσα τους
 the works of them. And gave up the sea the
 νεκρους τους ἐν αὐτῇ, * [και ὁ θάνατος και ὁ
 dead ones those in her, [and the death and the
 ἄδης ἔδωκεν τους νεκρους τους ἐν αυτοις· και
 invisible gave up the dead ones those in them; and

THOUSAND Years may be completed, [the ADVERSARY will be loosed out of his PRISON,

8 and will go forth to deceive THOSE NATIONS which are in the FOUR Corners of the EARTH, GOG and MAGOG, to assemble them together for War; whose NUMBER is as the SAND of the SEA.

9 And they went up on the BREADTH of the EARTH, and encircled the CAMP of the SAINTS, and the BELOVED CITY; and FIRE came down out of HEAVEN from God, and consumed them.

10 And THAT ENEMY who deceived them was cast into the LAKE of FIRE and Sulphur, where both the BEAST and FALSE-PROPHET [were cast,] and they will be tormented Day and Night for the AGES of the AGES.

11 And I saw a great white Throne, and one sitting on it, from Whose Face the EARTH and the HEAVEN fled away, and no Place was found for them.

12 And I saw the DEAD, the GREAT and the LITTLE, standing before the THRONE; and Books were opened; and Another Book was opened, which is the book of the LIFE; and the DEAD were judged from the THINGS which had been WRITTEN in the BOOKS, according to their WORKS.

13 And the SEA gave up THOSE DEAD which were in it; and DEATH and HADES gave up the DEAD which were in them; and

* VATICAN MANUSCRIPT, No. 1100.—13. and DEATH and HADES gave up the DEAD which were in them; and they were judged each one according to their works.—omit. It is thought these words were omitted by the copyist, as they are found in A B C.

† U. from GUG, omitted by A.

12. the OMBAY and the LITTLE, (A.)

17. verse 2. 18. verses 3, 10. 19. Ezek. xxxviii. 2; xxxix. 1. 20. Rev. xvi. 14. 21. Rev. xiv. 10, 11. 22. 1 Pet. iii. 7, 10, 11; xxi. 1. 23. Rev. xix. 5. 24. 12. Dan. vii. 10. 25. 12. Psa. lxxix. 28; Dan. xii. 1; Phil. iv. 6; Rev. iii. 5, xiii. 8; xxi. 27. 26. 12. Jer. xvii. 10; xxxii. 10; Matt. xvi. 27; Rom. ii. 6; Rev. ii. 23; xxi. 19, 27.

ἐκριθῆσαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν.]
 were judged each one according to the works of themselves.]
 14 Καὶ ὁ θάνατος καὶ ὁ ἄβυσσος ἐβλήθησαν εἰς
 And the death and the invisible were cast into
 τὴν λίμνην τοῦ πυρός· οὗτος ὁ θάνατος ὁ δεύτε-
 the lake of the fire; this the death the second
 ρος ἐστὶ. 15 Καὶ εἰ τις οὐκ εὑρέθη ἐν τῇ βίβ-
 is. And if any one not was found in the book
 λῳ τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν
 of the life having been written, was cast into the
 λίμνην τοῦ πυρός.
 lake of the fire.

ΚΕΦ. κα'. 21.

1 Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινὴν· ὁ
 And I saw a heaven new and earth new; the
 γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ ἀπῆλθον,
 for first heaven and the first earth were gone,
 καὶ ἡ θάλασσα οὐκ ἐστὶν ἐτι. 2 Καὶ τὴν πόλιν
 and the sea not is longer. And the city
 τὴν ἑγίαν, Ἱερουσαλὴμ καινὴν εἶδον καταβαι-
 the holy, Jerusalem new I saw coming
 νουσαν ἐκ τοῦ οὐρανοῦ, ἀπο τοῦ θεοῦ ἡτοιμασ-
 down out of the heaven, from the God having been
 μένην ὡς νυμφὴν κεκοσμημένην τῷ ἀνδρὶ
 prepared as a bride having been adorned for the husband
 αὐτῆς. 3 Καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ
 of herself. And I heard a voice great out of the
 οὐρανοῦ, λεγούσης· Ἰδοὺ, ἡ σκηνὴ τοῦ θεοῦ
 heaven, saying; Lo, the tabernacle of the God
 μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ' αὐτῶν,
 with the men, and he will tabernacle with them,
 καὶ αὐτοὶ λαὸς αὐτοῦ ἐσονται, καὶ αὐτὸς ὁ θεὸς
 and they a people of him shall be, and himself the God
 μετ' αὐτῶν ἐσται, * [θεὸς αὐτῶν.] 4 καὶ ἐξα-
 with them will be, [a God of them;] and he will
 λείψει πᾶν δακρυὸν ἀπο τῶν ὀφθαλμῶν αὐτῶν,
 wipe away every tear from the eyes of them,
 καὶ ὁ θάνατος οὐκ ἐστὶ ἐτι, οὔτε πένθος οὔτε
 and the death not shall be longer, neither mourning nor
 κραυγὴ οὔτε πόνος οὐκ ἐστὶ ἐτι· ὅτι τὰ πρῶ-
 crying nor pain not shall be longer, because the first
 τα ἀπῆλθον. 5 * [Καὶ] εἶπεν ὁ καθήμενος ἐπὶ
 things passed away. [And] said the one sitting on
 τῷ θρόνῳ· Ἰδοὺ, καινὰ πάντα ποίω. Καὶ λέγει
 the throne; Lo, new all things I make. And he says
 * [μοι.] Γραφόν· ὅτι οὗτοι οἱ λόγοι πιστοὶ καὶ
 [to me;] Write thou; because these the words faithful and
 ἀληθινοὶ εἰσι. 6 Καὶ εἶπε μοι· Γέγονε. Ἐγὼ
 true ones are. And he said to me; It has been done. I

they were judged each one according to their works.

14 And † DEATH and HADES were cast into the LAKE of FIRE. † THIS is the SECOND DEATH—* the LAKE of FIRE.

15 And if any one was not found written in the BOOK of the LIFE, † he was cast into the LAKE of FIRE.

CHAPTER XXI.

1 And † I saw a new Heaven and a new Earth; † for the FORMER Heaven and the FORMER Earth were gone, and the SEA is no more.

2 And the HOLY CITY, a new Jerusalem, I saw coming down out of HEAVEN, from GOD, prepared † as a Bride adorned for her HUSBAND.

3 And I heard a loud * Voice out of the † THRONE, saying, "Behold! † the TABERNACLE of GOD is with MEN, and he will tabernacle with them, and they shall be his † People, and GOD himself will be with them—their GOD."

4 † And † he will wipe away every Tear from their EYES; † and DEATH will be no more, † nor Mourning, nor Crying; neither will there be any more Pain; † because the FORMER things passed away."

5 And † HE who sits on the THRONE said, "† Behold! I make All things new." And he says, "Write; Because † These WORDS are faithful and true."

6 And he said to me, * † "They have been done."

* VATICAN MANUSCRIPT, No. 1100.—14. the LAKE of FIRE, (A. B.)
 —omit (A. B.) 6. And—omit. 5. to me—omit (A. B.)
 FIVE and OMEGA, both the BEGINNING, (B.)

† 3. THRONE, (A.) 3. Peoples, (A.) 4. God, (A.) 4. Because, omitted by A.

† 14. 1 Cor. xv. 26, 54, 55.

† 1. Isa. lxxv. 17; lxxvi. 22; 2 Pet. iii. 13.

† 2. Cor. xi. 2.

† 4. Isa. xlv. 8; Rev. vii. 17.

† 10; lxi. 3; lxx. 19.

† 16 Rev. xix. 2.

† 14. verse 6; Rev. xxi. 8.

† 1. Rev. xx. 11.

† 3. Lev. xxvi. 11, 12; Ezek. xliii. 7; 2 Cor. vi. 16; Rev. vii. 15.

† 4. 1 Cor. xv. 26, 54; Rev. xx. 14.

† 5. Rev. iv. 2, 9; v. 1; xx. 11.

† 6. Isa. xliii. 10; 2 Cor. x. 17.

† 15. Rev. xix. 20.

† 2. Isa. lxi. 1; Gal.

† 2. Isa. lxxv. 8; lxxvi.

† 4. Isa. xlv. 8; Rev. vii. 17.

† 10; lxi. 3; lxx. 19.

† 16 Rev. xix. 2.

αἰμ. το Α και το Ω, ἡ ἀρχὴ και το τέλος.
 am the Alpha and the Omega, the beginning and the end.
 Εγὼ τῷ διψῶντι δώσω ἐκ τῆς πηγῆς τοῦ
 I to the one thirsting will give from of the fountain of the
 ὕδατος τῆς ζωῆς δωρεάν. ⁷ ὁ νικῶν κληρο-
 water of the life gratis; the one overcoming shall in-
 νομησέι ταῦτα, και ἐσμαι αὐτῷ θεός, και
 herit these things, and I will be to him a God, and
 αὐτός ἐσται μοι ὁ υἱός. ⁸ Τοῖς δὲ δειλοῖς και
 he shall be to me the son. To the but cowards and
 ἀπιστοῖς, και ἐβδελυγμένοις, και φονεῦσι και
 faithless ones, and abominable ones, and murderers and
 πορνοῖς, και φαρμακοῖς και εἰδωλολατραις, και
 fornicators, and sorcerers and idolaters, and
 πασι τοῖς ψευδεσι, τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ
 all the liars, the portion of them in the lake
 τῇ καίονεσθι πυρὶ και θείῳ, ὁ ἐστὶν ὁ θάνατος
 in that burning with fire and brimstone, which is the death
 ὁ δεύτερος.
 the second.

⁹ Καὶ ἦλθε εἰς τῶν ἑπτα ἀγγέλων τῶν ἐχόν-
 And came one of the seven messengers of those having
 τῶν τὰς ἑπτὰ φιάλας τὰς γεμούσας τῶν ἑπτα
 the seven bowls those being full of the seven
 πληγῶν τῶν ἐσχάτων, και ἐλάλησε μετ' ἐμοῦ,
 plagues the last ones, and talked with me,
 λέγων· Δεῦρο, δεῖξω σοὶ τὴν νύμφην τοῦ
 saying, Come thou, I will show to thee the bride of the
 ἀρνίου τὴν γυναῖκα. ¹⁰ Καὶ ἀπῆνεγκε με ἐν
 lamb the wife. And he bore away me in
 πνεύματι ἐπ' ὄρος μέγα και ὕψλον, και
 spirit to a mountain great and high, and
 ἔδειξε μοι τὴν πόλιν τὴν ἁγίαν Ἱερουσαλὴμ,
 he showed me the city the holy Jerusalem,
 καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπο τοῦ θεοῦ,
 coming down out of the heaven from the God,
¹¹ ἔχουσαν τὴν δόξαν τοῦ θεοῦ· ὁ φωστὴρ
 having the glory of the God; the luminary
 αὐτῆς ὅμοιος λίθῳ τιμιωτάτῳ, ὡς λίθῳ ἱασπιδί
 of her like to a stone most precious, as to a stone jasper
 κρυσταλλίζοντι. ¹² ἔχουσα τεῖχος μέγα και
 being crystalline; having a wall great and
 ὕψλον, ἐχουσα πυλῶνας δώδεκα, και ἐπὶ τοῖς
 high, having gates twelve, and at the
 πυλῶσιν ἀγγέλους δώδεκα, και ὀνόματα ἐπι-
 gates messengers twelve, and names having
 γεγραμμένα, ἃ ἐπὶ τῶν δώδεκα φυλῶν * [τῶν]
 been written, which is the twelve tribes [of the]
 υἱῶν Ἰσραὴλ. ¹³ Ἀπὸ ἀνατολῶν, πυλῶνες τρεῖς·
 sons of Israel. From east, gates three;
 ἀπὸ βορρᾶ, πυλῶνες τρεῖς· ἀπὸ νότου, πυλῶνες
 from North, gates three; from South, gates

† I am the ALPHA and the
 OMEGA, the BEGINNING
 and the END. To the
 THIRSTY one † I will free-
 ly give WATER from the
 FOUNTAIN of LIFE.

⁷ The CONQUEROR
 * shall inherit these things;
 and † I will be to Him a
 God, and he shall be to Me
 a SON.

⁸ † But as for the cow-
 ARDS, and Unbelievers,
 and the * Abominable, and
 Murderers, and Fornica-
 tors, and Sorcerers, and
 Idolaters, and ALL LIARS,
 —their PORTION [will be]
 in † THAT LAKE which
 BURNS with FIRE and Sul-
 phur which is the SECOND
 DEATH."

⁹ And one of † THOSE
 SEVEN Angels, who HAD
 THOSE SEVEN BOWLS FULL
 of THOSE SEVEN LAST
 Plagues, came and t^{alked}
 with me, saying, "Come, †
 I will show thee † th^e
 * BRIDE, the WIFE of th^e
 LAMB."

¹⁰ And he bore m^e
 away † in Spirit to a gr^{eat}
 and high Mountain, and
 showed me † the HO^{ly}
 CITY, Jerusalem, coming
 down out of HEAVEN from
 God,

¹¹ † † having the GL^{ory}
 of GOD; its LUMINARY w^{as}
 like a most precious Sto^{ne}
 as a crys^{talline} Jasper.

¹² It had a Wall gr^{eat}
 and high; it had † twelv^e
 Gates, and at the GAT^{es}
 twelve Angels, and NAM^{es}
 inscribed, which are * th^e
 Names of the TWELV^e
 Tribes of the Sons of Is^{ra}
 rael.

¹³ on the East three
 Gates; * and on the North
 three Gates; and on the

* VATICAN MANUSCRIPT, No. 1160.—7. I will give to him, (n.)
 Abominable, (n.) 9. WOMAN, the BRIDE of the LAMB, (n.)
 12. of the—omit (A. n.) 13. and on the West three Gates, and on the North three

8. Sinners, and
 12. the Names of, (L.)
 13. and on the North three

† 11. having the GLORY of God, omitted by A.

† 6. Rev. i. 8; xiii. 13.
 † 7. Zech. viii. 8; Heb. viii. 10.
 † 8. Heb. xii. 14; Rev. xii. 15.
 † 9. Rev. xxi. 7; verse 3.
 † 11. Rev. xxi. 3; verse 3.

† 6. Isa. xli. 3; lv. 1; John iv. 10, 14; vii. 37; Rev. xiii. 17.
 † 8. 1 Cor. vi. 9, 10; Gal. v. 19–21; Eph. v. 5; 1 Tim.
 † 8. Rev. xx. 14, 15.
 † 10. Rev. i. 10; xvii. 5.
 † 12. Ezek. xlviii. 31–34.
 † 10. Ezek. xlviii; verse 3.

τρεις· απο θυσεων, πυλῶνες τρεις. ¹⁴ Καὶ το
three· from west, gates three. And the
ΤΕΙΧΟΣ ΤΗΣ ΠΟΛΕΩΣ ΕΧΟΝ ΘΕΜΕΛΙΟΥΣ ΔΩΔΕΚΑ, καὶ
wall of the city had foundations twelve, and
ἐπ' αὐτῶν δωδεκά ὀνόματα τῶν δωδεκά ἀποστό-
on them twelve names of the twelve apos-
λων τοῦ ἀρνίου. ¹⁵ Καὶ ὁ λαλῶν μετ' ἐμοῦ,
lee of the lamb. And the one talking with me,
εἶχε μέτρον καλάμων χρυσοῦν, ἵνα μετρήσῃ
had a measure a reed golden, so that he might measure
τὴν πόλιν, καὶ τοὺς πυλῶνας αὐτῆς, * [καὶ το
the city, and the gates of her, * [and the
τειχὸς αὐτῆς.] ¹⁶ Καὶ ἡ πόλις τετραγῶνος
wall of her.] And the city four-angled
κεῖται, καὶ τὸ μήκος αὐτῆς ὅσον καὶ τὸ πλάτος.
is placed, and the length of her as much as even the breadth.
Καὶ ἐμέτρησε τὴν πόλιν τῷ καλάμῳ ἐπὶ στα-
And he measured the city with the reed to fur-
δίου δωδεκά χιλιάδων· τὸ μήκος καὶ τὸ πλάτος
longs twelve thousands; the length and the breadth
καὶ τὸ ὕψος αὐτῆς ἴσα ἐστί. ¹⁷ * [Καὶ ἐμέτρη-
and the height of her equal is. [And he measured]
σε] τὸ τεῖχος αὐτῆς ἑκατὸν τεσσαρακοντατέσ-
the wall of her one hundred forty-four
σαρων πήχων, μέτρον ἀνθρώπου, ὃ ἐστὶν ἀγγε-
cu/its, a measure of a man, which is of a man-
λου. ¹⁸ Καὶ ἡν ἡ ἐνδομηστὶς τοῦ τειχὸς
scuer. And was the building of the wall
* [αὐτῆς, ἰασπίς· καὶ ἡ πόλις χρυσοῖον καθαρὸν
[of her, jasper; and the city gold pure
ὁμοία ὕαλῳ καθάρῳ. ¹⁹ Καὶ οἱ θεμελῖοι τοῦ
like to glass pure. And the foundations of the
τειχὸς] τῆς πόλεως παντὶ λίθῳ τιμίῳ κεκοσ-
wall] of the city with every stone precious having been
μημένοι· ὁ θεμελῖος ὁ πρῶτος, ἰασπίς· ὁ δευ-
adorned; the foundation the first, jasper; the sec-
τερος, σάπφειρος· ὁ τρίτος, χαλκήδων· ὁ
ond, sapphire; the third, chalcedony; the
τέταρτος, σμαραγδός· ²⁰ ὁ πέμπτος, σαρδόνυξ·
fourth, emerald; the fifth, sardonyx;
ὁ ἕκτος, σαρδῖος· ὁ ἑβδόμος, χρυσολίθος· ὁ
the sixth, sardius; the seventh, chrysolite; the
ὀγδοὺς, βηρύλλος· ὁ ἐννατὸς, τοπαζίον· ὁ
eighth, beryl; the ninth, topaz; the
δεκάτος, χρυσοπράσος· ὁ ἑνδεκάτος, ὑακινθός·
tenth, chrysoprasus; the eleventh, hyacinth;
ὁ δωδεκάτος, ἀμεθύστos. ²¹ Καὶ οἱ δώδεκα
the twelfth, amethyst. And the twelve
πυλῶνες, δωδεκά μαργαριταί· ἀνα εἰς ἕκαστος
gates, twelve pearls; in one of each
τῶν πυλῶνων ἦν ἐξ ἑνὸς μαργαριτοῦ. Καὶ ἡ
of the gates was of one pearl. And the
πλατεία τῆς πόλεως, χρυσοῖον καθαρὸν ὡς ὕαλος
broad place of the city, gold pure as glass

South three Gates; and on the West three Gates.

¹⁴ And the WALL of the CITY had twelve FOUNDATIONS, and ; on them TWELVE NAMES of the TWELVE APOSTLES of the LAMB.

¹⁵ And he who SPOKE with me, ; had a Measure, a golden Reed, that he might measure the CITY, and its GATES and its WALLS.

¹⁶ And the CITY lies quadrangular, and its LENGTH is as much even as its BREADTH. And he measured the CITY with the REED to twelve * thousand Furlongs; the LENGTH and the BREADTH and the HEIGHT of it are equal.

¹⁷ And he measured its WALL, a Hundred and Forty-four Cubits,—the Man's Measure, that is, the Angel's.

¹⁸ And the BUILDING of its WALL was Jasper; and the CITY was pure Gold, like pure Glass.

¹⁹ ; And the FOUNDATIONS of the CITY WALL were decorated with Every precious stone. The FIRST FOUNDATION, Jasper; the SECOND, Sapphire; the THIRD, Chalcedony; the FOURTH, Emerald;

²⁰ the FIFTH, Sardonyx; the SIXTH, Sardius; the SEVENTH, Chrysolite; the EIGHTH, Beryl; the NINTH, Topaz; the TENTH, Chrysoprasus; the ELEVENTH, Hyacinth; the TWELFTH, Amethyst.

²¹ And the TWELVE Gates were Twelve Pearls, Each one of the GATES severally was of One Pearl. ; And the BROAD PLACE of the CITY was Gold, pure as transparent Glass.

* VATICAN MANUSCRIPT, No. 1160.—15. and its WALL—omit (v.)

Thousand. 17. and he measured—omit (v.) .8. iv. of it was Jasper, and the CITY was pure Gold, like pure Glass. And the FOUNDATIONS of the WALL—omit. These words were probably omitted by the copyist, as they are found in A B C.

† 14. Matt. xvi. 18; Gal. ii. 9; Eph. ii. 20.
† 19. Isa. liv. 11.

† 21. Rev. xii. 5.

† 15. Ezek. xl. 3; Zech. ii. 1; Rev. xi. 1

διαυγής. ²² Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ· ὁ γὰρ
transparent. And a temple not I saw in her; the for
κυρίου ὁ θεὸς ὁ παντοκράτωρ ναὸς αὐτῆς ἐστὶ,
Lord the God the almighty a temple of her is,
καὶ τὸ ἀρνίον. ²³ Καὶ ἡ πόλις οὐ χρεῖαν ἔχει
and the lamb. And the city not need has
τοῦ ἡλίου οὐδὲ τῆς σελήνης, ἵνα φαίνωσιν
of the sun nor of the moon, so that they may shine
αὐτῇ· ἡ γὰρ δόξα τοῦ θεοῦ ἐφώτισεν αὐτήν,
in her; the for the glory of the God enlightened her,
καὶ ὁ λύχνος αὐτῆς τὸ ἀρνίον. ²⁴ Καὶ περιπα-
and the lamp of her the lamb. And shall
τήσουσι τὰ ἔθνη διὰ τοῦ φωτός αὐτῆς.
walk the nations by means of the light of her.
Καὶ οἱ βασιλεῖς τῆς γῆς φέρουσι τὴν δόξαν καὶ
And the kings of the earth bring the glory and
τὴν τιμὴν αὐτῶν εἰς αὐτήν· ²⁵ καὶ οἱ πυλῶνες
the honor of themselves into her; and the gates
αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας· (νύξ γὰρ οὐκ
of her not may be shut day; (night for not
ἐστὶ ἐκεῖ·) ²⁶ καὶ οἰκοῦσι τὴν δόξαν καὶ τὴν
will be there;) and they shall bring the glory and the
τιμὴν τῶν ἐθνῶν εἰς αὐτήν. ²⁷ Καὶ οὐ μὴ
honor of the nations into her And not
εἰσελθῇ εἰς αὐτήν πᾶν κοινόν, καὶ ποιοῦν βδέ-
may enter into her every thing common, and doing an a-
λυγμα καὶ ψεῦδος· εἰ μὴ οἱ γεγραμμένοι ἐν τῷ
omination and falsehood; if not these having been written in the
βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου.
scroll of the life of the lamb.

ΚΕΦ. κβ'. 22.

¹ Καὶ ἐδείξε μοι ποταμὸν ὕδατος ζωῆς * [λαμ-
And he showed to me a river of water of life (bright)
πρὸν] ὥς κρυστάλλινον, ἐκπορευόμενον ἐκ τοῦ
as a crystal, proceeding out of the
θρόνου τοῦ θεοῦ καὶ τοῦ ἀρνίου. ² Ἐν μέσῳ τῆς
throne of the God and of the lamb. In midst of the
πλατείας αὐτῆς καὶ τοῦ ποταμοῦ ἐντευθεν καὶ
broad place of her and of the river on this side and
ἐντευθεν ξύλον ζωῆς, ποιοῦν καρποὺς δώδεκα,
on that side a wood of life, bearing fruits twelve,
κατὰ μῆνα ἕκαστον ἀποδίδουν τὸν καρπὸν
according to month each one yielding the fruit
αὐτοῦ· καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν
of itself, and the leaves of the wood for healing
τῶν ἐθνῶν. ³ Καὶ πᾶν καταβema οὐκ ἐστὶ ἐτι
of the nations. And every curse not shall be longer;
καὶ ὁ θρόνος τοῦ θεοῦ καὶ τοῦ ἀρνίου ἐν αὐτῇ
and the throne of the God and of the lamb in her
ἐστὶ, καὶ οἱ δούλοι αὐτοῦ λατρεύουσιν αὐτήν·
shall be, and the bond-servants of him shall publicly serve him.

* VATICAN MANUSCRIPT, No. 1160.—23. give light; for the glory itself of God, (n.)
24. bring for him the glory and honor of the nations into it, (n.) 26. to enter into
it, (n.) 1. bright—omit.

† 3. See Note on Rev. II. 7.

† 22. John iv. 23. † 25. Isa. xlv. 23; Is. 10, 20; Rev. xxii. 5; verse 11. † 2
Isa. ix. 3, 6, 11; Isai. 12. † 26. Isa. ix. 11. † 25. Isa. ix. 20; Zech. xiv. 7; Rev. xxii. 5
† 27. Isa. xlv. 8; Isai. 1; Is. 21; Rev. xxii. 14, 15. † 27. Phil. iv. 8; Rev. iii. 6; xiii. 8.
Is. 12. † 1. Ezek. xlvii. 1; Zech. xiv. 8.
† 3. Gen. II. 9; Rev. ii. 7. † 9. Rev. xxi. 24. † 2. Zech. xiv. 11. † 3. Ezek.
xlviii. 35.

²² And † I saw no Temple in it; for the LORD GOD, the OMNIPOTENT, is the TEMPLE of it, and the LAMB.

²³ And † the CITY has no Need of the SUN, nor of the MOON, that they might give light to it; for the GLOBE of GOD enlightened it, and its LAMP is the LAMB.

²⁴ And † the NATIONS will walk by means of its LIGHT, and the KINGS of the EARTH bring their GLORY into it;

²⁵ and † its GATES shall not be shut by Day; for there will be no Night there;

²⁶ and they shall bring the GLORY and the HONOR of the NATIONS into it.

²⁷ † And nothing common, and that practises Abomination and Falsehood may by any means enter it; but THOSE ENROLLED in the BOOK of LIFE of the LAMB.

CHAPTER XXII.

¹ And he showed me † a River of Water of Life, bright as Crystal, proceeding from the THRONE of GOD and the LAMB.

² In the MIDST of its BROAD PLACE, and of the RIVER, on this side and on that, was † a Wood of Life, bearing twelve Fruits, yielding for each Month its own FRUIT; and the LEAVES of the WOOD were for the HEALING of the NATIONS.

³ And † there will be no more any Accursed thing; and the THRONE of GOD, and of the LAMB will be in it, and his SERVANTS will serve him;

καὶ ὁψονται τὸ πρόσωπον αὐτοῦ, καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν. ⁵ Καὶ νύξ οὐκ ἔσται ἐτι· καὶ οὐ χρεῖα λυχνου καὶ φωτός·

[ἡλίου,] ὅτι κύριος ὁ θεὸς φωτίζει· [ἐπ'] αὐτοῦ· [of sun,] because I, the God will shine [on] them; καὶ βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων.

and they shall reign for the ages of the ages.

⁶ Καὶ εἶπε μοι· Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί· καὶ κύριος ὁ θεὸς τῶν πνευμάτων

true ones; and Lord the God of the spirits τῶν προφητῶν ἀπεστείλε τὸν ἀγγέλον αὐτοῦ

of the prophets sent the messenger of himself δειξάτω τοῖς δούλοις αὐτοῦ, ἃ δεῖ γενέσθαι

to show to the bond-servants of himself, the things it behoves to have θᾶψεν ταχέως. ⁷ Καὶ ἰδοὺ, ἐρχομαι ταχύ· μακά-

ριος ὁ τηρῶν τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου.

tho one keeping the words of the prophecy of the scroll this.

⁸ Καὶ ἐγὼ Ἰωάννης ὁ ἀκούων καὶ βλέπων ταῦτα· καὶ ὅτε ἤκουσα καὶ εἶδον,

ψα, ἐπεσον προσκυνῆσαι ἐμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου τοῦ δεικνύοντός μοι ταῦτα.

⁹ Καὶ λέγει μοι· Ὅρα μὴ συνδoulos σου εἰμι, καὶ τῶν ἀδελφῶν σου τῶν προφητῶν, καὶ τῶν τη-

ρουντῶν τοὺς λόγους τοῦ βιβλίου τούτου· τῶν ὅντων προσκυνῶν. ¹⁰ Καὶ λέγει μοι· Μὴ σφρα-

γίσῃς τοὺς λόγους τοῦ προφητείας τοῦ βιβλίου τούτου· ὁ καιρὸς ἐγγύς ἐστιν.

¹¹ Ὁ ἀδικῶν ἀδικησάτω ἐτι, καὶ ὁ ῥυπαρὸς ῥυπαρευθήτω ἐτι· καὶ ὁ δίκαιος δικαιοσύνην ποιησάτω ἐτι, καὶ ὁ ἅγιος ἁγιασθήτω ἐτι.

¹² Ἰδοὺ, ἐρχομαι ταχύ, καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἑκάστῳ ὡς τὸ ἔργον αὐτοῦ.

¹³ Ἰδοὺ, ἐρχομαι ταχύ, καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἑκάστῳ ὡς τὸ ἔργον αὐτοῦ.

¹⁴ Ἰδοὺ, ἐρχομαι ταχύ, καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἑκάστῳ ὡς τὸ ἔργον αὐτοῦ.

¹⁵ Ἰδοὺ, ἐρχομαι ταχύ, καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἑκάστῳ ὡς τὸ ἔργον αὐτοῦ.

¹⁶ Ἰδοὺ, ἐρχομαι ταχύ, καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἑκάστῳ ὡς τὸ ἔργον αὐτοῦ.

¹⁷ Ἰδοὺ, ἐρχομαι ταχύ, καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἑκάστῳ ὡς τὸ ἔργον αὐτοῦ.

¹⁸ Ἰδοὺ, ἐρχομαι ταχύ, καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἑκάστῳ ὡς τὸ ἔργον αὐτοῦ.

¹⁹ Ἰδοὺ, ἐρχομαι ταχύ, καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἑκάστῳ ὡς τὸ ἔργον αὐτοῦ.

²⁰ Ἰδοὺ, ἐρχομαι ταχύ, καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἑκάστῳ ὡς τὸ ἔργον αὐτοῦ.

²¹ Ἰδοὺ, ἐρχομαι ταχύ, καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἑκάστῳ ὡς τὸ ἔργον αὐτοῦ.

²² Ἰδοὺ, ἐρχομαι ταχύ, καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἑκάστῳ ὡς τὸ ἔργον αὐτοῦ.

²³ Ἰδοὺ, ἐρχομαι ταχύ, καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἑκάστῳ ὡς τὸ ἔργον αὐτοῦ.

²⁴ Ἰδοὺ, ἐρχομαι ταχύ, καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἑκάστῳ ὡς τὸ ἔργον αὐτοῦ.

²⁵ Ἰδοὺ, ἐρχομαι ταχύ, καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἑκάστῳ ὡς τὸ ἔργον αὐτοῦ.

²⁶ Ἰδοὺ, ἐρχομαι ταχύ, καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἑκάστῳ ὡς τὸ ἔργον αὐτοῦ.

²⁷ Ἰδοὺ, ἐρχομαι ταχύ, καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἑκάστῳ ὡς τὸ ἔργον αὐτοῦ.

4 and I will see his face; and his name will be on their foreheads.

5 And Night will be no more; and no need of Lamp and Sun-Light; Because the Lord God will shine on them; and they will reign for the AGES of the AGES.

6 And he said to me; "These words are faithful and true; and the Lord God of the SPIRITS of the PROPHETS I sent his ANGEL to show to his SERVANTS what it is necessary to have done speedily.

7 And behold! I am coming speedily; I blessed is HE who keeps the WORDS of the PROPHECY of this BOOK."

8 And I John am HE who HEARD and SAW these things. And when I heard and saw, I fell down to worship before the FEET of THAT ANGEL WHO SHOWED me these things.

9 And he says to me, "See; no; I am a Fellow-servant with thee, and with thy BRETHREN the PROPHETS, and with THOSE who KEEP the WORDS of this BOOK; worship GOD."

10 And he says to me, "Seal not the WORDS of the PROPHECY of this BOOK; for the TIME is near.

11 Let the UNJUST one, act unjustly still; and let the FILTHY, be filthily still; and let the RIGHTEOUS, work righteousness still; and let the HOLY, be holy still.

12 Behold! I am coming speedily; and my REWARD is with me, to give to each one as his WORK is.

13 Behold! I am coming speedily; and my REWARD is with me, to give to each one as his WORK is.

14 Behold! I am coming speedily; and my REWARD is with me, to give to each one as his WORK is.

15 Behold! I am coming speedily; and my REWARD is with me, to give to each one as his WORK is.

16 Behold! I am coming speedily; and my REWARD is with me, to give to each one as his WORK is.

17 Behold! I am coming speedily; and my REWARD is with me, to give to each one as his WORK is.

18 Behold! I am coming speedily; and my REWARD is with me, to give to each one as his WORK is.

19 Behold! I am coming speedily; and my REWARD is with me, to give to each one as his WORK is.

20 Behold! I am coming speedily; and my REWARD is with me, to give to each one as his WORK is.

21 Behold! I am coming speedily; and my REWARD is with me, to give to each one as his WORK is.

22 Behold! I am coming speedily; and my REWARD is with me, to give to each one as his WORK is.

23 Behold! I am coming speedily; and my REWARD is with me, to give to each one as his WORK is.

24 Behold! I am coming speedily; and my REWARD is with me, to give to each one as his WORK is.

25 Behold! I am coming speedily; and my REWARD is with me, to give to each one as his WORK is.

26 Behold! I am coming speedily; and my REWARD is with me, to give to each one as his WORK is.

27 Behold! I am coming speedily; and my REWARD is with me, to give to each one as his WORK is.

* VATICAN MANUSCRIPT, No. 1100.—5. of sun—omit (B.) says to me. (B.) 8. when I saw; (B.)

† 10. for, (A.) 12. is, (A.)

‡ 4. Matt. v. 8. 1. 4. Rev. iii. 15; xiv. 1. 5. Rev. xvi. 23, 25. 1. 5. Psa. lxxvi. 9; lxxiv. 11. 2. 5. Dan. vii. 27; Rom. v. 17; 2 Tim. ii. 12; Rev. iii. 21. 1. 4. Rev. xix. 9; xli. 5. 3. 6. Rev. i. 1. 7. Rev. iii. 11; verses 10, 12, 20. 1. 7. Rev. i. 3. 8. Rev. i. 10, 10. 9. Rev. xix. 10. 10. Dan. viii. 26; xii. 4, 9. Rev. x. 4. 11. Rev. i. 3. 11. Exod. xiii. 20; Dan. xii. 10; 2 Tim. iii. 13. 12. verse 7. 12. Rev. xx. 12.

5. on—omit (B.) 6.

εσται. ¹³ Εγώ το Α και το Ω, ὁ πρῶτος και
shall be. the Alpha and the Omega, the first and
ὁ εσχάτος, ἡ ἀρχὴ και το τέλος. ¹⁴ Μκά-
the last, the beginning and the end. Blessed

ριοι οἱ ποιοῦντες τας ἐντολάς αὐτοῦ, ἵνα
those doing the commandments of him, so that

εσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς,
shall be the authority of them over the wood of the life,

και τοῖς πύλωσιν εἰσελθῶσιν εἰς τὴν πόλιν.
and by the gates they may enter into the city.

¹⁵ Ἐξω οἱ κύνες και οἱ φαρμακοὶ και οἱ πόρνοι
Outside the dogs and the sorcerers and the fornicators

και οἱ φονεὶς και οἱ εἰδωλολατραι, και πᾶς ὁ
and the murderers and the idolaters, and every one of the

φίλων και ποίων ψεύδος. ¹⁶ Εγώ Ἰησοῦς ἐπε-
enclaving and doing falsehood. I Jesus sent

ψα τὸν ἀγγέλου μου μαρτυρῆσαι ὑμῖν τὰντα
the messenger of me to testify to you these things to

ταῖς ἐκκλησίαις· ἐγώ εἰμι ἡ ῥίζα και το γένος
the congregations; I am the root and the offspring

Δαυὶδ, ὁ ἀστὴρ ὁ λαμπρὸς ὁ πρωῒνος. ¹⁷ Καὶ
of David, the star the bright the morning. And

τὸ πνεῦμα και ἡ νύμφη λεγουσιν· Ἐρχου· και ὁ
the spirit and the bride say, Come thou; and the

ἀκούων εἰπάτω· Ἐρχου· και ὁ διψῶν ἐρχέσ-
one hearing let him say, Come thou; and the one thirsting let him

θῇ, ὁ θέλων λαβέτω ὕδωρ ζωῆς δωρεάν.
come, the one willing let him take water of life gratis.

¹⁸ Μαρτυρῶ ἐγώ παντὶ τῷ ἀκούοντι τοὺς
Testify to all to the one hearing the

λόγους τῆς προφητείας τοῦ βιβλίου τούτου·
words of the prophecy of the scroll this,

ἵαν τις ἐπιθῇ ἐπ' αὐτά, ἐπιθήσει ὁ θεὸς ἐπ'
If any one may add to them, will add the God to

αὐτὸν τὰς πληγὰς τὰς γεγραμμένας ἐν τῷ
him the plagues those having been written in the

βιβλίῳ τούτῳ· ¹⁹ και εἰ τις ἀφῇ ἀπὸ τῶν
scroll this, and if any one may take away from the

λογῶν τοῦ βιβλίου τῆς προφητείας ταύτης,
words of the scroll of the prophecy this,

ἀφείλει ὁ θεὸς τὸ μέρος αὐτοῦ ἀπο τοῦ ξύλου τῆς
will take the God the portion of him from the wood of the

ζωῆς, και ἐκ τῆς πόλεως τῆς ἁγίας, τῶν γε-
life, and out of the city the holy, of those having

ραμμένων ἐν τῷ βιβλίῳ τούτῳ. ²⁰ Λεγεὶ ὁ
been written in the scroll this. He says the

μαρτυρῶν τὰντα· Ναι ἐρχομαι ταχὺ. Ἀμήν,
one testifying these things. Yes I come speedily. So be it,

ἐρχου, κυριε Ἰησοῦ.
come thou, O Lord Jesus.

²¹ Ἡ χάρις τοῦ κυρίου Ἰησοῦ ἡμεῖς [Χριστοῦ]
The favor of the Lord Jesus [Anointed]

μετὰ πάντων· ἡμεῖς [τῶν ἁγίων.]
with all [of the holy ones.]

¹³ I am the ALPHA and the OMEGA, the FIRST and the LAST, the BEGINNING and the END.

¹⁴ Blessed are those who wash their robes,

so that their right may be to the wood of the life, and they may enter by the gates into the city.

¹⁵ Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one who loves and practises falsehood.

¹⁶ I Jesus sent my ANGEL to testify to you these things in the congregations.

I am the root and the offspring of David, the bright morning star.

¹⁷ And the spirit and the bride say, 'Come!' and let him who hears say, 'Come!' And let him who is thirsty come,—let him who wishes take freely of the Water of Life."

¹⁸ I testify to Every one who hears the words of the prophecy of this book, if any one add to them, God will add to him those plagues written in this book;

¹⁹ and if any one take away from the words of the book of this prophecy, God will take away his part from the wood of the life, and out of the poly city,—which have been written in this book.

²⁰ He who testifies these things says, "Yes, I am coming speedily." Amen! Come! Lord Jesus.

²¹ The FAVOR of the Lord Jesus be with All.

† 14. WASH their ROBES, (A.D.)
omitted by A.

21. Anointed omitted by A.
Subscription—APOCALYPSE OF JOHN, (A.)

21. of the

† 18. Rev. 1. 8, 11.

† 14. Rev. 11. 7.

† 15. Gal. v. 10—21.

† 16. Rev. v. 3.

† 18. Deut. 14. 2; xii. 82; Prov. xii. 6.

† 19. verses 2, 14.

† 10. Rev. xii. 2.

† 20. verse 12.

ALPHABETICAL APPENDIX

OF THE

GEOGRAPHICAL AND PROPER NAMES, WEIGHTS, MEASURES, COINS,
PRECIOUS STONES, APOSTOLIC WORDS AND PHRASES, &c.,

CONTAINED IN THE

BOOKS OF THE NEW TESTAMENT.

AARON, [*a teacher, lofty*,] the first high priest of the Jews; the son of Amram, of the tribe of Levi, and brother of Moses and Miriam; appointed by God, Heb. v. 4; vii. 11.

AARON'S ROD that blossomed, Heb. ix. 4. See the account, Num. xvii.

ABADDON, [*the Destroyer*,] king of the locusts, and angel of the abyss, Rev. ix. 11.

ABEL, [*vanity*,] the second son of Adam and Eve. His history, Gen. iv. 2-11; his faith, Heb. xi. 4; his blood, Luke xi. 51; Heb. xii. 24; called "righteous" by Jesus, Matt. xxiii. 35.

ABILENE, [*the father of mourning*,] a Province of Cæle-Syria, between Libanus and Anti-Libanus.

ABOMINATION OF DESOLATION, (Matt. xxiv. 15; Dan. ix. 27; xii. 11.) probably refers to the ensigns or banners of the Roman army, with the idolatrous, and, therefore, abominable images on them.

ABRAHAM, [*father of a multitude*,] was the son of Terah, Gen. xi. 27; the tenth from Shem, in the line of Heber, and born at Ur, a city of Chaldaea, A. M. 2008. His history occupies a large portion of the book of Genesis, and is intimately connected with both the Jewish and Christian institutions. Called "the friend of God," James ii. 23, and "heir of the world," Rom. iv. 13; and because he believed God, and received the promises, he has been constituted a father to all believers, whether Jew or Gentile. See Rom. iv. 11-16.

ABRAHAM'S BOSOM.—An allusion to the posture in which the Jews and other eastern nations placed themselves at table. John reclined on the bosom of Jesus at supper; hence *Abraham's bosom* denotes both honor and felicity, Luke x. 1, 22.

ABYSS, a very deep pit, referring often to that vast body of water which in Jewish opinion was hid up in some cavernous receptacle within the earth. It refers sometimes to the dark sepulchres of the east, which, hewn out in the rock, and descending far beneath the surface, formed a kind of under-world, Rom. x. 7. Also an Apocalyptic symbol of the abode and doom of those powers which are hostile to Christ and his church.

ACELDAMA, [*the field of blood*,] a piece of ground south of Jerusalem, on the other side of the brook Siloam; also called the Potter's field, Mat. xxvii. 3; Acts i. 18, 19.

ACHTAIA, [*grief, trouble*,] a Province of Peloponnesus; also, a Province including all the north part of Greece.

ACHAÏCES, a native of Achæia, 1 Cor. xvi. 17.

ACTS OF APOSTLES—written by Luke as a continuation of his history of the life, &c., of Jesus; and relates chiefly the actions and sufferings of Peter, John, Paul and Barnabas, in connection with the history of the Church for about 30 years, or to about A. D. 63. The chief design of the writer ap-

pears to have been to give an account of the introduction of Christianity to the Gentiles; hence we find the calling of the Gentiles, the conversion of Saul, and his labors as the apostle of the Gentiles, more minutely related than anything else. This book may be considered as a connecting link between the previous histories and the apostolic letters, and a key necessary for the right understanding of them. In this book we read how the Church was first formed and set in order, and find the true model, after which every congregation ought to be constructed.

ADAM, [*earthly*,] the first man, and father of the human race, Gen. i. 26. The name is sometimes given to men in general.

ADAM, SECOND—Christ so called, 1 Cor. xv. 22, 45-47.

ADOPTION, or *Sonship*, from *adoptio* occurs only in Rom. viii. 15, 23; 1x. 4; Gal. iv. 5; Eph. i. 6.

ADRAMYTTIUM, [*the court of death*,] now *Edremit*, a seaport of Asia Minor, in Mysia, 70 miles north of Smyrna, Acts xxvii. 2.

ADRIATICA, a name of the Adriatic sea, or Gulf of Venice. See Acts xxvii. 27.

ADVERSARY, (see *Satan*), one of the empyrical and distinguishing names of Satan; and so applied to his agents.

ADVOCATE, one that pleads the cause of another. It is one of the official titles of Jesus Christ, the Righteous one, (1 John ii. 1,) and it is import may be learned from John xvii; Rom. viii. 34; Heb. vii. 25.

AGABUS, [*a locust, a host of a father*,] a prophet who foretold a famine which came to pass in the fourth year of Claudius Cesar, A. D. 45; Acts xi. 28; and who met Paul at Cesarea, and warned him of what he would have to suffer, if he went to Jerusalem, Acts xxi. 10.

AGE, *aion*, an indefinite period of time, past, present or future. This is the proper translation of *aion*, which in the common version is often improperly rendered *world*, *always*, and *forever*. The word occurs about 100 times, in its singular and plural forms. The adjective form of the same word, *aionios*, is found about 75 times, and is applied to *zeal*, *life*, 45 times; to *fire*, 3 times; to *glory*, 2 times, &c. *Eternal* or *everlasting*, as generally understood, is an improper translation of *aionios*; in fact, we have no proper equivalent in the English language. Being an adjective and derived from the noun, *aion*, age, it cannot properly go beyond its meaning.

AGRIPPA, [*causing pain at his birth*,] King, and Tetrarch under Claudius Cesar, Acts xxi. 13-27; xxvi.

AIR, or **ATMOSPHERE**, frequently a symbol of government. See Eph. ii. 2; Rev. ix. 2; xvi. 17.

ALABASTER BOX, made of Alabaster, a bright white fossil, resembling marble in

- which precious perfumes are enclosed. Matt. xxvi. 7. "Breaking of the box," is knocking off the seal, and not breaking the vessel. Mark xiv. 3.
- ALEXANDER**, [the helper of men,] one of that name mentioned in Mark xv. 21; Acts iv. 6; xix. 33; 1 Tim. i. 20; 2 Tim. iv. 14.
- ALEXANDRIA**, a celebrated city and seaport of Egypt, founded by Alexander the Great, about B. C. 332, and situated between the Mediterranean Sea and Lake Mareotis. A library of 700,000 volumes was burned here by the Saracens in the seventh century. Acts vi. 9; xviii. 24; xxvii. 6.
- ALLEGORY**, a symbolical discourse, nearly resembling a parable or fable, generally used among oriental nations to illustrate some principle or doctrine. See John x; xv; Gal. iv. 24.
- ALLELUIA**, or **HALLELUIAH**, [Praise ye the Lord.] A common exclamation of joy and praise in the Jewish worship. The saints' song at the fall of Antichrist, Rev. xix. 1-6.
- ALMIGHTY**, able to do all things; an attribute of Deity; also of the glorified Jesus, Rev. i. 8; iv. 8, &c.
- ALPHA** and **OMEGA**, the first and last letters of the Greek alphabet; both applied to Christ, Rev. i. 8; xxi. 6.
- ALPHEUS**, [thousand, chief,] the father of James and Jude, Matt. x. 3; Luke vi. 15; xxi. 18. Supposed to be Cleopas, John xix. 25; Acts i. 13.—The father of Levi, or Matthew, Mark ii. 14.
- ALTAR**, a sort of elevated hearth on which to offer sacrifices to God. The Christian altar referred to, Heb. xiii. 10.
- AMBASSADOR**, one who holds a commission and carries a message immediately from the person of a prince. Applied exclusively to the Apostles, 2 Cor. v. 20; Eph. vi. 20.
- AMEN** [Praise].—See PRAISEFUL STONES.
- AMPHIPOLIS**, now called *Embuli*, a city lying between Macedonia and Thrace, 48 miles E. by N. of Thessalonica, Acts xvii. 1.
- AMPLIAS** [large], an individual highly esteemed by Paul, Rom. xvi. 8.
- ANANIAS** [the cloud of the Lord,] and **SAPPHIRA**, [that telleth their sin and punishment,] Acts v. 1-11.
- *high priest*, mentioned Acts xxiii. 1-5.
- *a disciple* of Jesus, Acts ix. 10-18.
- ANATHHEMA** **MARANATHA**, a Syriac exclamation, signifying, *Accursed, our Lord comes*. This language must not be regarded as an imprecation, but as a prediction of what would certainly come to pass. In devoting any person to destruction, or in pronouncing an *anathema*, they sometimes added, "The Lord will put this sentence in execution when he comes." Hence originated the *Anathema Maranatha*, "He will be accursed when the Lord comes."
- ANCHOR**, "cast out at the stern." Acts xxvii. 20. This is not usual in modern navigation, but was done by the ancients, and is still done by the Egyptians.
- ANDREW**, [a stout and strong man,] an apostle of Jesus Christ, a native of Bethsaida, and brother of Peter. John i. 40; Matt. iv. 18.
- ANDRONICUS**, [a man excelling others,] Rom. xvi. 7.
- ANGEL**. This word, both in the Greek and Hebrew languages, signifies a messenger. It denotes office, and not the nature of the agent. The word occurs 183 times in the New Testament, and is applied to celestial beings, to men, good and bad; to the winds, fire, pestilence, and every creature which God employs as his special agent; and also to the agents of every creature. The New Testament authors speak of angels of congregations, angels of little children, the angel of Peter, and an angel of Satan. In all versions the word *angelos* is occasionally rendered by the term *messenger*, and frequently by the word *angel*, which is, indeed, now naturalized and adopted into our language.
- ANNA**, [gracious,] a prophetess and widow, of the tribe of Asher, Luke ii. 36-38.
- ANNAS**, [one who answers,] an *high priest* of the Jews, Luke iii. 2; John xviii. 13, 24; Acts iv. 6.
- ANointed**, The—The English translation of the Greek term, *ho Christos*, and is given to Jesus, God's Son, on account of his being anointed with the Holy Spirit, to the sacred offices of Prophet, Priest, and King. See Psa. ii. 6; xlv. 7; lxxix. 20; cx. 4; Isa. lxi. 1; Luke iii. 22; iv. 18; Acts x. 68.
- ANointing**, a Jewish ceremony, by which persons and things under the law, were consecrated, or set apart for the service of God, anointing them with oil or ointment of a peculiar composition, prescribed in Exod. xxx. 23-33, the common use of which was expressly forbidden. Priests and kings were anointed with it, probably typical of the anointing of Messiah and his associates with the Holy Spirit. Samuel anointed Saul, (1 Sam. x. 1,) and David, (1 Sam. xvi. 13,) and on this account they were called the Lord's anointed ones; 1 Sam. xxi. 6, 10; 2 Sam. xxiii. 1. The reception of the Holy Spirit by believers is called an anointing, 1 Cor. i. 21; 1 John ii. 27.
- ANTICHRIST**, a word only found in John's epistles. It occurs five times, 1 John ii. 18, 22; iv. 3; 2 John 7. It signifies, *against Christ*, and is defined by John to be any one who denies the Father and the Son, or that Jesus Christ has not come in the flesh.
- ANTIOCH**, [speedy as a chariot,] Two cities of this name are mentioned in Scripture: 1. The capital of Syria, on the river Orontes, 18 miles from its mouth. It was built by Seleucus Nicanor, about 300 years B. C., and named after his father Antiochus. It is now called *Antackia*. Here the disciples of Christ were first styled Christians, Acts xi. 20. 2. *Antioch*, now *Akshahr*, a town of Asia Minor, in Pisidia, 180 miles W. by N. of Tarsus.
- ANTIPAS**, [against all,] Antipas Herod, the son of Herod the Great, who beheaded John the Immerser, Matt. xiv. 3, 4; Mark vi. 17, 18; Luke iii. 19, 20, and who ridiculed Jesus, by enrolling him in mock royalty, Luke xiii. 11.—Also, the faithful martyr mentioned Rev. ii. 13.
- ANTIPATRIS**, [against the father,] a town of Palestine, 25 miles W. S. W. of Samaria, named in honor of Antipater, the father of Herod.
- APOLLONIA**, [destruction,] a town of Macedonia, 20 miles E. by S. of Thessalonica. Acts xvii. 1.
- APOLLOS**, [one who destroys,] a Jew of Alexandria, described as an eloquent man, and mighty in the Scriptures. Acts xviii. 24.
- APOLLYON**, [a destroyer,] answering to the Hebrew name *Abaddon*. Rev. ix. 11.
- APOSTLE**, *apostolos*, one sent by another. The word is found over 80 times in the New Testament. It is applied to Jesus, as God's Apostle, John xvii. 18; Heb. iii. 1; to the Twelve, the intimate companions of Jesus as his Apostles; and to those persons sent out by congregations, such as, Barnabas,

- Sylvanus, Timothy, &c., as Apostles of Churches.
- APHILIA**, [*that produces*], Philemon 2.
- APPIA FORTIS**, a town of Italy, near the modern town of Piperno, on the road to Naples, about 40 miles S. E. of Rome. Acts xxviii. 15.
- AQUILA**, [*an eagle*], a tent-maker, mentioned Acts xviii. 23, with whom Paul wrought and lodged.
- ARABIA**, [*evening, wild, and desert*], a country in Asia, lying east of the Red Sea, and south of Palestine and Syria, extending 1500 miles from north to south, and 1200 from east to west. It was divided into 1. Arabia Felix, or the Happy, in the south, which is very fertile; 2. Arabia Petrea, or the Rocky, in the north-west, including Idumea; and 3. Arabia Deserta, or the Desert, in the north and north-east. The Israelites chiefly peopled this region. Mentioned historically, 1 Kings i. 5; 2 Chron. ix. 1-14; Gal. i. 17; prophetically, Is. xxi. 13; Jer. xxv. 24.
- ARABIAN**, mentioned Acts ii. 11.
- ARCHANGEL**, or the chief angel, alluded to 1 Thess. iv. 16; Jude 9.
- ARCHELAUS**, [*the prince of the people*], a king under Cæsar, and son of Herod the Great. Matt. ii. 22.
- ARCHIPPUS**, [*governor of horses*], a minister or servant of the Lord, and mentioned Col. iv. 17; Philemon 2.
- ARKOPAGITE**, a title of the Judges of the supreme tribunal of Athens, (Acts xvii. 34,) and derived from
- AREOPAGUS**, [*the hill of Mars*], which signifies either the court of Athens itself, or the hill on which it was held. Acts xvii. 19.
- ARISTAR**, [*one that pleases*], a king of Arabia, Acts i. 23; 2 Cor. xi. 32, 33.
- ARIMATHÆA**, [*aton, dead to the Lord*], or RAMAN, a town of Judea, supposed to be the modern Ramla, a town about 80 miles N. W. of Jerusalem, on the road to Joppa.
- ARISTARCHUS**, [*a good prince*], Paul's companion and fellow-prisoner, Acts xix. 20; xx. 4; xxvii. 2; Col. iv. 10; Philemon 24.
- ARK**, [*Noah's*], described, Gen. vi. 14-16; and alluded to, 1 Pet. iii. 21.
- ARK OF THE COVENANT**, for the preservation of the tables of the law, &c., its history, Exod. xxv. 10-21; xxxvii. 1-9; Josh. iii. 15-17; 1 Sam. iv. 11; v. 6; vii. 1, 2; 2 Sam. vi. 1; xv. 24-29; 2 Chron. v. 2, 13, 14 alluded to, Heb. ix. 4. The Ark and its contents were lost by the Babylonish captivity.
- ARMAGEDDON**, [*mountain of destruction*], a place in Samaria, east of Cossæa; the mountain of Megiddon, or Megiddo, a city at the foot of Mount Carmel, and noted for scenes of carnage. The Canaanites and Philistines, Jews and Egyptians, Chaldeans and Persians, Greeks and Romans, Moslems and Christians, of almost every age and nation, have encamped around Megiddon, because of its commanding position, its abundant supply of water and rich pastures. In the Apocalypse this place is referred to, probably as a symbolical name for great slaughter, Rev. xvi. 16.
- ARMOUR**, weapons or instruments of defence. The Christian's armor described, Eph. vi. 13, &c.
- ARTEMAS**, [*scholar, student*], a disciple sent by Paul into Crete, instead of Titus, Titus ii. 13.
- ASCENSION OF CHRIST**, account of, Mark xvi. 19; Luke xxi. 26, 27; Acts i. 1-13.
- *ascension* a symbol of the assumption of political dignity, Lev. xi. 12.
- ASIA**, [*muddy, boggy*], in the New Testament, sometimes means *Asia Minor*, which includes the provinces of Isthymia, Pontus, Galatia, Cappadocia, Cilicia, Pamphylia, Phidlia, Lycania, Phrygia, Mysia, Trœs, Lydia, Jaysia, and Caria; and sometimes only a district in the western portion of it, of which Ephesus was the chief city. Asia was not known to the ancients as one of the four grand divisions of the globe.
- ASSOS**, [*approaching*], a seaport of Asia Minor, in Mysia, 32 miles W. of Adramyttium, now called *Berram*. Acts x. 1, 14.
- ASYNCRITES**, [*uncomparable*], a disciple at Rome, Rom. xvi. 14.
- ATHENS**, [*without increase, of Minerva*], the principal city of ancient Greece, situated on the Saronic Gulf, 40 miles E. of Corinth, and 500 E. W. of Constantinople. It was for a long time the most celebrated school in the world for learning, arts, and sciences. Acts xvii. 15-34.
- ATONEMENT**, from *katallagee*, reconciliation, is found once thus rendered in the Common Version, Rom. v. 11, and evidently has the original and old English sense of *at-one-ment* attached to it. The means by which two enemies were reconciled or made *at-one*, or their state of harmony, was an *at-one-ment*.
- ATTALIA**, [*that increases*], a seaport of Asia Minor, in Pamphylia, on a Bay of the Mediterranean; now called *Satalia*.
- AUGUSTUS**, [*reverable*], the nephew and successor of Julius Cæsar, and emperor at Rome at the time of our Savior's birth. He appointed the enrollment. Luke ii. 1.
- AZOL**, [*a helper*], the son of Eliakim, Matt. i. 13.
- AZOTUS**, [*pillage*], or Ashdod, now *Esdod*, a town of Palestine, in the country of the Philistines, 20 miles S. by W. of Joppa.
- BABYLON**, [*confusion*], capital of Babylon, or Chaldæa, situated on the Euphrates. It was one of the most renowned cities on the globe. Its walls were 60 miles in circuit, and were reckoned one of the seven wonders of the world. The ruins of this city are now seen about 60 miles south of Bagdad.
- BABYLON**, (Mystical,) Rev. xiv. 8; xvi. 19; xviii. xviii.
- BALAAM**, [*the old age, or ancient of the people*], a prophet of the city of Bosor, on the Euphrates; his history, Num. xxii-xxiv. xxxi. 8; Josh. xiii. 22; his sin mentioned, Deut. xxiii. 4; Jude 11; 2 Pet. ii. 15; Rev. ii. 14.
- BAPTIZE**, *bapto, baptizo*. *Bapto* occurs 3 times, Luke xvi. 24; John xiii. 26; Rev. xix. 15, and is always translated *dip* in the common version. *Baptizo* occurs 79 times; of these, 77 times it is not translated at all, but transferred; and twice, viz., Mark vii. 4; Luke xi. 38, it is translated *wash*, without regard to the manner in which it was done. All lexicographers translate it by the word *immerse, dip, or plunge* not one by *sprinkle* or *pour*. No translator has ever ventured to render these words by *sprinkle* or *pour* in any version. In the Septuagint version we have *pour, dip, and sprinkle*, occurring in Lev. xiv. 15, 16. "He shall pour the oil, he shall dip his finger in it, and he shall sprinkle the oil." Here we have *pour, to pour; rain, to sprinkle; and baptizo, to dip*.
- BAPTISM**, *baptisma, baptizans*. These words are never translated *sprinkling* or *pouring* in any version. *Baptisma* occurs 23 times, and *baptizans* 4 times.

BAPTISM BY FIRE. To be "immersed in fire" is an emblem of destruction. Compare Mal. iv. with Matt. iii. 10-12.

— IN THE HOLY SPIRIT. Promised by Jesus, Acts i. 8; fulfilled on the day of Pentecost, Acts ii.; also in the house of Cornelius, Acts x. 16, 17. These supernatural gifts, both external and internal, and possessed by the Apostles and the fruits of both Jews and Gentiles, were so overwhelming, as to be figuratively called an immersion in the Holy Spirit.

BARABBAS, [son of shame, confusion, a noted criminal at Jerusalem. Matt. xxvii. 16-21; Mark xv. 6-11; Luke xiii. 13-25; John viii. 40.]

BARACHIAS, [who blesses God,] the father of Zachariah, mentioned Matt. xxiii. 35.

BAR-JESUS, [son of Jesus,] in Arabic his name was Elymas. See Elymas.

BAR-JONAH, [the son of a dove, or of Jonah,] a Syriac designation of Peter. Matt. xvi. 17; John i. 42; xii. 15-17. See Peter.

BARNABAS, [son of exhortation,] a disciple of Jesus, and Paul's companion in labors; mentioned Acts iv. 36, 37; xi. 22-30; xii. 25; travels with Paul, Acts xiii-xv. 35; separates from him, Acts xv. 36-39; his error alluded to, Gal. ii. 1-13.

BARISABAS, [son of rest,] Joseph Barsabas, surnamed Justus, one of the first disciples, Acts i. 23; xv. 22.

BARTHOLOMEW, [a son that suspends the waters,] one of the twelve apostles, probably the same as Nathaniel. Matt. x. 3; Mark iii. 18; Luke vi. 14; Acts i. 13.

BARTIMEUS, [son of the honorable,] mentioned Matt. x. 26-33; Mark x. 46-52.

BEES. Mr. Hanway describes the beds of Persia as consisting "only of two cotton quilts, one of which is folded double and serves as a mattress, the other as a covering, with a large flat pillow for the head." Was not the bed of the paralytic of this description? Luke iv. 19; Mark ii. 4-11, "Arise, take up thy bed," that is, thy mattress—the quilt spread under thee. *Bed* is a symbol of great tribulation and anguish. Rev. ii. 22.

BELZEBUB, or BAALEZBUB, [god of the fly,] an idol of the Ekronites, 2 Kings i. 3. In the Greek New Testament it is spelled *Beelzeboul*, which means *dung-god*; the change of sound being perhaps introduced by the Jews for the purpose of throwing contempt on heathen divinities. The chief or prince of demons is called thus in Matt. xii. 24, Luke xi. 15.

BENJAMIN, [son of my right hand,] Jacob's youngest son. The tribe of Benjamin continued steady in its attachment to Judah when the ten tribes revolted, and formed part of the kingdom. Paul was of this tribe, Phil. iii. 5.

BEREA, [heary, scruply,] a town of Macedonia now called *Perea*; Acts xvii. 10, 15.

BERNICE, [one that brings victory,] daughter of Agrippa, surnamed the Great, and sister to young Agrippa, king of the Jews. Acts xxv. 23.

BETH-EL—See PHARISAE STONES.

BETH-EL-AHA, [house of passage,] a town on the east side of the Jordan, where it was supposed to be fordable. John i. 28.

BETHANY, [house of song, of affliction,] a village situated at the foot of Mount Olivet, 2 miles E. of Jerusalem, on the road to Jerusalem.

BETH-ESDA, [house of mercy,] a pool of water E. of Jerusalem, and N. of the temple, mentioned John v. 2-13.

BETHLEHEM, [house of bread,] a town of Judea, 6 miles S. of Jerusalem. The place is noted on account of its being the birthplace of David and Jesus. It was styled *Bethlehem of Judah, or Bethlehem Ephratah*. [Micah v. 2,] to distinguish it from another *Bethlehem* in *Zebulun*, near Nazareth, Josh. xix. 15.

BETHPAGE, [a place of figs,] a village on Mount Olivet, near Bethany, and nearly 2 miles E. of Jerusalem.

BETHSAIDA, [a house of fruits,] a town of Galilee, on the west coast of the lake of Tiberias, S. W. of Capernaum; the birthplace of Philip, and residence of Andrew and Peter, John i. 44; a woe was pronounced against it by Jesus, Matt. xi. 21, and it was one of the first places ravaged by the Romans.

BIRTHRIGHT, the particular privileges enjoyed in most countries by the first-born son. With the Hebrews he was peculiarly the Lord's, Exod. xxi. 20; had a double share of his father's inheritance, Deut. xxi. 17; had dominion over his brethren, Gen. xlvii. 20; and succeeded his father in the kingdom or high priesthood. Esau sold his birthright to Jacob, Gen. xxv. 31; Heb. xii. 16, 17. Reuben forfeited his on account of his incest, Gen. xlix. 2, 3; so his tribe always remained in obscurity, while his younger brothers shared the privileges—Levi had the priesthood; Judah the royalty; and Joseph the double portion.

BISHOP, episkopos, Overseer; synonymous with Elder, and Shepherd. See Elder.

BITLYNIA, [violent precipitation,] a country of Asia Minor, bounded on the north by the Euxine or Black Sea.

BLACK, or BLACKNESS, in prophecy is generally symbolical of affliction, disease, and distress. See Job xxx. 30; Jer. iv. 28; viii. 21; xiv. 2; Lam. iv. 8; v. 10; Joel ii. 3; Nahum ii. 10.

BLASPHEMY, Blasphemy, speaking against, whether God or man be the object. The word occurs 10 times in the New Testament. Under the law blasphemy against God was punishable with death, Lev. xxiv. 15, 16, 23; and Jesus declares blasphemy against the Holy Spirit unpardonable, Matt. xii. 31; Mark iii. 28, 29; Luke xii. 10.

BLASTUS, [that buds and brings forth,] Chamberlain to Herod, Acts xii. 20.

BLEMISH, no animal having any was to be sacrificed, Lev. xxi. 19; Deut. xv. 21; xvii. 1; Mal. i. 8, 14. Christ without blemish, 1 Pet. i. 10; and Christians to be so, Eph. v. 27.

BLINDNESS, instances of, Gen. xii. 11; Syriana, 2 Kings vi. 18; Paul, Acts ix. 8-18; Elymas, xiii. 11; blindness cured, Matt. ix. 27; xii. 22; xii. 30-34; Mark viii. 21; x. 46, 61; Luke iv. 18; vii. 21; John ix. 1. A symbol of ignorance.

BLOOD, not to be eaten, Gen. ix. 4; forbidden under the law, Lev. xii. 17; vii. 36; xvi. 10, 14; xii. 20; forbidden to Christians, Acts xv. 20. The blood is the life of the animal, and unwholesome for food; besides, the fat and blood were God's part of every sacrifice. Blood is frequently a symbol of war, carnage, and slaughter, Isa. xxiv. 3; Ezek. xiv. 10; Rev. xiv. 20. To turn waters into blood is to enervate nations in war.

BLOOD OF CHRIST, redemption through it, Eph. i. 7; Col. i. 14; Rev. v. 9. Sanctification through it, Heb. x. 29; cleanses from sin, 1 John i. 7; Rev. i. 5; to wine of the Lord's Supper called his blood, and the blood of the New Covenant, Matt. xxvi. 26.

Mark xiv. 24; Luke xii. 20; 1 Cor. xi. 26; also called the blood of the everlasting covenant. Heb. xii. 20.

DOANLINGS, (*sons of thunder*), a name given to James and John, Mark iii. 17.

BODY, either natural or spiritual, Man's body, in its present state, is called *natural*, in distinction from the *spiritual body*. It is raised up at the resurrection. The term is used in Scripture to denote an *organized system* of any kind. We also read of the *body of sin*, which is to be put off when immersed into the death of Christ. This is to be remembered in order to understand much of the figurative language of Paul relative to Christian experience and sanctification. The Christian's body is to be kept *pure*, Rom. xii. 1; 1 Cor. vi. 13; 1 Thess. iv. 4; *to be changed* at the resurrection, 1 Cor. xv. 42-51, Phil. iii. 21; 1 John iii. 2. The Christian Church is called the *body of Christ*, Rom. xii. 4, 5; 1 Cor. x. 17; xii. 12-27, &c. All Christians are members of this body; and to it belong all the Apostles, Prophets, Evangelists, Teachers, gifts, miracles, and honors bestowed by its head after his glorification. Jesus is the *head* of the body, and as the head is glorified, so will all the members be glorified with him. In the Lord's Supper, the *bread* is called the *body of Christ*, that is, the representation of his body, which is broken in remembrance of him.

BOOK, in Hebrew, *Sepher*, in Greek, *Biblos*. Various materials were formerly used in making books. Plates of lead and copper, the barks of trees, bricks, stone, and wood, were the first matters employed to engrave such things and monuments upon, as men were willing to have transmitted to posterity. Hesiod's works were written on lead; the Roman laws on brass; God's on stone; and Solomon's on planks of wood. When these were last used, they were generally covered with a thin coat of wax, for ease both in writing and in blotting out, which explains the expression of David when he prays that his sins may be blotted out as a cloud, that is, the record of them. Palm leaves, being more convenient as to bulk and portableness, were afterwards made into books, and are still so used in India. Then the thin inner bark of trees, especially the elm, hence the Latin word *liber* (the inner bark of a tree), means also a book. Afterwards the *Papyrus*, or "paper reed," was used. Psa. xix. 7. Parchment was afterwards invented in Pergamos. Books of these two last substances were rolled on sticks like cloth, and hence the word *volume*, from the Latin word, *volvo*, to roll. Books thus rolled might have several seals, so that a person might break one and read till he came to another; whereas, if one of our books had several seals, all would be broken if one was. See Rev. v.

"*Book of Life*,"—an allusion to the registers kept in ancient cities of all the names of regular citizens. Phil. iv. 3. Honorable persons, not citizens, were sometimes entered here, which was giving the freedom of the city. Vagabonds and disorderly persons had their names erased. Rev. iii. 5. See Exod. xxxii. 32; Rev. xiii. 8; xxi. 27; xii. 10.

BOOKS, mentioned, but now extant, of the wars of the Lord, Num. xxi. 16, of *Jasper*, Josh. i. 13; 2 Sam. i. 18; of *Samuel concerning the kingdom*, 1 Sam. x. 25; of *Solomon*, 1 Kings iv. 32, 33, of the *Chronicles of David*, 1 Chron. xvi. 24, of the acts of *Solomon*,

1 Kings xi. 41; of *Nathan, Samuel, and Gad*, 1 Chron. xxi. 29; of *Ahiyah the Kithiyan*, 2 Chron. ix. 30; of the *visions of Ibbi*, 2 Chron. ix. 20; of *Shemariah*, 2 Chron. xii. 15; of *Jehu*, 2 Chron. xx. 34; of the *sayings of the Seers*, 2 Chron. xxxiii. 10; *Paul's epistle to the Laodiceans*, Col. iv. 10.

BOSOM, (*taking away*), the father of Balaam, 1 Pet. ii. 15; also called *Beor*, Num. xxi. 6.

BOTTLES were anciently made of leather. A skin of a goat, pulled off whoe it, and the places where the legs were, being tied up, formed a convenient bottle. As these grew tender by using, new wine, which had not done fermenting, could not be safely put in them. Matt. ix. 17. See Josh. ix. 4.

BOWELS, a word used formerly, as we now use the word *heart*; that is to represent pity, compassion, &c. The Hebrews understood the viscera were the seat of the intellect and of the tenderest passions.

BREAD is a word used in Scripture for food in general. As bread was usually made by the Jews in thin cakes, it was not cut but broken, which gave rise to the phrase—

BREAKING OF BREAD, which sometimes means the partaking of a meal, as in Luke xxiv. 35; Acts ii. 40; xx. 11; xxvii. 35. Also, to what is emphatically styled, "*the breaking of the loaf*," in the Lord's Supper, as mentioned in Acts ii. 42. See also Matt. xxvi. 26; Mark xiv. 22; Luke xiii. 19; & 1 Cor. x. 16; 1 Cor. x. 16.

BREASTPLATE, A part of the Christian's armor. See Eph. vi. 14; 1 Thess. v. 8. Also, a part of the high-priest's holy apparel, consisting of a piece of golden embroidery, about ten inches square, which on special occasions he wore on his breast. It was set with twelve precious stones, each bearing the name of one of the tribes of Israel. See Exod. xii. 4; xxviii. 15-30; xxxix. 8-21.

BRETHREN (in Christ), to forgive each other, Matt. v. 18, 23, 24; xviii. 21, 22; Gal. vi. 1; 2 Thess. iii. 13-15; to confess their faults, and pray for each other, James v. 16; to love each other, Rom. xii. 10; 1 Thess. iv. 9, 10; Heb. xiii. 1.

BRIDE, a newly married woman. The congregation of Christ is espoused to him now, and will become his bride in the future age, sharing his nature, royal dignity, and dominion. Psa. xlv. 10-15; 2 Cor. xi. 2; Rev. xix. 7-9. The heavenly Jerusalem so called, Rev. xxi. 0.

BRIDEGROOM, a newly married man. Christ so called, Matt. ix. 15; Luke v. 34. See also Matt. xxv. 1-13.

BRIMSTONE and **PIRK**, employed to execute God's wrath, Gen. xix. 24; Luke xvii. 29; Psa. xi. 0; Ezek. xxxiii. 22. A symbol of destruction, Deut. xxix. 23; Job xlviii. 15; Rev. xix. 20, &c.

CAIAPHAS, [*a searcher*], a high-priest of the Jews, and son-in-law to Annas; mentioned John xi. 40, 50; xviii. 13, 14.

CAIN, [*possession*], the first-born son of Adam; his history, Gen. iv.; alluded to, 1 John iii. 12; Jude 11.

CALL, to invite, from *kaleo*, to call, which occurs about 150 times, and *prokaleo*, to call to one, about 30 times.

CALLED, *kletus*, derived from the above, occurs 11 times, and is applied to all who professedly obey Christ, but not to the chosen. "Many are called, but few chosen."

CALLING, *kleusis*, profession, occurs 11 times, and is used once to designate a common trade, 1 Cor. vii. 20, and in all the other places.

CALVARY, or **GOLGOTHA**, [*the place of a skull*], a little hill north-west of Jerusalem, on the north side of Mount Zion, so called probably from some imagined resemblance to the form of a man's head, or, as some think, because it was a place for the execution of criminals. It is memorable as the place of our Lord's crucifixion. Luke xiii. 33.

CAMEL, [*carrier*], a beast of burden very common in the East, where it is called "the land-ship," and "the carrier of the desert." It was to the Hebrews an unclean animal. See Lev. xi. 4. *Camels' Hair* is woven into cloth; the coarse part into coarse cloth, such as John the Immerser wore, (See Matt. iii. 4; Matt. xi. 8;) or sackcloth, (Rev. vi. 12;) and the finest part into beautiful shawls, &c. The proverb alluded to in Matt. xiii. 24, illustrating the hypocrisy of the Pharisees, by the custom of passing wine through a strainer, should be read as follows: "You blind guides! which strain out a gnat, and swallow a camel." The expression, "It is easier for a camel to go through the eye of a needle," etc., Matt. xix. 24, is also found in the Koran; and a similar one in the Talmud, respecting an elephant's going through a needle's eye. This may be a proverb to describe an impossibility; or it may be an allusion to the difficult task of a camel passing through a door not over three feet high, on its knees. This feat camels are sometimes taught to accomplish, but it was considered a great difficulty.

CANA, [*seal, possession*], a town in Galilee, about sixteen miles N. W. of Tiberias, and six N. E. of Nazareth. The birth-place of Nathaniel, and now called *Kana-el-Jehil*. Dr. Clarke observed among the ruins large stone vessels, capable of holding many gallons, similar to those mentioned in the narrative of the marriage, at which Jesus performed his first miracle. John ii. 1-11.

CANAAN, [*merchant, trader*], the Scripture name of what is now called Palestine, or the Holy Land. Its name is derived from Canaan, the son of Ham, and grandson of Noah, whose posterity settled here, and remained for about seven hundred years. Becoming enormously corrupt, they were devoted to destruction, and their land given to Israel. Its conquest is recorded in the book of Joshua, &c., after which it was called "the land of Israel." Its boundaries as generally laid down, are Lebanon on the north, Arabia on the east, Idumea on the south, and the Mediterranean on the west. Under David and Solomon, its extent was greatly increased, by the conquest of Ammon, Moab, Edom, &c. 1 Kings iv. 21-24. It was a most beautiful and fertile country, and the Jews multiplied in it to an astonishing degree. The Jordan runs southward through it, and forms the lakes of Merom and Tiberias, and finally empties itself into the Lake Asphaltites. This country was included in the promise made to Abraham and his seed, the Christ, Gen. xii. 7. xiii. 14-17; xv. 18-21; xvi. 6; Gal. iii. 16-18. Its boundaries described, Gen. xxi. 31; Num. xxiv. 1-12; Josh. i. 3-4; conquered by Joshua, Josh. xi. 16; divided by lot, Josh. xiv. 1, &c.; its borders not conquered, Josh. xxi. 1; the reason given, Judges ii. 3. Known by various names, Gen. xxi. 15-20; xi. 31. *Land of Canaan*, Heb. xi. 9. *Land of the Hebrews*, Gen. xxi. 32; *Land of Israel*, He-

breu. xxi. 32; *Land of Judah*, after the revolt of the ten tribes; *Holy Land*, Zech. ii. 12; and *Palestine*, Exod. xv. 14.

CANDACE, [*she possesses conviction*], the name of an Ethiopian queen, Acts viii. 27.

CANDLESTICK, or **LAMPSTAND**, made of pure gold, stood in the tabernacle on the left hand of one entering the Holy Place. It was constructed to afford seven lights, to which allusion is made in Rev. i. 12, 13, 20.

CAPERNAUM, [*the field of repentance, city of comfort*], a city on the sea of Galilee, 60 miles north of Jerusalem, and celebrated in the Gospels as the place where Jesus principally resided during the time of his ministry, and did many of his miracles. See Matt. iv. 12-15; ix. 1; xi. 20-24; xvi. 23; Mark i. 21-25; ii. 1; John i. 17, 53.

CAPPADOCIA, [*a sphere*], a large province in the interior of Asia Minor, on the Pontus, separated from Phrygia by the river Halys, mentioned Acts i. 9. 1 Pet. i. 1.

CASTOR and **POLLUX**, twin sons of Jupiter, and guardians of seamen, according to heathen mythology; used as a figure-head on an Egyptian ship, Acts xviii. 18.

CAPTIVITY. God often punished the vices and infidelity of his people by the different captivities into which they were permitted to fall. The Assyrian captivity, mentioned, 2 Kings xviii. 9-12; the Babylonian, Jer. xxv. 12; and the Roman captivity prophesied of by Jesus, Luke xxi. 24. Christ is said to have "led captivity captive," (Eph. iv. 4) or a multitude of captives. The allusion is to public triumphs, when captives were led in chains behind the cars of victors; even kings and great men who had captivated others; a custom not only of the Romans but eastern nations in the remotest times. The phrase imports a conquest over enemies.

CEDRON, or **KIDRON**, a small brook, rising near Jerusalem, passing through the valley of Jehoshaphat, and flowing into the Dead Sea. It is a rapid torrent after rains, but dry or nearly so, in the midst of summer. 2 Sam. ix. 23; Jer. xxi. 40; John xiii. 1.

CENCHREA, a port of Corinth, now called Kikries, whence Paul sailed for Ephesus, Acts xviii. 18. It was a place of some commercial note, and the seat of an early church. Rom. xvi. 1.

CENTURION, a Roman commander of a hundred soldiers, Matt. viii. 5-13; xvii. 54; Luke xii. 2-10; xiii. 47; Acts x. 27, 40.

CEPHAS, [*a rock, or stone*], a Syriac name given by Jesus to Simon, John i. 42; rendered by the Greeks, *Petros*, and by the Latins, *Petrus*. See *Peter*.

CESAR, [*one cut out*], a title given to all the Roman emperors till the destruction of that empire. The emperors alluded to by this title in the New Testament, are Augustus, Luke ii. 1; Tiberius, Luke iii. 1; xi. 22; Claudius, Acts xi. 28; and Nero, Acts xiv. 6; Phil. iv. 22. Caligula, who succeeded Tiberius, is not mentioned.

CESAREA, often called *Cesarea of Palestine*, situated on the coast of the Mediterranean sea, between Joppa and Tyre, built by Herod the Great, and dedicated to Augustus Caesar. It was the seat of the Roman governors of Palestine. Cornelius resided here, Acts x. 1-8; also Philip the Evangelist, Acts xvi. 40; xxi. 8; and here Paul made one of his noblest defences, Acts xxi. 27-37.

CESAREA PHILIPPI, a town three or four miles east of Dan, near the eastern source

of the Jordan; anciently called Panea, now Hama. It was enlarged and embellished by Philip the tetrarch, and called Cesarea in honor of Tiberias Caesar; and the name of Philippi was added to distinguish it from Cesarea on the Mediterranean. Mentioned, Matt. xvi. 13; Mark viii. 27.

CHALCEDONY. See **PANCROUS STONES**.
CHARGE of Jesus to the apostles, Matt. x. 1 &c. to the seventy, Luke x. 1-12; to Peter, John xii. 13-19; to the apostles before his ascension, Matt. xxviii. 18-20; Mark xvi. 15-18; of Paul to the elders of Ephesus, Acts ix. 37-38.

Charges with them, Acts xxi. 24. It was meritorious among the Jews to contribute to the expenses of sacrifices and offerings; which those who had taken the vow of Nazarism were to offer when the time of the vow was to be accomplished; whoever paid a part of these expenses were reputed to partake in the merits of him who fulfilled the vow.

CHARRAN, or **HARAN**, now Heren, a town of Mesopotamia, 70 miles from the Euphrates, 150 miles E. N. E. of Antioch, Acts vii. 4.

CHASTITY, recommended, Col. iii. 5; 1 Thess. iv. 8; 1 Tim. v. 2; Titus ii. 6; an example of it in Joseph, Gen. xxxix. 7; in Job, xxi. 1-11.

CHERUB, plural *Cherubim*, first mentioned Gen. iii. 24; thought by some to be an order of celestial beings, but never clearly and certainly applied to angelic nature. They were probably symbolical representations of the redeemed, and often referred to in the Old Testament, and in the book of Revelation. The cherubim are represented as living creatures, Ezek. i. 4; x. Rev. iv. 7; or as images wrought in tapestry, gold, or wood, Exod. xxvii. 35; xxviii. 7; Ezek. xli. 25, as having a plurality of faces, Exod. xxv. 20; Ezek. x. 14; xli. 18; and wings, 1 Kings vi. 27; Ezek. i. 6; Rev. iv. 8. A cherub presents the highest earthly forms and powers of creation in harmonious and perfect union, being a winged figure, like a man in form, full of eyes, and with a fourfold head—of a man, a lion, an ox, and an eagle. The cherubs placed in the holy of holies, overshadowed the mercy-seat, and were made of the same mass of pure beaten gold, Exod. xxv. 10; Solomon's cherubs described, 2 Kings vi. 23-30; viii. 6. It is probable that the *seraphim* of Isaiah, (chap. vi.) and the *cherubim* of Ezekiel, (chap. i.) and the *living creatures* of John, (Rev. iv.) are identical, only differing in name. It is thought by some that the Egyptian sphinxes and the winged bulls lately discovered by Layard at Ninevah, were imitations of the Hebrew cherubs.

CHIEF CAPTAIN of the Band; an officer at the head of a detachment of soldiers belonging to the Roman legion, which was lodged in the adjacent castle, and stationed on feast days near the temple to prevent disorder. The Roman garrison was stationed in the castle of Antonia.

CHILDREN, to be instructed, Gen. xviii. 10; Deut. iv. 9; vi. 6; xi. 13; Psal. lxxviii. 5; Eph. vi. 4; *their duty*, to parents, Lev. xix. 3; Prov. i. 8; vi. 20; xiii. 1; xv. 6; xxiii. 22; Eph. vi. 1; Col. iii. 20, example of Jesus, Luke ii. 51; to honor and maintain their parents, Exod. xx. 12; Deut. v. 16; Eph. vi. 2, 3; smiting of parents punishable with death, Exod. xxi. 15; Lev. xx. 9; Deut. xxi. 18. Jesus calls his disciples children, John xvi. 17; Christians called so by the apostles, Gal. iv. 10; 1 John ii. 1.

CHILDREN "of the bridechamber." A select number of guests, who were the constant attendants on the bridegroom during the marriage feast, Matt. ix. 15.

—"of the promise," the seed of Abraham according to the faith, on whom the promised blessings would be bestowed, Rom. ix. 8; Gal. iv. 28.

—"of the prophets,"—their disciples, pupils, followers, Acts iii. 25.

—"of the resurrection," Luke xx. 36.

A term equivalent to "the raised up."

CHILNEROTH, Lake of, the same as Genesareth,—which see.

CHIOS, [open or opening,] an island of the Aegean sea, over against Smyrna, now called Scio, Acts xi. 15.

CHLOE, [green herb,] a Corinthian convert, mentioned 1 Cor. i. 11.

CHORAZIN, [the secret,] a town of Galilee, at the north end of the Lake of Tiberias, a little to the east of Capernaum; one of the principal scenes of Christ's ministry. Matt. x. 21; Luke x. 13.

CHOSEN, *eklektos*, elect, chosen. This word is found 23 times. It is translated in the common version, *elect*, 16 times, and *chosen*, 7 times. The passage, "For many are called, but few chosen," Matt. xx. 16, probably alludes to the choice of Roman soldiers, from the citizens of Rome. All were liable to serve, but some only were selected.

CHRIST. (See **ANointed**.) A Greek word answering to the Hebrew word, *Messiah*, and signifying the anointed or consecrated one, the Messiah—three terms of singular import, John i. 41. The name *Christ* is an official title, and is not a mere appellation, to distinguish our Lord from other persons named Jesus. The force of many passages of Scripture is greatly weakened by overlooking this. In the apostolical epistles, however, *CHRIST* is sometimes used as a proper name instead of Jesus.

Christi, Palae, our Savior predicted that many false Messiahs would come, Matt. xxiv. 24, and his word has been abundantly fulfilled. One named Coziba lived in the second century, and had many followers, and occasioned the death of more than half a million of Jews. Others have continued to appear, even down to modern times.

CHRISTIAN, *Christianos*, is found only 3 times in the New Testament—Acts xi. 26; xxvi. 28; 1 Pet. iv. 16, and was a name given at Antioch to those who believed Jesus to be the Messiah.

CHRYSOLITE. See **PANCROUS STONES**.

CHRYSOPHRASUS. "

CHURCH. See **CONGREGATION**.

CILICIA, [which rolls or overturns,] a country in the south of Asia Minor, at the east of the Mediterranean Sea: its capital was Tarsus, Acts xxi. 30.

CIRCUMCISION, a cutting around, because in this rite the foreskin was cut away. This rite was given to Abraham as a sign of that covenant which God had entered into with him, that out of his loins should proceed the Messiah. To be spiritually circumcised, or to be the spiritual seed of Abraham, is to have the thing signified by that ceremony, and to perform all those duties which circumcision was designed to enforce,—namely, to believe in the Messiah, to put off the old man, and to serve him as new creatures, which is signified by our acceptance of the ordinances of the gospel, and submission to them. Phil. iii. 3.

CITY. *Babylon*, the Great City, Rev. xi. 3.

xiv. 8; xvi. 10; xvii. 18; xviii. 10, 10, 10, 71; *Jerusalem*, the Great City, Rev. xxi. 10; the Holy City, Rev. xxi. 2; xxi. 2; xxii. 10. A city is the symbol of a corporate body, under one and the same police.

CLAUDA, [*a lamentable voice*], a small island near the S. W. shore of Crete, approached by Paul in his voyage to Jerusalem, Acts xviii. 10. It is now called *Gozzo*, and is occupied by about thirty families.

CLAUDIA, [*name*], a Christian woman, probably a convert of Paul, 2 Tim. iv. 21.

CLAUDIUS. See **CÆSAR**.

LYSIAS, the Roman tribune, mentioned Acts xxi. 33; xxiii. 24; xxiii. 20.

CLEAN and **UNCLEAN**, terms used in a ceremonial sense; applied to certain animals, and to men in certain cases, by the law of Moses, Lev. xi. xv; Num. xix; Deut. xiv. A distinction between clean and unclean animals existed before the deluge, Gen. vii. 2. The Mosaic law was not merely arbitrary, but grounded on reasons connected with animal sacrifices, with health, with the separation of the Jews from other nations, and their practise of moral purity, Lev. xi. 41-45; xi. 24-26; Deut. xiv. 2, 3, 21. The ritual law was still observed in the time of Christ, but under the Gospel is annulled.

CLEMENT, [*mild, gold, merciful*], mentioned Phil. iv. 3.

CLEOPAS, [*the whole glory*], the husband of Mary, John xix. 25, called also *Alpheus*,—which see. The one mentioned in Luke xiv. 18, was probably a different person.

CLOUD, an emblem of prosperity and glory. To ride on clouds, is to rule and conquer. When no storm accompanies, or no attribute is attached to it, a cloud is the emblem of majesty and glory. By Daniel it is said, "One like the son of man came with the clouds of heaven," to which our Lord adds, as explanatory of the symbol, "with power and great glory," Matt. xxiv. 30. Clouds are symbolical of armies and multitudes, probably by their grand and majestic movements. They betokened the presence of Jehovah, as on mount Sinai, Exod. xix. 9; in the temple, 1 Kings viii. 10; in the cloudy pillar, and on the mount of transfiguration. They are found in many representations of the majesty of God, Ps. xviii. 11, 12; xcvi. 2; and of Christ, Rev. xiv. 14-16.

"of witnesses," Heb. xii. 1; alludes to the spectators in the Olympic games, and transferred by a strong figure to patriarchs, prophets, worthies, God, and angels, the spectators of the Christian race.

GLIVEN TONGUES, Acts ii. 3. An emblem of the various languages in which the apostles were to preach the gospel. They were like flames of fire parted, and these parted flames looked like tongues; so a flame of fire is, with the Jews, called a tongue of fire.

ENIDUS, [*dedicated to Venus*], a city and promontory of Asia Minor, Acts xviii. 7.

COAL, usually in Scripture, charcoal, or the embers of fire. From recent disclosures, it is probable that mineral coal was used anciently in Syria. It is now procured in Lebanon, and a mine is worked at Cornale, eight miles from Beirut.

COAT. The Jews wore two principal garments; the interior is called the coat, or tunic, Matt. v. 40. It was made of linen, and encircled the whole body, extending down to the knees. It reached up to the neck, with long or short sleeves. Over this was worn the mantle or cloak. The coat

was sometimes woven like a stocking into its proper shape and size without any seam. Exod. xxxix. 27; John xiii. 23. Such coats are still worn by Arabs, and are considered of great value.

COCK-CROWING. In Matt. xxvi. 34, our Lord is represented as saying, that "before the cock crow," Peter should deny him thrice; so Luke xiii. 34; John xiii. 38. Thus according to Mark xvi. 30, he says, "before the cock crow twice, thou shalt deny me thrice." These passages may be reconciled by observing that ancient Greek and Latin authors mention two cock-crowings, one of which was soon after midnight, the other about three o'clock in the morning; and the latter, being most noticed by men as the signal of their approaching labors, was called by way of eminence, "the cock-crowing," and to this alone, Matthew, giving the general sense of our Savior's warning to Peter refers; but Mark more accurately recording his very words, mentions the two cock-crowings.

COHORT, a company of soldiers which guarded a Roman governor or magistrate, when he went into any province.

COLLECTION for poor believers, Acts xi. 29; Rom. xv. 26-28; 1 Cor. xvi. 1; 2 Cor. viii. 1-4; ix. 1.

COLOSSE, [*punishment, correction*], a city of Phrygia, situated on a hill near the junction of the Lycus with the Meander, and not far from the cities Hierapolis and Laodicea, Col. ii. 1; iv. 13, 15. With these cities it was destroyed by an earthquake in the tenth year of Nero, about A. D. 65, while Paul was yet living. It was soon rebuilt. It is now called *Chonos*.

COLOSSIANS, Epistle to, written by Paul, from Rome, A. D. 62, during his imprisonment in that city, to the congregation at Colosse. This congregation was probably gathered by this apostle, as well as the one in Laodicea, though some ascribe it to Epaphras. See Acts xvi. 6; xviii. 23. Some think this epistle was written at the same time, and sent by the same bearer, as the one to the Ephesians. It is certainly devoted to the development of the same grand secret,—viz. the call of the Gentiles to a participation in the *hope of the glad tidings*, and to guard the Colossians, whether Jews or Greeks, against Judaizing and philosophizing teachers. Whoever would understand this epistle and that to the Ephesians, must read them together.

COLT, [*the foal of an ass*]. The direction given by Jesus to two of his disciples in Matt. xxi. 2, 3, to bring him the colt they would find tied in the village, that he might ride thereon into Jerusalem, according to the prophet evidently implies a previous understanding or acquaintance with the owners of him; for he adds, "if any one ask why you loose him, you shall answer, Because the Master needs him." Luke xix. 31. Accordingly, "as they were loosing the colt, the owners said to them, Why loose you the colt? They answered, The Master needs him," (ver. 33, 34), "and they," (the owners,) "let them go," Mark xi. 6.

COMFORTER, *parakletos*, advocate, monitor, helper, comforter. The original word only occurs five times, John xiv. 16, 26; xv. 26; xvi. 7; 1 John ii. 1. *Comforter* is the most remote meaning of the word, and does not adequately describe the office of the Paraclete; it was to help and direct as well as to console.

COMMON, profane, ceremonially unclean.

The Greek term *koinos*, properly signifies *what belongs to all*, but the Hellenists applied it to what was profane, i. e. *not holy*, and therefore of common or promiscuous use, Mark vii. 2, 5; Acts x. 14, 15; Rom. xiv. 14.

COMMON, "had all things common, Acts II. 44. A community of goods was practised at all the Jewish feasts at Jerusalem, and no man's house was his own. So when the Spirit was poured out, on account of the detention at Jerusalem, there was a kind of community for the time being, that none might suffer from want; but the subsequent contributions of the saints show that there was not an equality of property, Acts xi. 29; 1 Cor. xvi. 1.

CONCISION, [*cutting*], a term of reproach, applied to certain Judaizing teachers at Philippi, as mere cutters of the flesh; in contrast with the true circumcision, those who were created anew in Christ Jesus unto righteousness and true holiness, Phil. iii. 2.

CONGREGATION, *ekklesia*, occurs 114 times, and is derived from *ekkaloun*, I call out. It is an assembly of the called. The whole community of professing Christians make the one body or congregation of the Lord; and those meeting in one place constitute the Christian congregation in that place.

CONSCIENCE, occurs in the common version 30 times, and once in the plural form, 2 Cor. v. 11, for which we have in the original, *sunesis*, compounded of *sun*, together, and *eules*, to see or know,—in Latin *conscientia*: whence comes conscience, the power of judging ourselves, and the relations in which we stand to our Creator and to our fellow-creatures. The conscience is said to be *weak* when knowledge is limited, *pure* when free from accusation, and *evil* when polluted with guilt. We have a *good* conscience mentioned, 1 Tim. i. 5; 1 Pet. iii. 21; *pure*, 1 Tim. iii. 9; *clear or void of offence*, Acts xiv. 16; *weak*, 1 Cor. viii. 7; *deified*, Titus i. 15; Heb. x. 22; *seared*, 1 Tim. iv. 2.

CONTENTMENT recommended, Prov. xxi. 8, 9; Heb. xiii. 5; 1 Tim. vi. 6; instances of, Gen. xxxii. 9; 2 Sam. xix. 35—37; 2 Kings iv. 13; Phil. iv. 11.

CONVERSATION, edifying, recommended, Matt. xxi. 33; xxiv. 34—37; Col. iii. 16; iv. 6; 1 Thess. iv. 18; v. 11; vain and sinful to be avoided, Matt. xii. 30; Eph. iv. 29; v. 3—7; Col. iii. 8, 9; 2 Pet. ii. 7, 8.

COOS, a small island in the Mediterranean, near the south-west point of Asia Minor. Acts xxi. 1. *Hippocrates*, the famous physician; and *Appellus*, the eminent painter, were natives of this island. It is now called *Rhencio*.

COPPER, a metal, known and wrought before the flood, Gen. iv. 22. Where the word *brass* occurs in the common version, it should be rendered *copper*.

CORBAN, a sacred gift, Matt. xv. 5; xxiii. 18. The Pharisees taught that a man might escape all obligations to support his indigent parents, by saying of his property, "be it corban." In this case, if he did not give his property at that time to the temple he was bound to do so at his death, though his parents should thus be left destitute. Thus did they "make void the law" of honoring their father and their mother, "through their traditions," Mark vii. 11—13.

CORINTH, [*which is untasted, beauty*], a celebrated city of Greece, in the north part of

the Peloponnesus, on the isthmus of Corinth; 45 miles W. N. W. of Athens. It was celebrated for wealth, commerce, arts, and magnificence. Paul preached here for two years, Acts xviii. 1.

CORINTHIANS. The two epistles under this name were written by Paul to the Christians at Corinth, where he had preached with great success, Acts xviii. The first epistle written from Ephesus was in reply to intelligence received from Corinth, through the family of Chloe, 1 Cor. i. 11, and by a letter from the congregation, asking advice, vii. 1. His chief design appears to have been to support his own authority, dignity, and reputation; to vindicate himself from the calumnies of the factious; and to diminish the credit and influence of their aspiring leaders, by exhibiting their errors. He reproves the congregation for certain immoralities found amongst them, but which were chargeable to their factious leaders. He then treats successively of lawsuits amongst Christians; on single and married life; on eating meats offered to idols; on his call, mission, right, and authority as an apostle, &c.; and meets several errors and sins prevalent in the congregation by timely instructions as to disputes among brethren, decorum in public assemblies, the Lord's Supper, spiritual gifts, the resurrection of believers; gives directions for collections for the poor saints in Jerusalem, and closes with friendly exhortations and salutations.

Paul, having tested his power in Corinth by the first letter, and hearing of its success from Titus, he takes courage, writes a second letter, speaks more boldly of himself, and deals more severely and sharply with his opponents. In this he aims at the extermination of the faction which he had attacked and weakened in his first letter. He makes good all his claims to the respect, veneration, and submission of the Corinthians; strips his antagonists of every pretext; and by the most pathetic recital of his own history, and exhortations to unity and peace, closes his communications to this large and eminent congregation.

CORNELIUS, [*of a horn*], a pious Roman centurion, stationed at Caesarea in Palestine, to whom Peter was sent from Joppa, a distance of 35 miles, to tell him "words whereby he might be saved," and on whom and his friends, the miraculous gifts of the Spirit were poured out, to the astonishment of Peter and his companions. Acts x. Cornelius, though a Gentile, was probably a proselyte to the Jewish religion at the time of Peter's vision.

CORNER-STONE, a massive stone, usually distinct from the foundation, Jer. li. 26; and so placed at the corner of the building as to bind together the two walls meeting upon it. Such a stone is found at Halebek, twenty-eight feet long, six and a half feet wide, and four feet thick.

COUNCIL, a tribunal frequently mentioned in the New Testament. The *Great Council* so called, did not consist of the 72 elders who were originally appointed as assistants in the civil administration of the government, but was instituted in the time of the Maccabees. It consisted of chief priests, elders, (who were, perhaps, the heads of the tribes or families,) and scribes, amounting in the whole to 72 persons, and called by Jewish writers, the *Sanhedrim*.

This council possessed extensive authority, taking cognizance not only of religious matters, but of appeals from inferior courts of justice, and of the general affairs of the kingdom. After Judea became a Roman province, the council was deprived of the power of inflicting capital punishments, for which reason they delivered our Savior to Pilate, demanding his death.

COVENANT, *diatheke*, Institution, arrangement, constitution, covenant, occurs in the New Testament 33 times. God's promise to Noah is called a covenant, Gen. ix. 9-17. God's covenant with Abraham, Gen. xv. 2-9. The Sinaitic law was another covenant, Deut. iv. 13. The new and better covenant, mentioned Heb. viii. 6, 8, 10.

COVETOUSNESS, an eager, unreasonable desire of gain; a longing after the goods of another. It is called *idolatry*, Col. iii. 5. Forbidden, Exod. xx. 17; Deut. v. 21; Rom. vii. 7; xiii. 9; *enured*, Prov. xxii. 7; Luke xii. 15; Heb. xiii. 5; threatenings against it, Isa. lvii. 17; Jer. vi. 12, 13; Malachi ii. 1, 2; Hab. ii. 9, 11; Rom. i. 18, 29; 1 Cor. vi. 10; Eph. v. 5; Col. iii. 5; 1 Tim. vi. 9, 10.

CRESCENS, [*growing, increasing*], a person mentioned 2 Tim. iv. 10.

CRETANS, inhabitants of Crete, Titus i. 12.

CRETE, [*Ashup*], an island at the mouth of the African sea, between Rhodes and Peloponnesus. Acts xviii. 7. It is now called *Candia*.

CRISPUS, [*curled*], the chief of the Jewish synagogue at Corinth, who was converted to Christianity by Paul, Acts xviii. 6; and baptized by him, 1 Cor. i. 14.

CROSS, a kind of gibbet made of pieces of wood placed transversely, whether crossing at right angles, one at the top of the other, T, or below the top, +, or diagonally, X, on which criminals were executed. To be crucified was deemed the strongest mark of infamy, and was inflicted on the vilest slave, and the most atrocious transgressors. Deut. xxi. 23; Gal. iii. 13. It is used metonymically for the doctrines of the gospel. Gal. ii. 20; vi. 14. Trouble for the sake of religion, Mark viii. 34; Matt. xvi. 24.

CROWN, a head ornament, worn in the East as a mark of dignity and honor. Those used in the games were made of parsley, pine, flowers, &c. 2 Tim. iv. 7, 8. Those for kings, of gold, adorned with gems. 2 Chron. xxiii. 11; 2 Sam. i. 10; xii. 30. Metaphorically, that is called a *crown* which gives glory or dignity. Thus Jehovah is said to be a crown of glory to Judah, Isa. lxii. 3. Christ is said to have a "crown of gold," and "many crowns." Rev. xix. 12, meaning his future ineffable grandeur and sovereignty. Crown of life, a triumphant immortality, James i. 12; Rev. ii. 10; iii. 11; of righteousness, 2 Tim. iv. 8, of glory, 1 Pet. v. 4, also incorruptible, 1 Cor. ix. 25.

CRUCIFY, to put to death by the cross. Figuratively, it means to subdue our evil propensities.

CRUCIFIXION, HOUR OF.—Mark xv. 25, states it to be the *third*, and John xix. 14, the *sixth* hour. This apparent contradiction is supposed to have arisen from confounding the letter gamma with the letter sigma, which were used as numerals in ancient MSS. Therefore it ought to be the *third* hour which answers to our nine o'clock in the morning, Acts ii. 15. Of this opinion are Griesbach, Semler, Rosenmüller, Doddridge, Whitby, Bengel, Erasmus, &c. Another method of solving the difficulty, and probably the best one, is, that John

writing in Asia, adopted the Roman method of reckoning time, which was the same as ours.

CRYSTAL, a hard, transparent, and colorless fossil, of a regularly angular form. The word translated *crystal* in Ezek. i. 22, is rendered *fract* in Gen. xxxi. 40; Job xiv. 10, and Jer. xxxvi. 30; and see in Job vi. 10, xix. 24, 25, and Psa. cxlviii. 17. The word primarily denotes ice, and is given to this substance from its resemblance to it. The firmament above the cherubim, the sea of glass, the river of life, and the light of the new Jerusalem, are compared to crystal, for their purity, clearness and splendor. Ezek. i. 22; Rev. iv. 6; xiii. 1.

CUBIT, a measure used among the ancients, about 18 inches long. A cubit was originally the distance from the elbow to the extremity of the middle finger, which is the fourth part of a well-proportioned man's stature. The sacred cubit was nearly 22 inches.

CUMMIN, a plant of an oily and spicy quality, somewhat resembling fennel, Isa. xlviii. 25; Matt. xxiii. 23.

CUP. This word is taken in Scripture both in a proper and in a figurative sense. In its proper sense, See Gen. xl. 13; xlii. 2; 1 Kings vii. 28. In a figurative sense, as an emblem of prosperity, See Psa. xli. 6; xvi. 5; xlii. 5; and of Divine judgments and man's misery, Isa. li. 17, 22; Psa. lxxv. 8; Rev. xiv. 9, 10, &c. "Cup of blessing," 1 Cor. x. 16; "Cup of salvation," Psa. cxvi. 13; a "cup of cold water," a valuable gift in a hot climate, where water is scarce. Matt. x. 42; Mark ix. 41.

CURSE, after the fall, Gen. iii. 14-19; of Cain, iv. 11; subjoined to the law, Deut. xxvii. 13-20; of the Israelites, if disobedient, Lev. xvi. 14-30; Deut. xxviii. 15 &c.; remarkable instances of cursing, Gen. ix. 25; 2 Kings ii. 23; Psa. cix. 0, &c.; Jer. xvii. 18; forbidden under the gospel dispensation, Matt. v. 44; Rom. xii. 14; James iii. 10. Learned commentators aver that wherever the Hebrew word so translated occurs in connection with the name of God it should be rendered *bless*. It is actually often so rendered in our Bible, as Gen. xxiii. 11; Judges i. 15; 1 Sam. xiv. 27; 2 Kings v. 15.

CYPRIUS, [*fair, fairness*], a large and populous island in the Mediterranean, situated between Cilicia and Syria, and so called from the Cypress trees with which it abounded. Barnabas and Mnason were natives of it, Acts iv. 30; xxi. 16; the gospel preached there, Acts xi. 10; visited by Paul and Barnabas, A. D. 44, Acts xiii. 4-13. See also Acts xv. 30; xxvii. 4.

CYRENE, [*a wall, coldness*], a city of Libya in Africa, west of Egypt. Matt. xxvii. 32; Acts ii. 1; xi. 10.

CYRENIUS, [*one who governs*], a governor of Syria. Luke ii. 2.

DALMANUTHA, [*bucket, branch*], a town of Palestine, on the S. E. part of the lake of Tiberias, near Magdala. Mark viii. 10.

DALMATIA, [*deceitful lamps*], the southern part of Illyricum, on the gulf of Venice. 2 Tim. iv. 10.

DAMARIS, [*little woman*], an Athenian lady, who was converted by Paul, Acts xvii. 34.

DAMASCENES, [*of Damascus*], 2 Cor. xi. 32.

DAMASCUS, [*similitude of burning*], the most ancient city on record, and long the capital of Syria. First mentioned in Gen.

xiv. 18; xv. 3; and now probably the oldest city on the globe. It is about 100 miles from Jerusalem, and contains at the present time some 60,000 inhabitants. A street is still found here called "Straight," running a mile or more into the city from the eastern gate, Acts ix. 11.

DANIEL, [*Judgment of God*], called Belteshazzar by the Chaldeans, a prophet descended from the royal family of David, who was carried captive to Babylon when very young, in the fourth year of Jehoiakim, king of Judah, II. C. 606. Daniel rose by his wisdom to eminence and honor, and served in the courts of Nebuchadnezzar, and Belshazzar, kings of Babylon, and afterwards under Darius the Mede, and Cyrus the Persian. His great eminence may be inferred from Ezek. ix. 13, 14; xxviii. 2, 3, as well as from consulting his own narrative. The book which bears his name, distinctly foretells the time of Messiah's first advent; and under the emblem of a great image, and of four beasts, the successive rise and fall of the four great universal monarchies of Babylon, Persia, Greece, and Rome, after which, the kingdom of Messiah, like the stone from the mountain, shall fill the whole earth, and have no successor. The prophecies contained in the latter part of the book extend from the days of Daniel to the resurrection of the dead. Christ testifies to the genuineness and authenticity of the book, Matt. xxiv. 15; of which there is the strongest evidence, both internal and external.

DAIKNESS, supernatural, Exod. x. 21—23; Luke xxiii. 44, 45. Also, a symbol of ignorance and of affliction.

DAVID, [*beloved*], king of Israel, prophet and psalmist. He was youngest son of Jesse, of the tribe of Judah, born in Bethlehem, B. C. 1055; and one of the most remarkable men in either sacred or secular history. His life is fully recorded in I Sam. xvi. to I Kings ii. The phrase, "a man after God's own heart," does not refer to her his private or personal moral conduct, but to his public official acts.

DAY. The sacred writers generally divide the day into twelve hours. The sixth hour always ends at noon throughout the year; and the twelfth hour is the last hour before sunset. But in summer, all the hours of the day were longer than in winter, while those of night were shorter. Day in prophetic style, "I have given you a day for a year," is the rule: one revolution of the earth on its axis for a revolution in its orbit. Day is also used for an appointed season, Isa. xxxiv. 8; and for an enlightened state, I Thess. v. 5. "Last day," refers to the time of judgment; and "last days," to the time of Messiah's reign, Isa. ii. 2; Micah iv. 1.

DEACON, [*diakonos*, minister, servant], occurs 31 times, and is applied to both males and females, whose business it was to serve the whole congregation in any capacity.

DEAD SEA, SEA OF SODOM, SALT SEA, or LAKH ASPHALITIM, a salt lake in Palestine, 70 miles long, and 10 to 15 broad. It occupies the spot where the cities of Sodom and Gomorrah are supposed to have stood. The water is clear and limpid, but very salt and bitter, and of greater specific gravity than that of any other lake that is known.

DEAD PERSONS, insensible, and know not anything, Job iii. 18; xiv. 21; Psa. vi. 5; Ecclesi. ix. 10; x. 12; Eccl. ix. 5; xii. 7; Isa. xxxviii. 18; *small but sacred*.

Job xix. 20, 27; Psa. xlii. 50; John v. 25; Rev. x. 12. Instances of the dead raised, by Elijah, I Kings xviii. 17—23; by Elisha, 2 Kings iv. 18—37; by his bones, xiii. 21; by Jesus, Matt. ix. 25; Mark v. 41, 42; Luke vii. 15; viii. 54, 55; John xi. 1—24; by Peter, Acts ix. 40, 41; by Paul, xx. 10—12.

DEATH, how it came into the world, Gen. ii. 17; iii. 19; Rom. v. 12; vi. 23; I Cor. xv. 21. Natural death is a ceasing to be, or a destruction of animal life, and is certain, Job xiv; Psa. xlii. 6—20; Ixxii. 25. Eccl. viii. 8; ix. 4; called a sleep to believers, John xi. 11—14; Acts vii. 60; xiii. 30; I Cor. xv. 18, 61; I Thess. iv. 13—16. An expressive of alienation from God, and exposure to his wrath, John v. 24; Eph. ii. 1—5; Col. ii. 13; I John iii. 14; second death mentioned, Rev. ii. 11; ix. 6, 14; x. 8.

DEBTS to be faithfully paid, Psa. xxxvii. 21; Prov. xiii. 27, 28; to be avoided, Rom. Rom. xiii. 8; used figuratively for our sins, Matt. vi. 12; a parable on the subject, Matt. xviii. 21—35.

DECAPOLIS, [*ten cities*], a district of country comprising ten cities, lying chiefly to the east of the Jordan, and the lake of Tiberias.

DEFTIGE. See FLOOD.

DEMAS, [*popular*], a fellow-laborer with Paul at Thessalonica, who afterwards deserted him, Col. iv. 14; 2 Tim. iv. 10; Philemon 24.

DEMETRIUS, [*belonging to coin*], a silver-smith of Ephesus, and an idolater for gain, Acts xix. 24. Also a disciple mentioned 5 John 12.

DEMON, from *daimoon* and *daimonion*, defined by lexicons to be a heathen god, deity, tutelary genius, evil spirit. Plato derives the word from *daemoneon*, knowing; Eusebius, from *deimaino*, to be terrified; and Proclus, from *dano*, to distribute. By ancient heathen writers, the word *demon*, by itself, occurs usually in a good sense. Philo affirms that Moses calls those *angels* whom the philosophers call *demons*, and they are only different names that imply one and the same substance. In later times the word was used in a bad sense. Josephus and the New Testament writers use it in this manner. Some suppose demons to be fallen angels, others the spirits of bad men; both theories, however, are without foundation. The possessions of the New Testament are always attributed to them; never to the *ho diabolos*. The word *demon* occurs about 60 times in the New Testament. Whatever may be the correct idea with regard to the demons, as Dr. George Campbell well observes: "They are exhibited as the causes of the most direful calamities to the unhappy persons whom they possess—dumbness, deafness, madness, palsy, epilepsy, and the like. The descriptive titles given them always denote some ill quality or other." And again, "When I find mention made of the number of demons in particular possessions, their actions so particularly distinguished from the actions of the man possessed, conversations held by the former in regard to the disposal of them after their expulsion, and accounts given how they were actually disposed of—when I find desires and passions ascribed particularly to them, and similitudes from the conduct which they usually observe, it is impossible for me to deny their existence."

DEMONIACS, demonized persons, or those who were supposed to have a demon or

- demons, occupying them, suspending the faculties of their minds, and governing the members of their bodies, so that what was said and done by them was ascribed to the indwelling demon.
- DENARIUS**, the principal silver coin of the Romans, and in value worth from 15 to 17 cents, according to the coinage. A denarius was the day-wages of a laborer in Palestine. Matt. xx. 2, 9.
- ERIE**, [*Asisting*,] a small town of Lycæonia, in Asia Minor, to which Paul and Barnabas fled from Lystra, A. D. 41, Acts xiv. 20. It lay at the foot of the Taurus mountains on the north, 10 or 20 miles east of Lystra.
- DESERTS**, applied to hilly regions, &c., thinly inhabited, Luke i. 80, Matt. iii. 1; and the word so translated in our Bibles often means no more than the common uncultivated grounds in the neighborhood of towns on which the inhabitants grazed their domestic cattle.
- DEVIL**, from *diabolos*, occurs some 30 times, and means a slanderer, traducer, false accuser. Paul uses the word in the plural number three times—1 Tim. iii. 11; 2 Tim. iii. 3; Titus ii. 3—and applies it to both males and females.
- DIADEM**, a royal head dress, rather different from the crown, and worn by queens. A prince sometimes puts on several diadems. Ptolemy having conquered Syria, entered Antioch in triumph, with the diadems of Asia and Egypt on his head. John saw on Christ's head "many diadems," Rev. xii. 3; xiii. 1; xix. 12.
- DIAMOND**. See **PRECIOUS STONES**.
- DIANA**, or **ARTEMIS**, [*luminous, perfect*,] a celebrated goddess of the Romans and Greeks, and one of their twelve superior deities. She was like the Syrian goddess Ashtaro, and appears to have been worshipped at Ephesus with impure rites and magical mysteries. Acts xix. 10. The temple of Diana was the pride and glory of Ephesus. It was 425 feet long, and 230 broad, and had 127 columns of white marble, each 60 feet high. It was 220 years in building, and was one of the seven wonders of the world.
- DIDYMUS**, [*a twin*,] the surname of Thomas. John xxi. 2.
- DIONYSIUS**, [*divinely touched*,] a member of the Areopagus at Athens, and a convert of Paul, Acts xvii. 34, and burnt as a martyr, A. D. 98. Being at Heliopolis in Egypt, at the time of Christ's death, on observing the supernatural darkness he exclaimed, "Either the God of nature suffers, or sympathizes with one who suffers."
- DIOTREPHES**, [*inspired of Jupiter*,] mentioned 3 John 9.
- DIP**, to immerse. The people of the East eat with their fingers instead of knives and forks, and therefore dip their hand in the dish. For fluid substances they have spoons. John xii. 20.
- DISCIPLE**, a learner, or follower of another, John ix. 38. It signifies in the New Testament, a follower of Christ, &c., or a convert to his gospel. John ix. 13; Acts vii. 1.
- DISPENSATION** *oikonomia*, economy, administration of affairs,—from *oikos*, a house, *nomos*, to administer—economy, the management of a family; hence arrangement, dispensation, or administration, a more general sense—occurs 10 times.
- DOG**. To call a person a *dog* in the East, is expressive of the highest contempt. The term was applied by the Jews to Gentiles. It was not "proper to give the children's bread to dogs," Matt. xv. 26. The bad properties of dogs are obstinacy, barking, cruelty, biting, insatiable gluttony, filthiness in lust, vomiting and returning to their vomit. Hence the name is given to evil-doing, unprincipled teachers, Phil. iii. 2; and to such as are excluded from the holy city, Rev. xxi. 15.
- DOOL**, the symbol of opportunity, way of access or introduction. John x. 7.
- DORCAS** in Greek the same as *Taitha* in Syria, that is, *gazelle*, the name of a pious and charitable woman at Joppa, whom Peter raised from the dead, Acts ix. 36–42.
- DRACHMA**, a silver coin common among the Greeks, which was also current among the Jews, in value about 16 cents, or sd.
- DRAGON**, signifies either a large fish, as the whale, or a crocodile, or great serpent. In some places, it evidently means the deadly poisonous lizard called *Geco* by the East Indians. By the Egyptians, Persians, and Indians the *dragon* is regarded as the established emblem of a monarch. Sometimes it is used for monarchical despotism in general. The Roman government, both in its pagan and pavid forms, as a persecuting power, is represented by this symbol.
- DRESS**, injunctions concerning it, Deut. xxii. 5; Isa. lxi. 10, &c.; 1 Tim. ii. 9; 1 Pet. iii. 3.
- DRINK**, to swallow liquids. As the allotments of God's providence were often represented among the Jews by a *cup*, so to receive good or evil at the hand of God is represented by *drinking* its contents, John xviii. 11. To "eat the flesh and drink the blood of the son of man," is to imitate, that is, cordially to receive and obey his precepts, John vi. 53; to partake of bread and wine, the symbols of his body and blood, in the ordinance of his own appointment, Matt. xxvi. 26; to become one with him in principle, feeling, and action. As a cordial desire and love of divine truth is often represented as *drinking*, so *drinking* is used to express the actual reception of the Gospel and its benefits. John iv. 14; vii. 57.
- DRUNKENNESS**, excludes from the kingdom of God, 1 Cor. vi. 10; Gal. v. 21; *examples*, Gen. ix. 21; xix. 33, 35; 1 Sam. 25, 30; 1 Kings xvi. 9; xx. 10.
- DRUSILLA**, [*watered by the dew*,] the third daughter of Agrippa the Great. She first married Azizus, king of the Emesenes, but soon left him, to marry Claudius Felix. Acts xxiv. 24.
- DUST**. "To lick the dust," Psa. lxxii. 9, is expressive of profound submission; to throw "dust into the air," Acts xxii. 23, expresses contempt and malice, and is still an Arab practice; to "throw dust on the head" is a sign of grief and mourning, Rev. xviii. 19; and "to wipe off the dust" from one's feet was expressive of entire renunciation, Matt. x. 14; Acts xiii. 61.
- EARNEST**, *arrabon*, a pledge; a small part of the price of a thing, paid in hand, to confirm an agreement. The word is used three times in the New Testament, but always in a figurative sense. In 2 Cor. i. 22 it is applied to the *gifts* of the Spirit, which God bestowed on the apostles; and in 2 Cor. v. 5; Eph. i. 13, 14, to *belicere* generally, on whom after baptism, the apostles had laid their hands; which were an earnest of far superior blessings in the age to come. Jerome has well said, "If the earnest was so great, how great must be the possession."
- EARTH**. The original word in both Hebrew

- and Greek is used to denote the earth as a whole, and a particular land. The expression "all the earth" is sometimes used symbolically for a portion of it. Some times used for the people who inhabit the world, etc. It is used also as the symbol of the great body of the people contrasted with the government; antichristian part of mankind, etc. There are in the political and in the moral worlds, as well as in the natural, heavens and earth, sun, moon, and stars, mountains, rivers, and seas.
- LAITHQUAKE**, in the time of Elijah, 1 Kings xix. 11; of Uzziah, Amos i. 1; Zech. xiv. 9; at the crucifixion of Jesus, Matt. xxvii. 54. The established symbol of the political and moral revolutions and convulsions of society. See Hag. ii. 6, 7; Heb. xii. 26; Rev. vi. 12.
- EAST**, towards the sun's rising. Arabia, Assyria, Chaldaea, Mesopotamia, Persia, and other countries, lay eastward of Canaan; and Balaam, Cyrus, and the Magi were said therefore, to have come out of the East. Num. xliii. 7; Isa. xlv. 11; Matt. ii. 1, 2.
- EAT**. See **DARK**. The Babylonians and Persians used to recline or lie down on table-beds while eating, and the Jews adopted this custom, Amos vi. 4-7; Esth. i. 6; vii. 8; John xii. 8; xiii. 25.
- EDIFICATION**, a building up. Saints are edified when they grow in holy knowledge and practice. 1 Cor. viii. 1. Mutual edification to be consulted, Rom. xiv. 19; xv. 2; 1 Cor. xiv. 12-20; 1 Thes. v. 11; Heb. x. 24.
- EGYPT**, (*that binds or oppresses*), bounded by the Mediterranean Sea on the north; Abyssinia on the south; and on the east and west by mountains, running parallel with the Nile. Egypt is now the basest of kingdoms, as declared in prophecy, Isa. xxi. 15, and has been successively tributary to Babylon, Persia, Greece, Rome, Saracens, Mamelukes, and Turks, during 2000 years. Symbolical now for wickedness, Ilev. xi. 8.
- ELDER**, *presbyteros*, *prebyter*, whence the word *presbytery*. Anciently applied to those who presided over Israel, and applied by the Jews before the Christian era to a certain class of officers among them. Those of one synagogue were called the *presbyterion*, *presbytery*.
- Presbyterion*, occurs three times; in Luke xiii. 66, and Acts xxi. 6, it seems to apply to the Jewish Sanhedrin; and in 1 Tim. iv. 14 to the chief persons of a Christian congregation. The word is derived from
- Presbyteros*, an *Elder*, which occurs 67 times, and is applied to *seniors*, or persons advanced in years, *ancients*, *ancestors*, *fathers*; or as an appellation of dignity, to chief men, heads of families, or of congregations. Apostles were sometimes called *elders*, in the sense of a senior, or old man. See John 2nd and 3rd epistles, and 1 Pet. v. 1. Still we have the phrase "apostles and elders" contradistinguished several times. See Acts xv. 2, 4, 6, 22. *Elder*, as the name of an officer in the Christian congregation, is defined Acts xi. 17, 28; Titus i. 5, 7; 1 Pet. v. 1, 5; and is evidently synonymous with *bishop*, *shepherd*, *ruler*, &c., and the same duties of overseeing, ruling, teaching, &c., were attached to the office. See the qualifications of each, as given in 1 Tim. iii. 1-7; Titus i. 5-9.
- ELECTION**, *eklogos*, choice, chosen, approved, beloved; it occurs only 7 times. See **CHOSEN**.
- ELIJAH**, or **ELIAS**, (*God is my Lord*); a prophet of Israel, a native of the town of Tishbe, situated in the land of Gilead, beyond Jordan. See 1 Kings xvii-xix., xxi. 17-20; 2 Kings i. 11-14; ix. 30; x. 10, 17, 2 Chron. xxi. 12-15; Luke iv. 25, 26; Rom. xi. 1-5; James v. 17, 18. Promised to be sent again to Israel, Mal. iv. 6; partially fulfilled in John the Baptist, who appeared in the spirit and power of Elijah, Luke i. 17; but was not actually that prophet, John i. 21-24.
- ELISABETH**, (*Oath of God*), the wife of Zacharias, mother of John the Baptist, Luke i. 6.
- ELISHA**, (*salvation of God*), a prophet of Israel, son of Shaphat, Elijah's successor, 1 Kings xix. 15-21; 2 Kings ii. 3, 11-27; iv-ix; Luke iv. 27.
- ELIUD**, (*God is my praise*), Matt. i. 14.
- ELMODAN**, (*God of measure*), Luke iii. 27.
- ELYMAS**, (*a magician*), or Bar-Jesus, struck blind for opposing Paul, Acts xiii. 8, 11.
- EMBALMING**, an ancient art of preserving the body from decay. The Egyptians excelled in it, and the ancient Israelites imitated them. Mentioned Gen. i. 2, 3, 26; 2 Chron. xvi. 14; John xii. 30, 40.
- EMERALD**. See **PRECIOUS STONES**.
- EMMAUS**, (*people desolate*), a town of Judea, 7 miles north of Jerusalem, Luke xxiv. 13.
- ENEAS**, (*laudable*), Acts ix. 35.
- ENEMIES**, laws concerning their treatment, Exod. xxiii. 4; Prov. xxiv. 17; xxv. 21; Matt. v. 44; Luke vi. 27-30; Rom. xii. 14-21; examples, Job xxi. 29-31; 1 Sam. xxiv; xxvi; Psa. cxv. 4-15; Luke xxiii. 34; Acts vii. 60.
- ENMI**, Y, spoken of, Gen. iii. 15; Rom. viii. 7; James iv. 4.
- ENOCH**, (*dedicated, disciplined*), son of Jared, and father of Methuselah, who pleased God, and was translated, Gen. v. 18-24; Luke iii. 37; Heb. xi. 6; Jude 14, 15.
- ENON**, (*cloud, his fountain*), a place near Salim, west of the Jordan, where John baptized. John iii. 23.
- ENVY** condemned, Psa. xxxvii. 1; Prov. vii. 31; Rom. xiii. 13; 1 Cor. xiii. 3; Gal. v. 21; James iii. 14; v. 9; 1 Pet. ii. 1.
- EPAPHITAS**, (*agreeable*), mentioned Col. i. 7; iv. 12.
- EPAPHRODITUS**, (*agreeable, handsome*), one sent by the Philippians with money to Paul when a prisoner at Rome. Phil. ii. 25; iv. 18.
- EPEKETUS**, (*laudable*), Paul's disciple, whom he calls a first-fruit of Achaia, Rom. xvi. 6.
- EPHESIANS**, Epistle to, written by Paul to the congregation at Ephesus, during his imprisonment at Rome, A. D. 61. The apostle shows that the calling of the Gentiles was according to God's purpose, and was the development of the secret which had been hid from ages and generations. This grand secret he had opened by the preaching of Christ to the Gentiles, "*the hope of glory*," and on account of which he had become "a prisoner of the Lord," and "an ambassador in a chain." He exhorts both Gentiles and Jews, in consequence of this wall of separation being broken down, to maintain unity and peace. In the fourth chapter he gives sundry reasons why they should preserve unity, for all—whether Jews or Greeks, Barbarians, Scythians, bondmen or freemen,—were by *one body*, animated by *one spirit*, cheered by *one hope*, governed by *one Lord*, while *one faith* was mutually entertained and confessed, *one immersion* initiated both into the Anointed.

and the *one God* was Father of all. Thus they were exhorted to keep the unity of the Spirit in the bond of peace.

EPHESUS, a city of Asia Minor, situated on the river Cayster, 35 miles S. by E. of Smyrna, chiefly famed for a magnificent temple of Diana, accounted as one of the seven wonders of the world. It is said to have been 425 feet long, and 220 broad. Its roof was supported by 1:7 pillars, 70 feet high, 27 of which were curiously carved, and the rest polished. Here the apostle Paul planted Christianity, and labored for upwards of three years, and the apostle John is said to have spent most of his life, and closed it here.

EPHRAIM, [*fruitful*,] a town of Palestine, in the country belonging to the tribe of Ephraim, 8 miles N. E. of Jerusalem. John xi. 54.

EPICUREANS, [*who give assistance*,] a sect of philosophers who adopted the doctrines of Epicurus, who flourished at Athens, B. C. 300. They maintained that the world was made by chance, that there is no providence, no resurrection, no immortality, and that pleasure is the chief good. Acts xvii. 18.

EPISTLE, or **LETTER**. Twenty-one of the books of the New Testament are *epistles*. Fourteen written by Paul, one by James, two by Peter, three by John, and one by Jude. The messages to the seven congregations, Rev. ii. and iii., are called epistles. For a proper understanding of the epistles it is necessary to consider the *time, occasion, design, and parties* addressed.

The *arrangement* of the epistles, as found in our Bible, is not the order of their date; but Lardner has given many reasons to prove that it is the *best arrangement*. The following order as to time is taken from "Horne's Introduction."

EPISTLES OF PAUL.

1 Thess.	from Corinth.	A. D. 52
2 Thess.	" "	52
Galatians	" "	52
1 Corinthians	" Ephesus.	57
Romans	" Corinth.	57
2 Corinthians	" Philipp.	58
Ephesians	" Rome.	61
Philippians	" "	62
Philemon	" "	62
Colossians	" "	62
Hebrews	" Italy.	63
1 Timothy	" Macedonia.	64
Titus	" "	64
2 Timothy	" Rome.	65

The other epistles were written between the years 61 and 66; those of John being the latest. Critics and chronologists have not all agreed on these dates, and there is great difficulty in deciding as to some of them.

Epistles of "commendation" were much adopted in the primitive church; they were letters of introduction, and secured the warmest hospitality, 2 Cor. iii. 1.

EQUITY, the great or golden rule, Lev. xix. 18; Matt. vii. 12; xxii. 39; Rom. xiii. 8; James ii. 8.

ERASTUS, [*lovely*,] a Christian converted by Paul, and treasurer of the city of Corinth. Acts xix. 22; Rom. xvi. 23; 2 Tim. iv. 20.

ESAU, [*formed, finished*, or according to some, *covered with hair*,] eldest son of Isaac by Rebekah, Gen. xxv. 21-31; xxvi. 34, 35; xxvii. 29-30; xxviii. 0-9, &c.; Heb. xi. 20; xii. 16, 17.

ESLI, [*fear me*,] son of Naggo, one of the ancestors of Jesus, Luke iii. 24.

ESPOUSALS, the act or ceremony of marriage, Jer. ii. 2; but sometimes means only *betrothing*, or making a matrimonial engagement. Matt. i. 18; Luke i. 27, 2 Cor. xi. 2.

ESRON, [*the dart of joy*,] mentioned Matt. i. 3.

ETERNAL, *aiônios*, rendered in the common version eternal, and everlasting, is the adjective form of the word *aiôn*, age, and must be related to it in meaning. There is no equivalent word in English by which *aiônios* can be exactly rendered. See *AG*.

ETIOPIA, [*in Hebrew, Cush, blackness*, in Greek, *heai*,] a very extensive country of Africa, comprehending Abyssinia, Nubia, &c., lying south of Egypt, above Syene, the modern Assuan, Ezek. xxix. 10; xxi. 6; Acts viii. 27.

EUBULUS, [*prudent*,] mentioned 2 Tim. iv. 21.

EUNICE, [*a good victory*,] the mother of Timothy, and a Jewess by birth, but married to a Greek, Timothy's father, Acts xvi. 1; 2 Tim. i. 5.

EUODIAS, [*sweet acorn*,] a female disciple at Philippi, Phil. iv. 3.

EUNUCH, the name given to such officers as served in the inner courts, and chambers of kings. See Isa. lvi. 3-6; Matt. xix. 11, 12; Acts viii. 27.

EUPHRATES, one of the largest and most celebrated rivers of Asia, on which account it is frequently styled "the river." It rises in the mountains of Armenia, and after pursuing a course of 1500 miles flows into the Persian Gulf. Gen. ii. 14; xv. 18; Josh. i. 4; and propheticall y alluded to, Jer. xlv. 1-8; Rev. ix. 14; xvi. 12.

EUROCLYDON, a violent and dangerous N. E. wind, common in the Mediterranean about the beginning of winter. Acts xxvii. 14. It is called by sailors a *Levanter*.

EUTYCHUS, [*fortunate*,] a young man at Troas, who fell from an open window of the third floor, while Paul was preaching into the court below, Acts xx. 5-12.

EVANGELIST, [*a publisher of glad tidings*,] a name which was given to those who went from place to place to preach the gospel, Philip, one of the seven deacons, is termed *the Evangelist*, Acts xxi. 8. Paul exhorts Timothy to "do the work of an Evangelist," 2 Tim. iv. 5. And in Eph. iv. 11, *Evangelistas* (Evangelists) are expressly distinguished from *poimenas kai didaskalous*, (pastors and teachers,) showing the former to be itinerant, the latter stationary.

EVE, [*living*,] the name of the first woman, and mother of the human race, Gen. i. 20-31; ii. 18-25; iii. 1, 2, 25, v. 2; mentioned by Paul, 2 Cor. xi. 3; 1 Tim. ii. 13, 14.

EVENING. The Jews had two evenings. The first was the after part of the day; the second was the hour or two immediately after dark. Where the word occurs in Exod. xii. 0; Num. ix. 3; Deut. xxvii. 4, &c., it reads in the original "between the evenings;" and means the *twilight*. This was the time the paschal lamb was to be sacrificed. Deut. xvi. 6.

EVIL, sometimes signifies punishment; in which sense, and in which only, God is said to create it, Isa. xlv. 7. *Evil* is also used synonymously with the word *sin*, in which sense God never creates it. For "God cannot be tempted with evil (sin,) neither tempteth (causeth to sin,) he any man," James i. 13. *Ho poneros*, the evil one, is a term in many places equivalent to *ho diabolos*, or *ho Satanas*. See Matt. v. 37. x. 1, 2.

xxx. 10; Luke xi. 4; Eph. vi. 16; 3 Thess. iii. 3.
EXACTION censured, Deut. xv. 2; Matt. xviii. 25; Luke ii. 15.
EXAMINATION of self, expressly commanded, 2 Cor. xiii. 5; Gal. vi. 4. See also Matt. vii. 3; Luke xv. 17, 18; 1 Cor. i. 28.
EXCLUDE, or **EXCOMMUNICATE**, is to separate or withdraw from an unworthy member of the congregation. An excluded person forfeits,—(1.) The fellowship of the church, Matt. xviii. 17. (2.) The common society of the members, except so far as civil relations require it, 2 Thess. iii. 6, 14; Rom. xvi. 17. (3.) All the privileges belonging to the people of God. The design of exclusion is, (1.) To purge the church. (2.) To warn other members. (3.) To reclaim the offender.
EXHORTATION, *paraklesis*, exhortation, consolation, comfort, occurs 20 times. A Christian duty. Acts xi. 23; xiii. 15; xv. 33; Rom. xii. 8; 1 Cor. xiv. 8.
EYE. In most languages this important organ is used by figurative application, as the symbol of a large number of objects and ideas. Hence we read of an "evil eye," Matt. xx. 15; "bountiful eye," Prov. xiii. 6; "haughty eyes," Prov. vi. 17; "wanton eyes," Isa. iii. 16; "eyes of an adulteress," 2 Pet. ii. 14; "the lust of the eyes," 1 John ii. 16. As applied to the Almighty, *eyes* denote his infinite knowledge, Prov. xv. 8; Psa. xl. 4; watchful providence, Psa. xxxiii. 8; omnipotence, Heb. iv. 13; Rev. ii. 18; v. 6. As applied to man, they denote the understanding, Psa. cxix. 18; Eph. i. 18, &c. As in the Persian monarchy, the favorite ministers of state were called "the king's eyes," so the angels of the Lord may be "his eyes," running to and fro the earth, to execute his judgments, and to watch and attend for his glory. The eyes are said to be *opened*, when the mind is savingly instructed in spiritual things, Acts xxi. 18; and *sealed up, blinded, closed, or darkened*, when the mind is destitute of spiritual knowledge, and so ignorant, obstinate, or biased, that it cannot discern between good and evil. Isa. xlv. 18; Acts xxviii. 27; Rom. xi. 10.
FABLES, religious tales of human invention; the traditions of elders, the doctrines of men, not to be regarded, 1 Tim. i. 14; iv. 7; vi. 20; Matt. xv. 9; Titus i. 14.
FACE, in scripture, is often used to denote *presence* in the general sense, and there is no other word to denote presence in the Hebrew language. It is used as a token of God's favor, Psa. xxxi. 16; Psalms; Dan. ix. 17. Often found in the plural number in the original, probably referring to the *faces* of the cherubim, the symbol of the divine presence.
FALL HAVENS, an unsafe harbor in Crete, N. E. of Cape Leon, or Malia. It bears the same name to this day. Acts xxvii. 8.
FALL, *pistis*, belief, trust, confidence, occurs 214 times, and the verb *pisteuo*, I believe, 246 times. The simple meaning of this term is, the conviction that the testimony is true. Hence Paul defines it to be "the confidence of things hoped for, the conviction of things not seen." Heb. xi. 1. "Without faith it is impossible to please God," Heb. xi. 6; that is, a belief of those things which he has made known for salvation. See Jude 3; Acts viii. 12; Mark xvi. 16, 10; Acts xxvi. 6, 22. xxviii. 20, 23, 31.
FAN, an instrument for separating chaff

from grain, formerly made in the shape of a shovel, with a long handle. With this the grain was tossed into the air when the wind blew, so that the chaff was driven away. Matt. iii. 12.

FAS'LING mentioned, Matt. ix. 14, 15; Mark ii. 20; Luke v. 25; 2 Cor. vi. 5; with prayer, 1 Cor. vii. 5; the kind acceptable to God, Joel ii. 12, 13; Zech. vii. 5-14; Matt. vi. 17, 18. Moses fasted twice for forty days, Deut. ix. 9, 18; Jesus, Matt. ix. 2; Luke iv. 2. Fasting in all ages and among all nations, has been usual in times of distress; and though our Savior did not appoint any fast days, yet he gave reasons, why after his death, his disciples should fast. Partial, or total abstinence from food, occasionally, is beneficial to both body and mind.

FATHER. This word, besides its obvious and primary sense, bears, in Scripture, a number of other applications. Applied to God, to ancestors, near or remote; is also applied as a title of respect to any head, chief, ruler, or elder, especially to kings, prophets, and priests; and the author, source, or beginner, of anything is said to be the father of it, and in this sense it is very commonly used in the East at the present day. The authority of a father was very great in patriarchal times, and any outrage against a parent was made a capital crime. Lev. xxi. 17.

ULT, treatment of, in a brother, Matt. xxiii. 15-17; Gal. vi. 12; to be mutually confessed. James v. 10.

IX, (*Agrippa*), the successor of Cumanus in the government of Judea. History gives him a bad character, and he might well tremble at the words of Paul. Acts xxiv. 25.

FELLOWSHIP, Communion, or Joint Participation. There is a fellowship with the Father, and with the Son, and with each other 1 John i. 3, 7, which is both honorable and commendable; but there is also a fellowship to be avoided, 1 Cor. x. 20, 2 Cor. vi. 14; Eph. v. 11. The word also means a communication of worldly substance for the benefit of others. See Acts ii. 4; Rom. xii. 13; xv. 27; 2 Cor. viii. 4; ix. 18; Gal. vi. 6; Phil. i. 6; iv. 15; Heb. xiii. 16.

FESTIVALS, occasions of public religious observances, recurring at certain seasons, among the Hebrews. The festivals of divine appointment were: 1. The *Sabbath*, or seventh day of the week. 2. The *Passover*, which lasted eight days, beginning on the 15th of Nisan. Exod. xii. 14. 3. The *Feast of Pentecost* or of *Weeks*, fifty days after the Passover. 4. The *Feast of Trumpets*, held on the first and second days of Tisri, the commencement of the civil year. 5. The *Day of Atonement*, kept on the tenth of Tisri, or September. 6. The *Feast of Ingathering* or of *Tabernacles*, which lasted for a week. 7. The *Sabbatical Year*, during which the land was to lie fallow, and its spontaneous produce to be shared in common by servants, the poor, strangers, and cattle. It was the year of release from personal slavery, Exod. xxi. 2; and from debt, Deut. xv. 1, 2. 8. The *Jubilee* was a more solemn festival, held every seventh sabbatical year, that is, every fiftieth year. 9. The *New Moon*, at the beginning of the month. Other festivals were observed by the Jews, but of human origin; one of which is mentioned, John x. 22: the *Feast of the Dedication*, established by Judas Maccabees, B. C. 176, to commemorate the cleansing of the temple, after its profanation by Antiochus.

Another feast was that of *Lots*, or *Purim*, when the entire book of Esther is read in the synagogue.

FESTUS, [*festal, joyful*], successor of Felix, as governor of Judea, and appointed by Nero in the first year of his reign. Acts xiv. 27; xv. xvi.

FLERY DARTS, javelins or arrows having combustible matter at the lower part, which being set on fire was darted against the enemy, or into towns to burn them.

FIG-TREE, a tree well known and very common in Palestine. The tree is large, and affords good shelter. See 1 Kings iv. 25; John i. 48. The blasting of the fig-tree by Jesus, (Matt. xxi. 19; Mark xi. 13, 14,) because he found no figs on it, when "the season of figs was not yet," is thought by infidels to have been an unreasonable and peevish act. But it must be remembered that the tree was barren, which is proved by having leaves but no fruit; (for on the fig-tree fruit appears before the leaf;) also the fig harvest or "time for gathering figs" had not yet come. May not this act have shown the hypocritical exterior of the Jews, and prefigured their approaching ruin?

FIGURE, shape, resemblance. Adam, Isaac, &c., and some ancient ceremonies, were figures or types, as they shadowed forth Jesus Christ. Rom. v. 14; Heb. xi. 10. &c.

FILTH, excrements; "the filth of the world," 1 Cor. iv. 13. The same word in the original was applied to those poor wretches, who being taken from the dregs of the people, were sacrificed to Gentile deities, and loaded with curses, insults, and injuries, while on the way to the altars on which they were to be bleed. Hence the allusion.

FIRE, the state of combustion; flame. An emblem of fierce destruction; the symbol of a curse, but never of a blessing. "Fire from heaven," "fire of the Lord," usually denotes lightning in the Old Testament; but, when connected with sacrifices, the "fire of the Lord" is often understood as the fire of the altar, and sometimes the holocaust itself. This fire was originally kindled supernaturally, and was ever after kept up. The "fire that never shall be quenched," Mark ix. 43, is a periphrasis for Gehenna. Kimchi (on Psa. xxvii. 13) says, "that it was a place in the land near to Jerusalem, and was a place contemptible; where they cast things defiled and carcasses; and there was there a continual fire to burn polluted things and bones; and therefore the condemnation of the wicked in a parabolical way is called Gehennom."

FIRST. 1. What is before others, in time or order; so Adam is called the *first* man, and Christ the *second* Adam. 2. What exceeds others in degree of badness or of excellency; so Paul calls himself the *first* or *chief* of sinners. Hence,

FIRST-BORN or "FIRST-BEGOTTEN" of every creature "may mean the 'chief' of the whole creation." Col. i. 15.

FIRST-FRUITs. The first ripe products of the land of Israel, were accounted the Lord's property, and, as such were presented to him, through the priests, as an acknowledgment of their dependence on him, Exod. xxxiii. 10, 10. Christ is called the *first-fruits* of them that slept. 1 Cor. xv. 20; and the family of Stephanus, the *first-fruits* of Achaia. 1 Cor. xvi. 15.

FISHERMEN, most of the apostles probably

were, Matt. iv. 8; Mark i. 16; 1-11.

FISHES, miraculous draughts, Luke John xxi. 6; one caught to pay tribute, Matt. xvii. 27; fish with bread miraculously multiplied by Jesus to feed thousands, Matt. xiv. 15-21; xv. 32-39; John vi. 5-14.

FLAX, "smoking flax," Matt. xxi. 20. Flax being anciently used for the wicks of lamps, it refers to the wick of a lamp, which, for want of oil, becomes dim and ready to go out, so that but little remains but smoke.

FLESH, (of animals) after the flood, permitted to be eaten, Gen. ix. 3. The word *flesh* is applied, generally, to both man and beast, Gen. vi. 13, 17, 10; vii. 15; but more particularly to mankind, and is in fact, the only Hebrew word, which answers to that term, Psa. cxlv. 21; Isa. xl. 5, 6. "*Flesh and blood*" is also an Hebraism for mankind in the present corruptible state. See 1 Cor. xv. 50; Matt. xvi. 17; Gal. i. 16; Eph. vi. 12.

FLOOD, or **GENERAL DELUGE**, occurred A. M. 1656. See account, Gen. vi; vii. Referred to as a warning of Christ's coming, Matt. xxiv. 38; Luke xvii. 27; as an assurance that God will punish sin, 2 Pet. ii. 5; also, as a type of baptism and salvation, 1 Pet. iii. 20; and of the final destruction of ungodly men, 2 Pet. iii. 6, 7.

FOLLOW "the Lamb whithersoever he goes," Rev. xiv. 4. An allusion to the oath taken by the Roman soldiers, part of which was to follow their generals *whithersoever* they should lead. See 2 Sam. xv. 21.

FOOD. The Jews were restricted in their use of animal food to animals called "clean." See Lev. xi. and Deut. xiv. The reasons seems to have been moral, political, and physiological; and particularly to keep Israel distinct from other people. Lev. xi. 24-26; Deut. xiv. 2, 3. Nearly every creature pronounced unclean was held *sacred* by adjacent nations. Ensnaring intercourse with idolaters was thus effectually obstructed, as those who cannot eat and drink together, are not likely to become intimate. Christians are forbidden to eat blood, things strangled, and things offered to idols. See Acts xv. There is no record, that the flesh of animals was used as food by the antediluvians, as permission to use it was first given to Noah, Gen. ix. 3. *Fruit* evidently was the primeval food of man, Gen. ii. 16; anatomy and physiology prove that it is best adapted for the full development and sustenance of man's physical, intellectual, and moral nature; and to partake of the fruit of the tree of life, in the future, is held forth as the highest possible good.

FOOL. The fool of Scripture is not an idiot, but an absurd person; not one who does not reason at all, but one who reasons wrong; also any one who is not regulated by the dictates of reason and religion. Whatever is without good reason, and does not secure men's true and future good, is foolish; hence we read of foolish talking, foolish lusts, foolish questions, &c., Eph. v. 4; 1 Tim. vi. 9; Titus iii. 9.

FORBEARANCE recommended, Matt. xviii. 33; 1 Cor. xiii. 4, 7; Eph. iv. 2; Col. iii. 13; 1 Thess. v. 14; manifested by God to man, Psa. i. 21; Eccl. viii. 11; Matt. xviii. 27; Rom. ii. 4; 2 Pet. iii. 9, 15.

FOREHEAD. Public profession of religion. Rev. vii. 3, 13, 16; xiv. 1. Marks on the forehead may be illustrated by the custom in idolatrous countries, of bearing on the

shepherd the mark of the gods whose votaries they are. Some, however, think it an allusion to the custom of marking cattle, &c., with the sign of ownership.

FOREKNOWLEDGE, *prognosis*, occurs twice, Acts ii. 23; 1 Pet. i. 2; *prognosko*, I foreknow, occurs five times, Acts xvi. 5; Rom. viii. 29, xl. 2; 1 Pet. i. 20; 2 Pet. iii. 17. *Know* in the Hebrew idiom, signifies sometimes to approve, & acknowledge, and to make known. "The Lord knows (approves) them that are his." "The world knows (acknowledges) us not."

FORGIVENESS promised, Isa. lv. 7; Luke i. 77; xlv. 47. Acts ii. 38, &c.; enjoined Matt. vi. 15; xviii. 21; Eph. iv. 32; Col. iii. 18; James i. 13.

FORNICATION means, 1. Criminal intercourse between unmarried persons, 1 Cor. vii. 2. 2. Adultery, Matt. v. 32. 3. Idolatry, 2 Chron. xxi. 11. 4. Heresy, Rev. xix. 2. The word occurs much more frequently in its metaphorical than in its ordinary sense, Jer. iii. 6, 9; Ezek. xvi. 26.

FORTUNATE, [*lucky*, *fortunate*,] a disciple mentioned 1 Cor. xvi. 17, who visited Paul at Ephesus.

FOX, a wild animal, probably a jackal, mentioned historically, Judges x. 4, 5; Lam. v. 18; comparatively, Matt. vii. 29; symbolically for a cunning and deceitful person, Ezek. xiii. 4; Luke xiii. 32.

FRANKINCENSE, a sweet scented gum, used in the incense, which when placed on live coals, sends up a dense fragrant smoke, Luke i. 10; Rev. viii. 32.

FROGS, plague of, Exod. viii. The frog was held sacred in Egypt, because it was the emblem of Orisis; and was produced by the Nile, which was also esteemed as peculiarly sacred; thus Jehovah used their very gods as a means to punish them.

FRUGALITY recommended, Prov. xviii. 9; John vi. 12.

FUGITS used figuratively for proofs, Matt. iii. 8; vii. 10; 2 Cor. ix. 10; Gal. v. 22, 23; Phil. i. 11; James iii. 17.

FULNESS OF TIME, *pleroma ton chronon*, the fullness or completion of any period of time, Gal. iv. 4; Eph. i. 10. The completion of the period which was to precede the Messiah.

FULNESS OF THE GENTILES. The completion of the salvation of the Gentiles, during the present dispensation.

FURLONG, the eighth part of a mile, Luke xxiv. 13; John vi. 19; xl. 18.

GADRATHA, (*high, elevated, or the parent seat*) a large court or apartment, used as Pilate's judgment seat, John xix. 13. It was evidently outside of the praetorium.

GABRIEL, [*the mighty one of God*,] the angel mentioned Luke i. 11, 26, who appeared at different times to Daniel, Zacharias, &c. Dan. viii. 16; ix. 21.

GADARA, the chief city of Perca, in Coele-syria, a few miles east of the Lake Tiberias, Mark v. 1.

GADARENES, the inhabitants of Gadara, Luke vii. 20.

GAIUS, [*lord, earthly*,] the name of one or two eminent Christians, mentioned Acts ix. 29; xx. 4; 1 Cor. i. 14; 3 John i. 1.

GALATIA, an extensive province of Asia Minor, bounded on the north by Bithynia and Paphlagonia, on the south by Lycania, on the east by Pontus and Cappadocia, and on the west by Phrygia and Bithynia. It took its name from the Gauls who settled there 200 years B. C.

GALATIANS, Epistle to, written by Paul, probably from Ephesus, A. D. 63, and discusses much the same topics as that to the Romans, but a little fuller on one or two points. Having founded the congregation of Galatia, he speaks authoritatively, as a teacher and an apostle. The principal topics discussed are,—his apostolic character, the gifts which the Holy Spirit conferred by his hands, the Abrahamic gospel and covenant, the promised inheritance of the land, the law of Sinai, and the contrast between the two covenants.

GALILEE, (*lake*, *Acen*) the northern part of Palestine, divided into Upper and Lower. Upper Galilee, the northern portion, was called "Galilee of the Gentiles," from its having a more mixed population, i. e. less purely Jewish than the others. This mixture of population corrupted the dialect; hence Peter was detected by his speech, Mark xiv. 70. The disciples were mostly from this country, and on this account were called Galileans. Luke xiii. 6; Acts ii. 7.

— *Ben of*. See **CHENUSABETH**.

GALL, a general name for whatever is very bitter or nauseous. Primarily it denotes the substance secreted in the gall-bladder of animals, commonly called bile. Metaphorically it means great trouble, Jer. viii. 14; exceeding wickedness, Amos vi. 12; abominable depravity, Acts viii. 25.

GALLIO, [*who lives on milk*,] proconsul of Achaia, A. D. 68, elder brother to Seneca, the famous moralist. The Jews dragged Paul before his tribunal. Acts xviii. 12.

GAMALIEL, [*recompense of God*,] the distinguished Pharisee under whom Paul studied law, grandson of Hillel, the famous Rabbi.

GARDEN, a place planted with beautiful plants and fruit-bearing and other trees, and generally hedged or walled. Several gardens are mentioned in the Scriptures; as the garden of Eden, Ahab's garden of herbs, the royal garden near the fortress of Zion, the royal garden of the Persian kings at Susa, the garden of Joseph of Arimathen, and the garden of Gethsemane. See John xviii. 1; xix. 41.

GARMENTS. To lay up stores of raiment, especially by the rich, was very common in the East, where the fashion of dress seldom changes. Sometimes thousands of garments were laid up. Hence Jesus warns men of the folly of laying up treasures which the moth may consume. Matt. vi. 19; Luke xii. 33; James v. 2. Princes, especially great kings and priests, generally wore white garments. White was also worn on occasions of great joy. In mourning men generally wore sackcloth or hair-cloth. Hence *garment* is used as a symbol of the condition or state a person is in. "To be clothed in white, denotes prosperity or victory. To put on clean garments after washing signifies freedom from care and evil, together with honor and joy.

GATE, the entrance to a residence or fortified place. Gates are put figuratively for public places of towns and palaces. The gates of a town are also put for the town itself. The *gates of death* is a metaphorical expression expressive of imminent danger of death. The *gates of hades* is used in a similar manner for councils, designs, or authority. Matt. xvi. 18.

GAZA, [*strong, or a goat*,] a city of the Philistines. Referred to as "Gaza, which is desert," Acts viii. 20.

GEHENNA, the Greek word translated *hell* in the common version, occurs 12 times. It is the Grecian mode of spelling the Hebrew words which are translated, "The valley of Hinnom." This valley was also called *Tophet*, a detestation, an abomination. Into this place were cast all kinds of filth, with the carcases of beasts, and the unburned bodies of criminals who had been executed. Continual fires were kept to consume these. Sennacherib's army of 185,000 men were slain here in one night. Here children were also burnt to death in sacrifice to Moloch. *Gehenna*, then, as occurring in the New Testament, symbolizes *death and utter destruction*, but in no place signifies a place of eternal torment.

GENEALOGY, a list of ancestors, set down both in their direct and collateral order. The Hebrews carefully preserved their family registers, through a period of more than 3500 years. Without these genealogies the priests could not exercise their sacred office. See Ezra ii. 62. It appears that the principal design of preserving accurate lists of the ancestry of God's ancient people, was, that it might be certainly known both in their direct and collateral order. The difference in the genealogies of Christ, as given by Matthew and Luke, arose from one giving the line of Joseph, and the other of Mary. The Jews lost their registers after the war with the Romans, and their final dispersion.

GENERATION, *genea*, occurs 40 times, and means sometimes a line of descent, as in Matt. i. 1; or persons existing at any particular period, Matt. i. 17. Some translate *genea* which occurs in Matt. xxiv. 34, by the word *race*, which sense is scarcely admissible. MacKnight says that *hee genea natee*, as it is found in that passage, means the generation or persons then living contemporary with Christ.

GENESARETH, [*garden of the prince*,] a fine lake, 17 miles long, and 5 or 6 broad, situated about 50 miles north of Jerusalem. Its waters are very pure and sweet, and it abounds with fish. It is surrounded by fine scenery, and was much frequented by our Savior and his disciples. It is also called *Chinnereth*, Num. xxxiv. 11; the *Sea of Galilee*, Matt. iv. 18; and the *Sea of Tiberias*, John vi. 1, 23.

GENTILES, literally, the nations; and was applied by the Jews to all who were not of their religion, or who were ignorant of God.

GENTLENESS, though little admired by the world, compared with enterprise, bravery, &c., is in the sight of God, an imperative virtue, James iii. 17. Recommended, 2 Tim. ii. 2. Titus iii. 2. Christ an example, 2 Cor. x. 1. the apostles, 1 Thess. ii. 7.

GERESENES, [*those who come from pilgrimage*,] a people mentioned Matt. viii. 28; probably the same as Gadarenes.

GETSEMANE, [*a very fat valley*,] a retired garden at the foot of Mount of Olives, Luke xlii. 10. The remains of its stone wall are yet seen, and eight ancient olive trees, Matt. xxvi. 30-40.

GIFT OF THE HOLY SPIRIT. This phrase occurs twice, Acts ii. 38; x. 45. It is called "the gift of God," Acts viii. 20, and "the same," 1st Cor. xii. 17. *Dorea* and not *charis*, is the word used here for gift. *Dorea* is also found in John iv. 10. Rom. v. 15, 17; 2 Cor. ix. 15; Eph. iii. 7; iv. 7; Heb. vi. 4—in all 11 places.

GLORY. It is believed that the classical

Greek writers never use *dora*, in the sense of *light* and *splendor*, though it is often found in the Scriptures with that meaning attached. See Exod. xvi. 7, 10; xiv. 17; xl. 34, 36. The *Shekinah* was a peculiar display of the glory of God. Exod. iiii. 2-5; and 21. 22; Lev. xvi. 4;—con vii. 1, 2. The following passages will illustrate the New Testament use, Matt. vi. 29; 1 Cor. vi. 41; Heb. i. 3; 1st Cor. i. 23; 2 Thess. i. 7; 1 Cor. x. 31, &c.

GLUTTONY censured, Deut. xxi. 20; Prov. xiii. 1, 20; xiv. 10; 1 Pet. iv. 3.

GNASHING of teeth, rage, Psa. xxiv. 10; Acts vii. 54; anguish, Psa. cxlii. 10; Matt. viii. 12; xiii. 42, 50; xiii. 13.

GNAT, a small winged insect, very common in warm countries. Our Savior's allusion to the gnat is a kind of proverb, "It is and guides) who strain (or filter) out a gnat, and swallow a camel." This he applied to those who were superstitiously anxious in avoiding small faults, yet did not seem to commit the greatest sins. The Jewish law reckoned both gnats and camels unclean.

GOD, the Supreme, Omnipotent, and Eternal one, of whom are all things. The two principal Hebrew names of the Supreme being used in the Scriptures are *Jehovah* (or *Jahveh*) and *Elohim*. Dr. Havernick defines *Jehovah* to be the *Existing One*, and considers *Elohim*, though in the plural number, as the abstract expression for absolute *Deity*. *Jehovah*, however, he regards as the revealed *Elohim*, the Manifest, Only, Personal, and Holy *Elohim*; *Elohim* is the Creator, *Jehovah* the Redeemer, &c. In a subordinate sense the term *Elohim*, or gods, is applied to angels. Psa. lxxvii. 7; Heb. i. 6; to judges or great men. Exod. xii. 28; Psa. lxxiii. 1; John x. 34, 35; 1 Cor. viii. 5; and to idols. 1st Cor. xxi. 17.

GOG and **MAGOG**, mentioned Ezek. xxxviii; xxxix; Rev. x. 8.

GOLD, employed as a comparison, Psa. xix. 10; as a simile, Job xxiii. 10; 1 Pet. i. 7; Rev. xxi. 18, 21.

GOLGOTHA, [*a heap of skulls*,] See CALVARY.

GOMORRAH, [*rebellious people*,] See Sodom.

GOSPEL, *euangelion*, good news, glad tidings. Gospel is a Saxon word, meaning, *God's spell*, or the *Word of God*, embracing "the things concerning the kingdom of God, and the name of Jesus Anointed." Acts viii. 12, and the joyful news that salvation and an inheritance in that kingdom may be obtained through faith and obedience. *Euangelion* occurs 70 times; *euangelizo*, to proclaim good news, 50 times; from which also *euangelists*, evangelists, one who tells glad tidings. Acts xxi. 8; Eph. iv. 11; 2 Tim. iv. 5.

GRACE, *charis*, favor and occurs 156 times. The lexicons attach some fifteen meanings to it. Parkhurst observes, "While the miraculous influences of the Spirit are called gifts, or separately a gift, and though I firmly believe its blessed operations or influences in the hearts of ordinary believers in general; yet, that *charis*, is ever in the New Testament particularly used for these, is more than I dare, after attentive examination, assert."

GRASS, in the common version, generally signifies *herbage*, or all shrubs not included under the term tree. Matt. vi. 30; Rev. viii. 7. Grass "cast into the oven." Shaw v. 15 us that myrtle, rosemary, and other plants, are used in Barbary to heat their ovens.

GRAVE. See TOMB or SEPULCHRE.

GREEK, in Hebrew *Javan*, Isa. lvi. 10; a country in the S. E. of Europe, extending 500 miles from north to south, and 350 from east to west. Few countries are more favored by nature, as to soil, climate, and productions. Many of the most renowned men of antiquity had their birth here. Part of ancient Greece is now included in Albania and Roumelia in Turkey. Mentioned Dan. viii. 21-25; x. 20; xl. 7; Zech. ix. 13; Acts xv. 2.

GRECIANS, Greeks, the inhabitants of Greece, Joel iii. 6. Sometimes this word means not Greeks, but Jews, using the Greek language, called Hellenists, Acts vi. 1; ix. 29; xl. 10-21; Greeks were so by nation or birth; sometimes the name was used for Gentiles in general, Acts xx. 21; Rom. i. 10; 1 Cor. i. 22-24.

GUEST-CHAMBER, Mark xiv. 14; Luke xiv. 11. In the East, respectable householders have a room which they call the stranger's room, which is specially set apart for the use of guests.

HABAKKUK, (*a favorite*), a Jewish prophet who flourished about 610 B. C., and wrote the book which bears his name. His name does not occur in the New Testament, but a quotation is made from his prophecy by Paul, Acts xiii. 41.

HADES, occurs 11 times in the Greek Testament, and is improperly translated in the common version 10 times by the word *hell*. It is the word used in the Septuagint as a translation of the Hebrew word *sheol*, denoting the abode or world of the dead, and means literally *that which is in darkness, hidden, invisible, or obscure*. As the word *hades* did not come to the Hebrews from any classical source, or with any classical meanings, but through the Septuagint, as a translation of their own word *sheol*, therefore in order to properly define its meaning recourse must be had to the various passages where it is found. The Hebrew word *sheol* is translated by *hades* in the Septuagint, 60 times out of 63; and though *sheol* in many places, (such as, Gen. xiv. 35; xlii. 38; 1 Sam. ii. 7; 1 Kings i. 6; Job xiv. 13; xvii. 13, 16, &c.) may signify *keber*, the *grave*, as the common receptacle of the dead, yet it has the more general meaning of *death*; a *state of death*, the *dominion of death*. To translate *hades* by the word *hell*, as it is done ten times out of eleven in the New Testament, is very improper, unless it has the Saxon meaning of *helan*, to cover, attached to it. The primitive signification of *hell*, only denoting what was *secret* or *concealed*, perfectly corresponds with the Greek term *hades* and its Hebrew equivalent *sheol*, but the theological definition given to it at the present day by no means expresses it.

HAGAR, (*a stranger*), a native of Egypt, and servant of Abraham, Gen. xii. 10; xvi. 1. &c.; Gal. iv. 22-31.

HAGGAI, [*solemn feast*], the tenth of the minor prophets. His prophecy was given during the rebuilding of the temple, B. C. 520.

HAIR, a symbol of violent enemies, Isa. xlviii. 2, 3; xxx. 30, 31; xxxii. 10; Rev. viii. 7.

HAIR, precepts regarding it, 1 Cor. xi. 14-16; 1 Tim. ii. 9; 1 Pet. iii. 2. "Cutting off the hair" was a sign of distress; "plucking off the hair" was one of the most disgraceful punishment; "hair white like wool," was emblematic of majesty and wisdom.

HALLELUJAH or **ALLELUIA**. See **ALLELUIA**. **HAND**, the organ of feeling, rightly denominated by *Galen* the instrument of instruments. It serves to distinguish man from other terrestrial beings, and no other animal has any member comparable with it. The *right hand* has a preference, hence the many allusions to it. The phrase "sitting at the *right hand* of God," as applied to the Messiah, is derived from the fact that a position at the right hand of the throne of earthly monarchs was accounted the chief place of honor, dignity, and power; so when Jesus declared before Calaphus, that "ye shall see the Son of man sitting on the *right hand* of power, and coming in the clouds of heaven," Matt. xxvi. 64; Mark xiv. 62, he obviously meant to say, that his present humiliation would be succeeded by glory, majesty, and power. To lay the *hand* on any one was a means of pointing him out, and consequently an emblem of setting any one apart for a particular office or dignity. Hence the ceremony of *imposition of hands*, was at an early period, observed on the appointment and consecration of persons to high and holy undertakings.

HARLOT, or **PROSTITUTE**, frequently used figuratively for an idolatrous community. Cities were formerly represented under the types of virgins, wives, widows, and harlots, according to their various conditions; hence the true church is symbolized by a chaste bride, and an apostate or worldly religious community is depicted by a *harlot*.

HARVEST, the time of gathering the fruits of the earth. In Palestine it began in March, and ended about the middle of May. It is symbolical of the season of future reward—particularly the punishment of the wicked, Matt. ix. 37; John iv. 35.

HATE. This word is often used in Scripture, as in common conversation, to signify an inferior degree of love, of attachment, or of liking; but not to *detest* or *abhor*. Thus it is written, "Jacob have I loved; but Esau have I hated," that is, loved in an *inferior* degree to Jacob. So Luke xiv. 26, is to be understood.

HATED condemned, Lev. xix. 17; Prov. x. 12, 18; xxvi. 24; 1 John ii. 9; iii. 15.

HEAD, frequently denotes *sovereignty*, as it is the seat of the understanding or governing principle in man; hence the *chief* of a people, or the *metropolis* of a country. So Christ is called the *head* of his body, the church, Eph. v. 23; and of all things, Eph. i. 22, Col. ii. 10.

HEAR, to receive the sounds by the ear. To hear the word of God, means, (1.) A mere listening, without laying to heart, Matt. xiii. 16; (2.) To yield a willing assent, with a firm purpose to believe and obey it, John viii. 47. God is said to hear prayer when he grants our requests.

HEARING, to be with profit, Deut. iv. 9, 10; Matt. vii. 24; Rom. ii. 13; Heb. ii. 1; xii. 25; James i. 22.

HEART, the centre of animal life, is used metaphorically for all the affections, and the whole faculties of man. *Heart* constantly occurs, where *mind* is to be understood, and would be used by a modern English writer. "Out of the heart" every evil is said to proceed, Matt. xv. 18; and as the great evil which corrupts and defiles the heart is *unbelief*, so the only purifier of the heart mentioned in Scripture is *faith*, Acts x. 9.

HEAVEN. The Jews spoke of three heavens, (1.) The atmosphere, or lower or

gion of the air, in which birds and vapors fly. Job xxiv. 11; Matt. xvi. 1. (3.) The expanse above, in which the stars are disposed, and which they seem to have thought was a solid concave. Matt. xiv. 29. (3.) The habitation of God, where his power and glory are more immediately and fully manifested. *Heaven* is always the symbol of government; the higher places in the political universe. The "kingdom of *heaven*," is the same as the kingdom of God. Matt. x. 7; Luke ix. 2; and is Messiah's reign on earth. See *Psa.* lxxii.; Dan. vii. 14, 27; *Matt.* xxv. 31—34.

HEBELT, [*one that passes*], the grandson of Schem, Luke iii. 35, and from whom it is supposed that Abraham and his posterity derived the name of Hebrews.

HEBREW8, (*descendants of Heber*), the name by which a Jew desired to be known in the earliest and latest periods of his nation, 2 Cor. xi. 22. Abraham was known by it on his arrival in Canaan. It signifies that he was the proper heir of Schem, the father of all the children of Heber. An "Hebrew of the Hebrews" is one, both of whose parents are Hebrews. Phil. iii. 5.

Epistle to. It is generally conceded that Paul was the writer, because the style appears to be his. Probably written about A. D. 65—66. It was addressed to believing Hebrews irrespective of any particular place, and apparently designed to save them from the sin of apostasy, through the persecutions to which they were subjected by their unbelieving brethren. Hence the writer shows the superiority of Christianity to Judaism; that Christ was far superior to Moses; affords a more secure and complete salvation; and that in point of dignity, perpetuity, sufficiency, and suitableness, the Jewish priesthood and sacrifices were far inferior to those of Christ, who was the substance and reality, whilst these were but the type and shadow. These and similar comparisons and arguments are used, and the examples of ancient worthies adduced, to fortify the minds of those who were suffering persecution, and to induce them to hold fast the confession of the hope without wavering. The epistle is an admirable exposition and supplement to those to the Romans and Galatians.

HEIR, one who is to succeed to an estate. Christians are heirs of God both *by birth* and *by will*; an important and delightful consideration.

HELL, (*ascending, climbing up*), the father of Joseph, the husband of Mary. Luke iii. 28. *HELL*. See *HABES* and *GEUKENA*.

HELLENIST, a name given to persons of Jewish extraction, who nevertheless talked Greek as their mother tongue. Acts vi. 1.

HELMET, a cap of metal or strong leather for protecting a soldier's head. 1 Sam. xvii. 3. Salvation is God's *helmet*; the hope of it rendering Christians courageous in their spiritual warfare. Eph. vi. 17; 1 Thess. v. 8.

HERESY, *hæresis*, occurs 9 times, and is translated both *sect* and *heresy*. In scripture usage it generally means a sect, or schism, rather than the opinions embraced by the sect. Christianity was called a sect, or heresy, by Tertullus and the profane Jews. Acts xiv. 6, 14.

HERETIC, *atretikos*, factionist, sectarian, occurs but once. Titus iii. 10. One who makes a party or faction.

HERMAS and **HELMES**, [*mercury, gain*], two disciples mentioned Rom. xvi. 14.

HERMOGONES, [*begotten of Mercury*], and **PHYCELLUS**, [*a fugitive*], disciples of Asia Minor, and probably companions in labor of Paul. They abandoned him during his imprisonment, 2 Tim. i. 15.

HEROD, [*the glory of the skin*]. Four persons of this name are mentioned in the New Testament. (1.) *Herod the Great*, the son of Antipater, born B. C. 70. He ordered the destruction of the infants at Bethlehem. (2.) *Herod Antipas*, son of Herod the Great, tetrarch of Galilee and Perea. He beheaded John, and arrayed Jesus in mock royalty, when sent to him by Pilate. (3.) *Herod Agrippa*, the son of Aristobolus, and grandson of Herod the Great, who caused the murder of James, the son of Zebedee, and desired to kill Peter also. See his awful death described, Acts xii. 23; and by Josephus, (*Antiq.* xix. 8), in the 54th year of his age. (4.) *Herod Agrippa II.*, son of the preceding—the one called Agrippa, before whom Paul made his defence, Acts xxvi.

HERODIAN, [*son of Juno*], Paul's kinsman, Rom. xvi. 11.

HERODIANS, a class of Jews that existed in the time of Jesus Christ, whether of a political or religious description it is not easy to say for want of materials to determine. Mentioned, Mark iii. 6; xiii. 13; Matt. xxii. 16; Luke xx. 20.

HERODIAS, sister of Herod Agrippa, and grand-daughter of Herod the Great, married to her uncle Philip, and afterwards sinfully connected with his brother Herod Antipas.

HIERAPOLIS, [*holy city*], a city situated in Phrygia, near Colosse and Laodicea. It was destroyed by an earthquake in the times of the apostles. Its ruins indicate that it was one of the most glorious cities of the world. Col. iv. 13. It is now called *Pamuk Kalasi*.

HIRE, "no man has hired us," Matt. ix. 7. Morier, the traveler, says that he saw, in the east, laborers with spades, &c., in their hands, standing in the market-place, before sun-rise, in order to be hired for the day, to work in the surrounding fields.

HIRELING, a man employed to take care of sheep, to whom wages were paid. Also indicates a pastor who cares more for the fleece than the good of the flock. John x. 12.

HOLINESS, freedom from sin, and devotedness to God; without it none can see God. Heb. xii. 14.

HOLY, persons, places, and things so called, which are *separated* to the Lord. Exod. xix. 6; Lev. xvi. 33; Num. xxi. 6; 1 Pet. ii. 9; while Jehovah is called "the Holy One of Israel," 2 Kings xix. 22; *Psa.* lxxi. 22, &c.; and the Spirit of God is frequently denominated "the Holy Spirit."

HONESTY enjoined, Lev. xix. 13, 35; Deut. xxv. 13; Matt. vi. 8, 11; Mark x. 19.

HONKY, one of the blessings of Canaan, Deut. xxxii. 13; Judges xiv. 8—13; 1 Sam. xiv; Matt. iii. 4.

HONOR, *time*, occurs 43 times, and means price, reward, maintenance, as well as respect, veneration, &c. *Double honor* indicates greater liberality or support. 1 Tim. v. 17, 18.

HOPE, the confident expectation of the things promised. See Rom. v. 4, 5; xv. 13; Heb. vi. 9—12. The *hope* of life in the age to come is founded on Christ. Rom. viii. 24; Col. i. 27; 1 Thess. i. 3; 2 Thess. ii. 10; Titus i. 2; 1 Pet. i. 13; and is a cause of joy, Rom. viii. 12; xv. 4, 13; Heb. xiii. 6.

HORN, a symbol of strength, and a well-known symbol of a king.

HORSE, a symbol of war and conquest; the state, color or equipage of a horse represents the condition of his rider. *White* denotes victory and prosperity; *black* represents distress and general calamity; *red* denotes war and fierce hostility; *pale* is the symbol of death and destruction.

HOSANNA, a form of acclamatory blessing or wishing well, signifying, *Save now! Succor now! Be now propitious!* Matt. xxi. 9. This passage fairly construed would mean, "Lord, preserve this Son of David; heap favors and blessings on him!"

HOSEA, [a *savior*], the first of the minor prophets, generally supposed to have been a native of the kingdom of Israel, and who prophesied for about 60 years, between 750 and 724 B. C. Paul quotes from his prophecy in Rom. ix. 25.

HOSPITALITY, the practise of receiving strangers into one's house and giving them suitable entertainment. Recommended, Rom. xii. 13; 1 Tim. iii. 2; Titus i. 3; Heb. xiii. 2; 1 Pet. iv. 9.

HOUR, The Jews in the time of Christ divided the day into twelve equal parts, which of course varied in length according to the different seasons. The earliest mention of hours is in Dan. iii. 15; iv. 19; v. 6. Very frequently hour is used for a fixed season or opportunity, and is an emblem of a very short period of time.

HUMILITY taught, Micah vi. 8; Matt. xxvii. 4; xliii. 12; Luke xviii. 14; Rom. xii. 3, 10, 16; Rom. ii. 3, &c.

HUNGER, an established symbol of affliction. To "*Hunger and thirst* no more," denotes a perpetual exemption from all affliction.

HUSBANDS, their duty, Gen. ii. 24; Mal. ii. 14, 15; 1 Cor. vii. 3; Eph. v. 23; Col. iii. 19; 1 Pet. iii. 7.

HYACINTH. See **PRECIOUS STONES**.

HYMENEUS, [nuptial, marriage], mentioned 1 Tim. i. 20; 2 Tim. ii. 17.

HYMNS or **PSALMS**, used as part of worship. The book of Psalms contained the "hymns and spiritual songs" commonly sung by the Jews and early Christians. The Psalms are called, in general, hymns, by Philo the Jew; and Josephus calls them "songs and hymns."

HYPOCRITE, one who feigns to be what he is not. Matt. xxiii. The original word properly signifies "players disguised," as the Grecian actors used to be, in masks.

ICONIUM, [*I come*], a town of Asia Minor, visited by the apostles. It was the capital of Lycaonia, 160 miles W. N. W. of Tarsus. Acts xiii. 51; xiv. i. 19; xvi. 2; 2 Tim. iii. 11.

IDLENESS censured, Rom. xii. 11; 1 Thess. iv. 11; 2 Thess. iii. 10, &c. "*Idle word*," Matt. xii. 30, in the Greek means false, slanderous, pernicious word.

IDOL, **IDOLATRY**, not only applied to heathen deities and their worship, but to anything too much and sinfully indulged. 1 John v. 21.

IDUMEA, [*red, earthy*], a country lying in the north of Arabia, and south of Judea. Mark iii. 18.

IGNORANCE, voluntary, censured, John iii. 19; 2 Pet. iii. 5; involuntary, excusable, John ix. 41; 1 Tim. i. 13; but not when there are means of information, John iii. iv. v. 40; Acts xvii. 11, 30; 2 Pet. iii. 5.

ILEYRICUM, [*joy*], a province lying N. W.

of Macedonia, along the eastern coast of the Adriatic Gulf, and now called *Schavonia*. Rom. xv. 19.

IMMANUEL, [*God with us*], a name given to our Lord Jesus Christ, Isa. vii. 14; Mat. i. 23.

IMMORTAL, deathless; does not occur once in the original, and only once even in the common version, 1 Tim. i. 17, where it ought to be rendered *incorruptible*. It is applied to God.

IMMORTALITY, deathlessness, only occurs 3 times, 1 Cor. xv. 53, 54; 1 Tim. vi. 16—applied exclusively to God, and the glorified bodies of the saints. See **INCORRUPTIBILITY** and **LIFE**.

IMMUTABILITY, unchangeableness, ascribed to God, Psa. cii. 27; to his counsel, promise, and oath, Heb. vi. 17, 18; to Jesus Christ, Heb. xiii. 8.

IMPOSITION OF HANDS, or **LAYING ON OF HANDS**. This phrase, denoting the communication of some gift, benefit, power, or office, (for an office is a gift,) occurs, Matt. xix. 13; Mark vi. 5; Luke i. 10; xlii. 13; Acts vi. 6; viii. 17; xiii. 5; xiv. 6; xviii. 8. The phrase "laying on of hands," occurs, 1 Tim. iv. 14; Heb. vi. 2. The persons who laid on hands were Jesus, the Apostles, Prophets, Teachers, Elders, or the Presbytery. The persons on whom hands were laid, were the sick, and such as desired to receive spiritual gifts, and those designated for public trusts and offices in or for the congregation.

IMPUTE, *logizomai*, occurs 41 times; and its primary and radical import is to reckon or account, being a word used in arithmetical calculations. It is used passively in Rom. iv. 8, 4, 5, 8, 9, 10; 2 Tim. iv. 16, &c.

INCENSE, a compound of aromatics procured from trees, chiefly in Arabia, having when burnt, a most fragrant smell. It was not lawful to use it any place but the temple. Exod. xxx. 7, 8, 31; Luke i. 0.

INCORRUPTIBLE, God is, Rom. i. 23; 1 Tim. i. 17; so also his word, 1 Pet. i. 23; the bodies of the saints will be, 1 Cor. xv. 63; also, the inheritance, 1 Pet. i. 4. The Christian's crown will be incorruptible, 1 Cor. ix. 25.

INCORRUPTIBILITY, to be sought after, Rom. ii. 7; brought to view and illustrated in the gospel, 2 Tim. i. 10; corruptible natures must put it on in order to inherit the kingdom of God, 1 Cor. xv. 42, 50, 53, 54.

INFIRMITIES. (1.) Bodily weaknesses, Matt. viii. 17; Isa. liii. 4. (2.) Weakness of human nature, Gal. iv. 13; Rom. viii. 6. Mere infirmities are not sins, except so far as we bring them on ourselves. Christians are bound to pay a tender regard to the infirmities of others. Rom. xv. 1.

INGRATITUDE censured, Psa. vii. 4; cvi. 7; Prov. xvii. 13; 2 Tim. iii. 2; instances of, Gen. xl. 23; Judges viii. 34; 1 Sam. xviii. 0—30.

INN, in our Bible, generally means a *caravanserai*. Usually they are simply places of rest, near a fountain, if possible; others have an attendant, who merely waits on travelers; and others have a family, which sell provisions. They are found in every part of the East. In the stable of such a place, the better parts being all occupied, Jesus was born. Luke ii. 7.

INSCRIPTION or **SUPERSCRPTION**, writing on coins, pillars, &c. Much of the history of nations may be learnt from them, Matt. xx. 20. The history of Greece for 1318 years, is inscribed on the Arundel marble—

Parts of the law of Moses were inscribed on the altar at Ebal. Deut. xxi. 10.

INTERCESSION of Christ for us, Rom. viii. 34; Heb. vii. 25; 1 John ii. 1; to be made by us for others, Rom. xv. 30; 2 Cor. i. 11; Eph. i. 16; vi. 18, 19; Col. iv. 3, &c.; instances, Gen. xviii. 23-33, &c.

IRON, a well known, strong, and useful metal, and known very anciently, Gen. iv. 22. Moses speaks of its hardness, Lev. xvi. 19; of the iron mines, Deut. viii. 9; and of the furnace in which it was made, Deut. iv. 20. The bedstead of Og, king of Bashan was of iron, Deut. xiii. 11.

IRONY or **SARCASM**, when a person means the contrary of what he says; examples of, Lev. xxvi. 34, 35; 2 Sam. vi. 20; 1 Kings xviii. 27; 2 Kings xviii. 23; Job xxi. 2, 3; Mark vii. 9.

ISAAC, [*laughter*], the promised son of Abraham, born A. M. 2107, Gen. xvii. 10, 11; xxi. 6-8. The command to "take Isaac and offer him as a burnt-offering," Gen. xxi. 2, was as the result unequivocally shows, merely to *prove or test* Abraham, in order that his faith, love, and obedience, might be manifest; and not, in fact, that he should offer up his son. Moreover, the whole transaction was symbolical of the real sacrifice of the Son of God.

ISAAHAI, [*the salvation of the Lord*], the prophet, the son of Amoz, prophesied about 60 years, during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. The book of Isaiah is remarkable for the elegance and sublimity of its language, and the many and wonderful predictions contained in it. Passages are quoted from it by Zephaniah, Ezekiel, and Habakkuk, as well as by the New Testament writers.

ISCAIOT, [*a man of murder*], the name of the disciple who betrayed Christ, Matt. x. 4.

ISRAEL, [*who prevails with God*], a name given to Jacob, Gen. xxxii. 28; also the common name of the Hebrew people and country.

ISRAELITES, the descendants of Jacob, Exod. ix. 7. Were one nation until the reign of Rehoboam, when ten tribes revolted under Jeroboam, and had their capital at Samaria; while Judah and Benjamin remained steadfast to the house of David. The ten tribes were carried captive into Assyria, B. C. 724, and nationally have never yet been restored. Their rejection and dispersion were plainly foretold, Lev. xvi. 28-39; Deut. iv. 27, 28; xxviii. 15-69; Hosea ix. 17; and their restoration also foretold, Deut. xxx. 1-9; Isa. i. 26; iv. 2-6; xi. 11; xiv. 1-3; xviii. 2, &c.; Jer. xvi. 14, 15; xxiii. 8; xxx. &c.; Hosea iii. 5; Amos ix. 14, 15, &c.; &c.; the same represented by the revival of dead bones, Ezek. xxxvii.; by the olive tree, Rom. xi.; their future prosperity in the last days, Isa. li.; ix. 1-7; xvi. 6; xxvi., &c.

ISSACHAR, [*price, reward*], the fifth son of Jacob and Leah, Gen. xiii. 14-18; born A. M. 2157.

ITALY, a celebrated country in the south of Europe, comprising a peninsula, in a form resembling that of a boot, Acts xviii. 2.

ITUREA, [*which is guarded*], a province in Syria, mentioned Luke iii. 1.

JACINTH. See **PANCIOUS BROWNS**.

JACOB, [*he that supplants*], the youngest son of Isaac and Rebecca, born A. M. 2107, Gen. xxv. 26.

JACOB'S WELL, a fountain of water about

one mile and a half from Sychar, on the road to Jerusalem.

JAIRUS, [*diffuser of light*], chief of the synagogue at Capernaum, Mark v. 22-43. Luke viii. 41-50.

JAMBRES, [*the sea with poverty*], a magician in Egypt who withstood Moses, 1 Tim. iii. 8.

JAMES, (the same in meaning as Jacob,) one of the twelve apostles; the brother of John and son of Zebedee, Matt. iv. 21. Murdered by Herod, about A. D. 44. Acts xii. 2.

— *the Less*, an apostle, and the kinsman of our Lord, Gal. i. 19. He was the son of Cleopas or Alphaeus and Mary, sister to Mary the mother of Jesus; consequently cousin to Jesus Christ, according to the flesh, 1 Cor. ix. 7; and generally esteemed as the writer of the Epistle which bears his name.

— Epistle of, addressed to the twelve tribes of the dispersion, to those of them who professed faith in the Messiah. It is evident that at the time it was written, the brethren were suffering persecutions, and that the destruction of the Jewish polity was very near. The letter is most pathetic and instructive, and contains an admirable summary of practical duties incumbent on all believers.

JANNA, [*who speaks*], the father of Melchizedek, Luke iii. 34.

JANNES, [*who speaks*], an Egyptian magician who withstood Moses, 2 Tim. iii. 8.

JARED, [*he who descends*], one of the antediluvian patriarchs, Gen. v. 15-20; Luke iii. 37.

JASON, [*he that cures*], a kinsman of Paul at Thessalonica, mentioned Acts xvii. 5-9. Rom. xvi. 21.

JASPER. See **PRECIOUS STONES**.

JEPHTHAH, [*he that opens*], his history, Judges xi. xii. 1-7. Mentioned Heb. xi. 33. The original of Judges xi. 30, when properly translated, reads thus:—"And it shall be, that whoever comes forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be Jehovah's, and I will offer to him a burnt offering." The vow contains two parts: 1. That person who met him on his return, should be Jehovah's, and be dedicated forever to his service, as Hannah devoted Samuel before he was born, 1 Sam. i. 11. 2. That Jephthah himself would offer a burnt offering to Jehovah. Human sacrifices were prohibited by the law, Deut. xii. 30; and the priests would not offer them. Such a vow would have been impious, and could not have been performed. It may be safely concluded that Jephthah's daughter was devoted to perpetual virginity; and with this idea agrees the statements, that "she went to bewail her virginity;" that the women went four times in every year to mourn or talk with (not for) her; that Jephthah "did with her according to his vow," and that "she knew no man."

JEREMIAH, [*exaltation of the Lord*], the prophet, was a priest of the tribe of Benjamin, son of Hilkiah, a native of Anathoth, Jer. i. 1. He began to prophesy in the reign of Josiah, A. M. 3375, and prophesied about 42 years. He predicted the punishment and captivity of the idolatrous Jews, and their restoration, together with the blessings of the reign of Messiah.

JERICHO, [*his moon*], a city of Judea; 5 miles west of the Jordan, and 17 miles E. N. E. of Jerusalem. It was noted for palm

trees, and was once a large city, but now a mean village.

JERUSALEM, [*vision of peace*,] a celebrated city of Asia, capital of ancient Judea, and of modern Palestine. It is memorable for its ancient temple, for the death and resurrection of our Savior, and for its signal destruction by Titus. It was built on four hills—Zion, Aera, Moriah, and Bezetha. The name Zion was often applied to the whole city. Modern Jerusalem is built on Mount Moriah, and is chiefly noted for pilgrimage. It contains about 20,000 inhabitants.

JESSE, [*to be, or who is*,] the son of Obed, and father of David. Ruth iv. 22; 1 Sam. xvi. Luke iv. 32.

JESTING, not to be used, Eph. v. 4.

JESUS, [*a savior*,] the Son of God, the Messiah, the Savior of the world. This name is composed of *Yah*, or *Jah*, *I shall be*; and *Shua*, *Powerful*;—"I shall be the Powerful." Hence he is "mighty to save, and strong to deliver," and will "save his people from their sins." Eusebius says, "The name Jesus means the salvation of God. For *Isoua* among the Hebrews is salvation, and among them the son of Nun is called Joshua; and *Isaoue* is the salvation of Jah, i. e. salvation of God." The "name of Jesus" (Phil. ii. 1) is not the name Jesus, but "the name above every name," *onoma to hyper pan onoma*, ver. 9; viz. the supreme dignity and authority with which the Father has invested Jesus Christ, as the reward of his disinterested exertion in the cause of the divine glory and human happiness.

JEW, a name formed from that of Judah, and applied in its first use to one belonging to the tribe or country of Judah, or rather perhaps to a subject of the separate kingdom of Judah, 2 Kings xvi. 6; xxv. 6. During the captivity the term seems to have been extended to all the people of the Hebrew language and country without distinction, Esther iii. 6, 9; Dan. iii. 8, 12; and this loose application of the name was preserved after the restoration to Palestine, when it came to denote not only every descendant of Abraham in the largest possible sense, but even proselytes who had no blood-relation to the Hebrews. Acts ii. 6, 10.

JOANNA, [*grace or gift of the Lord*,] the wife of Chuza, Herod's steward; who after being cured by our Savior followed him, Luke vii. 3. Also the son of Rhesa, Luke lii. 27.

JOB, [*he that weeps*,] a patriarch celebrated for his patience under complicated and severe trials, and the constancy of his piety and virtue. His book is of very great antiquity; its style, &c., harmonizes with the Pentateuch. The scene is laid in Idumea, a part of Arabia Petraea. Supposed to have been contemporary with Moses. See Ezek. xiv. 20; James v. 11.

JOBIL, [*that wills, commands*,] one of the twelve minor prophets, the son of Pethuel. He was contemporary with Isaiah and Amos, and delivered his predictions in the reign of Uzziah, between 800 and 750 B. C. His prophecy is quoted from by Peter on the day of Pentecost, Acts ii. 10.

JOHN, [*the gift or favor of God*,] the APOSTLE brother of James, and the son of Zebedee, a native of Bethsaida in Galilee. He was the disciple whom the Savior loved, and supposed to have been the youngest. He received Mary into his house after the death of Jesus, which seems to have been

situated at Jerusalem. It is probable that he lived there till the death of Mary, and then went to Ephesus, and labored in Asia Minor. He suffered much for his religion, and was banished by the Roman emperor, to the Isle of Patmos, where according to Irenaeus and Eusebius he beheld and wrote the visions of the Apocalypse, about the close of the reign of Domitian, A. D. 96. When Nerva became emperor, he was recalled and lived to write his Gospel and three Epistles. He died at Ephesus at the age of 100 years, in the third year of Trajan.

JOHN, Gospel of. This book was not written, as some suppose, to supply omissions made by the other three Gospel historians; but as they had written chiefly of the *life and actions* of their Master, John wrote chiefly of his *person and office*, and in refutation of errors which had sprung up.

— **Epistles** of. These letters appear to have been written to establish the truths concerning the person and offices of Christ, and to condemn the errors then prevailing, contrary to these truths; also to repress the lewd practices, for the sake of which these errors were embraced. The spirit of love, sanctification, and renunciation of the world are very prominent, and earnestly inculcated.

— **THE BAPTIST**, the forerunner of the Lord, the son of Zachariah and Elisabeth. He said he was "the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaiah." John i. 23. At about 30 years of age he entered on the work of announcing the near approach of the Messiah and his kingdom, and calling on the people to reform and be immersed for the remission of their sins. Many of the people flocked to his baptism, and he was held in esteem by them as a prophet; but it is said that "the Pharisees and lawyers rejected the counsel of God against themselves, not being baptized of him." Luke vii. 30. He baptized Jesus in the river Jordan, and pointed him out as "the Lamb of God which takes away the sin of the world," John i. 29. After the Messiah had entered on his work of proclaiming the glad tidings of the kingdom of God, John was beheaded by Herod Antipas, because he had reproved him for the sin of adultery, Matt. xiv. 6–12.

— **surnamed Mark**, the companion of Paul and Barnabas, Acts xii. 12. He wrote the Gospel which bears his surname.

— **a member of the Sanhedrim**, and a relative of the high-priest, Acts iv. 6.

JONAH, one of the minor prophets, who probably lived in the reign of Jehu, B. C. 850 to 850. 2 Kings xiv. 26. He was sent on a mission to Nineveh. See the book itself for the account. Referred to, Matt. xii. 39–41; xvi. 4; Luke xi. 29, 30.

JOPPA, [*beauty, comeliness*,] a seaport of Palestine, of very ancient date, though possessing an inferior harbor. It is now called Jaffa. Mentioned Acts ix. 36–43; i. 6–8, 23.

JORDAN, a river of Palestine, the only considerable one in the country. It rises in Mount Hermon, formed by the union of two springs—one "*Jor*," and the other "*Dan*," hence its name—and passes through lakes Merom and Gennesareth, and after a course of 150 miles, flows into the Dead Sea. Before entering it, its ordinary breadth, according to Shaw, is 30 yards, and its ordinary depth 13 feet. The "country beyond

the Jordan," comprised Perez, Batanea, Trachonitis, Iturea, Galaaditis, Gaulonitis, and Decapolis.

JOSEPH, [*increase, addition*,] the son of Jacob and Rachel, and brother to Benjamin, Gen. xix. 22-24. See his history in the latter part of Genesis—which is one of the most beautiful and attractive that ever was written.

— "the husband of Mary, of whom was born Jesus, who is called Christ," Matt. i. 16. Being the nearest of kin to Heli, the father of Mary, he was espoused to her according to law. He was the *natural*, that is, by birth, son of Jacob, and the *legal* son of Heli; or, as we call it, *son-in-law*; hence called by Luke, the son of Heli, in virtue of his being Mary's husband.

— of Arimathea, a senator, and privately a disciple of Christ, John xix. 38; Luke xxiii. 50, 51.

— called Barsabas, one of the two persons nominated by the primitive Church, to supply the place of Judas Iscariot, Acts i. 23.

— or **JOSAS**, a son of Mary and Cleopas, and brother of James the Less, of Simon, and of Jude, and consequently one of those who are called the brethren of our Lord, Matt. xiii. 55; xxvii. 56; Mark vi. 3; xv. 40, 47.

— or **JOSAS**, surnamed Barnabas, Acts iv. 36.

JOSHUA, [*the Lord, the savior*,] the successor of Moses as leader of Israel. He was the son of Nun, of the tribe of Ephraim, and born A. M. 2460. The book of Joshua comprises the history of about 20 years, and forms a continuation and completion to the Pentateuch. It describes the conquest of Canaan; its partition among the tribes; and the death and burial of Joshua. Three other persons of this name are mentioned, 1 Sam. vi. 14, 18; 2 Kings xxiii. 8; Zech. iii. 1, 3, 9; vi. 11.

JOURNEY, a passage from place to place. A "Sabbath day's journey" was about a mile; a common day's journey was about 20 miles, Acts i. 11.

JOY, when to be shown, Luke x. 70; Rom. xii. 12; 2 Cor. xiii. 11; Phil. i. 4, 13; iv. 4; 1 Thess. iv. 10-18, &c.

JUBILEE, an extraordinary festival held every seventh sabbatical year. Ordered, Lev. xxv. 8; probably alluded to in Isa. lxi. 1, 2; Luke iv. 18, 19.

JUDAH, or **JUDEA**, [*confessing, praise*,] that district of Canaan belonging to the tribe of Judah. Sometimes it denoted the whole of Palestine west of the Jordan. Under the Romans Palestine was divided in three portions—Galilee in the north, Samaria in the middle, and Judea in the south. The conquest of this country is commemorated by coins or medals, representing on one side the head of the emperor Vespasian, and on the other the daughter of Zion, sitting on a heap of warlike weapons, under a palm tree, in a mournful attitude. Compare Isa. li. 26 and xlvii. 1.

JUDAS (the same meaning as Judah,) Iscariot, the traitor, one of the twelve apostles; the disciple who was entrusted with the donations presented to our Lord, and who at length betrayed his Master.

— or **JUDAS**, called also Thaddeus, or Lebbaeus, and Zelotes, probably one of the Twelve. He was the author of the Epistle bearing his name, which was intended chiefly to guard believers against false teachers.

JUDAS of Galilee, mentioned Acts v. 37. — surnamed Barsabas, a Christian teacher sent from Jerusalem to Antioch, along with Paul and Barnabas, Acts xv. 22, 27, 28.

— a Jew of Damascus with whom Paul lodged, Acts ix. 11.

JUDGES, Extraordinary men raised up by Jehovah, to deliver Israel from oppression, before the times of the kings. Fifteen such persons presided over the Israelites during the 400 years which elapsed from the death of Joshua to the accession of Saul. Acts xiii. 20.

JUDGMENT, the name of an inferior Jewish court, established in every city, and which consisted of 23 members, who punished criminals by strangling or beheading, Matt. v. 21, 22. Also, the solemn act of trial at the great and last day. Eccl. xii. 14; Jude 6. The place of the administration of justice, under the Roman governor, was called the *judgment hall*, John xviii. 22; xix. 9; and the tribunal, or place of pronouncing sentence, the *judgment-seat*, Matt. xxvii. 19.

JULIA, [*downy*,] one whom Paul salutes, Rom. xvi. 15.

JULIUS, [*downy*,] the centurion to whom Paul was committed, to be conveyed to Rome, Acts xxvii. 1.

JUNIA, [*youth*,] a female relative of Paul's, Rom. xvi. 7.

JUPITER, [*the father who helps*,] the most powerful of the heathen deities, Acts xiv. 12, 13; xix. 35.

JUSTIFICATION. This word occurs only three times in the common version—Rom. iv. 24; v. 16, 18. *Justify* occurs in reference to God, Rom. iii. 30; Gal. iii. 8. Believers are said to be justified by Christ, Acts xiii. 38; by favor, Rom. iii. 24; by faith, Rom. iii. 28; by his blood, Rom. v. 9; by the name of the Lord Jesus, 1 Cor. vi. 11; by works, James ii. 24. The original words translated "justification" in the common version, are *dikaiosis* and *dikaionia*, signifying acquittal, forgiveness, absolution, deliverance from the consequences of sin.

JUSTUS, [*just, upright*,] mentioned Acts xviii. 7; Col. iv. 11.

KEDRON, [*the turbid*,] a brook or winter torrent which flows through the valley of Jehoshaphat, mentioned John xviii. 1.

KEY. A symbol of power and authority, Rev. i. 18; Isa. xlii. 22. Authority to explain the law and the prophets was given by the delivery of a key. When Rabbi Samuel died, they put his key and his tablets into his coffin.

KEYS "of the kingdom of heaven," Matt. xvi. 19. These were given to Peter, who had the authority, power, and honor of first opening the door of the Gospel to both Jews and Gentiles. Acts ii. 14-42; 1.

KING, a title applied in the Scriptures to men, Luke xii. 25; 1 Tim. ii. 1, 2; 1 Pet. ii. 13-17; to God, 1 Tim. i. 17; vi. 15, 16; and to Christ, Matt. xxvii. 11; Luke xix. 38; John i. 49; vi. 15; xviii. 37-39; to men as invested with regal authority by their fellows; to God as the sole proper sovereign and ruler of the universe; and to Christ as the Son of God, the King of the Jews, the sole Head and Governor of his Church.

KINGDOM. (1.) The territories of a king. (2.) Royal power and dominion. Where the word occurs in the New Testament, according to Dr. Geo. Campbell, it is generally synonymous with *reign*. *Basileia*, with

the Greeks, denoted either Reign or Kingdom. The Royalty or Kingdom of God, or of Heaven, was announced by Daniel, chap. ii. 44; vii. 22; by John the Baptist, and by Jesus, Matt. iii. 2; iv. 17; x. 7; xii. 28, &c.; to be prayed for, Matt. vi. 10; Luke x. 1; to be sought after, Matt. xi. 12; Luke xii. 31; qualifications for it, Matt. vi. 21; Luke ix. 62; John iii. 3, 6; Acts xiv. 22; 1 Cor. vi. 9; xv. 50; 2 Thess. i. 4, 5.

KISS, a natural symbol of affection and reverence, of very ancient date. Early Christians conformed to custom, and kissed each other during or at the close of public worship. According to some this was generally given by men apart and women apart, before receiving the Lord's supper, to testify peace and brotherly affection. 1 Thess. v. 26; 1 Pet. v. 14.

KNEELING, a posture for prayer, Psa. xcv. 6; Eph. iii. 14; examples of it, 1 Kings viii. 54; Dan. vi. 10; Luke xiii. 41; Acts ix. 40; xx. 36; xxi. 6.

KNOW, has in the Bible frequently the import of *approve* or *recognize*. As Hosea viii. 4, "They have set up princes, and I knew it not." Matt. vii. 23, "Then will I declare unto them, Depart from me, I never knew you."

KNOWLEDGE, wherein it consists, 1 John ii. 3; iii. 6; iv. 6; the measure of our obedience, and by which we must be judged, Luke xii. 47; John xv. 22; Rom. i. 21; ii. 21; James iv. 17; must be communicated, 1 Pet. iv. 10; often the occasion of vanity, 1 Cor. viii. 1; worldly, of little value, 1 Cor. i. 19; iii. 19; 2 Cor. i. 12.

LABOR, the steady and constant effort of the bodily frame which man undertakes for his own benefit, and, in particular, in order to procure the means of subsistence. The lot of all men, Gen. iii. 19; recommended, Acts ix. 36; Eph. iv. 28; 1 Thess. ii. 9, iv. 11, &c.

LAMB, the well-known type and symbol of the Messiah. See Gen. xxi. 7, 8; Exod. xii. 3-5; Isa. liii. 7; John i. 29; 1 Pet. i. 19; Rev. v. 6-13, &c.

LAMECH, [*poor, made low*,] one of the antediluvian patriarchs, the son of Methuselah, and father of Noah, Gen. v. 28-31; Luke iii. 36. Also, one who was a descendant of Cain, mentioned Gen. iv. 18, 21.

LAMPS. The lamps of the ancients were of various kinds. Those used at wedding processions consisted of *lad* rags, squeezed hard against one another in a round figure, like a great sausage. Those who hold them have in the other hand a pitcher with a very narrow neck, full of oil, of which they pour out from time to time on the flame. This explains Christ's declaration, that he will not "quench the smoking flax." Matt. xii. 20; and shows why the foolish virgins needed "oil in their vessels." Matt. xxv. 4. Laws concerning them in the tabernacle, Num. vii. 1-4.

LANGUAGES or **TOWNS**, gift of, at the day of Pentecost, Acts ii. 1-13; conferred by the apostles, Acts viii. 7; x. 46; xix. 6; 1 Cor. xii. 10.

LAUDICA, [*just people*,] a city of Phrygia, in Asia Minor, 42 miles east of Ephesus. A Christian church was early planted in this place, Rev. i. 11. It is now an extensive ruin. Christ's message to the Church there, Rev. ii. 14-17.

LASCIVIOUSNESS censured, Rom. xiii. 13; 2 Cor. xii. 21; Gal. v. 19; Eph. iv. 10, &c.

LASEA, [*a rocky country*,] a city near Par

Havens, in the island of Crete, Acts xxvii. 8.

LAW, means a rule of conduct enforced by an authority superior to that of the moral beliefs to whom it is given. As found in the Scriptures it is variously applied, and must be taken in the connection in which it stands to be properly understood. Law sometimes means the whole revealed will of God, contained in his word, Psa. i. 2; xix. 7; xl. 8, &c.; sometimes doctrine, Prov. xiii. 14; the Mosaic economy, John i. 17; xii. 89; ceremonial observances, Luke ii. 27; Acts xv. 6, 24, &c.; judicial or civil law, John vii. 61; xviii. 31; Acts xix. 38, &c.; also, the moral law, or Decalogue, Exod. xii. 8-17; Rom. vii. 7, 12, 14, &c.

LAWSUITS among Christians, to be avoided, Matt. v. 38-42; 1 Cor. vi. 1-7.

LAWYERS, persons versed in the laws. These are mentioned only after the decline of the Mosaic institutions had considerably advanced. As the Jews had no written laws, except those contained in the Old Testament, a lawyer among them was a person familiar with scripture, and whose business it was to expound them. Lawyers and Scribes censured, Luke vii. 30; i. 40-52.

LAZARUS, [*the help of God*,] an inhabitant of Bethany, brother of Mary and Martha, who was honored with the friendship of Jesus, by whom he was raised from the dead after he had been four days in the tomb. John xi. Also, the name of a beggar mentioned in a parable. Luke xvi. 20.

LEAVEN. The usual *leaven* in the East is dough kept till it becomes sour, and which is kept from one day to another for the purpose of preserving leaven in readiness. Chemically speaking, *ferment* or *yeast* is the same as *leaven*; but leaven is more correctly applied to solids, ferment both to liquids and solids. According to chemists, "ferment or yeast is a substance in a state of putrefaction, the atoms of which are in a continual motion." It is used figuratively for whatever produces a change in the mass with which it mixes, whether for the better or for the worse. Matt. xiii. 33; xvi. 6, 12; 1 Cor. v. 6.

LEBZEUS, [*strong-hearted*,] a surname of the apostle Jude.

LEGION, a division of the Roman army. In the time of Romulus, a Roman legion contained 8000 infantry, and 800 cavalry. About the time of Christ, it contained 6000 foot soldiers, and 800 horse. Mark v. 9; Luke vii. 30; Matt. xxvi. 53.

LEPER. Simon the Leper, Matt. xxvi. 6. So called from his having been a leper: It was unlawful to eat with persons who had the leprosy.

LEVI, [*held, associated*,] the third son of Jacob and Leah, born in Mesopotamia, B. C. 1750. Gen. xxix. 84. Also the name of Matthew. Mark ii. 14.

LEVITES, the descendants of Levi, appointed to assist the priests in their services: to see that the temple was kept clean, to prepare oil, wine, &c., for God's house: to take care of the sacred revenues.

LIBERTINES. Jews who were free citizens or burgesses of Rome, Acts vi. 9.

LIBYA, [*the heart of the sea*,] a province in Africa, westward of Egypt, famous for its armed chariots and horses, 2 Chron. xvi. 8; Acts ii. 10.

LIFE, properly existence, either animal or rational. Natural life, valuable, Psa. xlix. 7-9; short and uncertain, Job vii. 16; xiv

- 7-9; short and uncertain, Job vii. 17; xiv. 7-10; Psa. xxxix. 5; ac. 6, 8, 9, 10; 1 Pet. i. 24; not to be preferred to our duty, Matt. x. 29; xvi. 25; Mark viii. 25; Luke ix. 24; xvii. 32; John xii. 24; future and eternal life described, Luke x. 30; 1 Cor. xv. 12-57; Phil. iii. 20, 21, &c.
- LIGHT** created, Gen. i. 3-5, 14-19. Applied to God, 1 John i. 8; to Christ, John i. 9; to God's Word, Psa. cxix. 105; 2 Pet. i. 19; to the apostles, Matt. v. 14, 16; to Christians, Eph. v. 8. It is the well-known symbol of knowledge.
- LIGHTNING**, the flash of the electric fluid, as it passes from one cloud to another. The power and wrath of God are often represented by thunder and lightning, Job xxxvii. 3-5; Psa. xlviii. 12, &c.
- LILY**, a beautiful flower common in Palestine, of which there are several varieties. The lily referred to by our Saviour in Matt. vi. 28, was probably the *amaryllis lutea*, whose golden flowers in autumn afford one of the most brilliant and gorgeous objects in nature.
- LINEN**, cloth made of flax, well-known at a very early period. In some passages the word so rendered probably means cotton. Specimens of cotton cloth are found on the oldest mummies.
- LINUS**, [*late.*] a person mentioned by Paul, 2 Tim. iv. 21.
- LION** "of the tribe of Judah." A lion being the ensign of the tribe of Judah, the phrase is applied to Christ, who sprang from that tribe; and is symbolical of his great strength, Rev. v. 5.
- LOAF**. The Eastern loaf was a large cake, Exod. xxix. 23; 1 Chron. xvi. 3; Mark viii. 14.
- LOCUSTS**, an insect resembling a grasshopper, only much larger in size. The prophetic writings of the Old Testament abound with allusions to this insect as one of God's most dreadful scourges. Moses mentions them as lawful food, Lev. xi. 22; and it is said that John the Baptist ate locusts while in the desert of Judea, Mark i. 6. But whether these were the insects so called, or the sweet pulpy pods of a tree, is not fully agreed. Locusts, however, are still eaten in the East both by rich and poor. Symbolically locusts represent great and terrible armies, Rev. ix. 3.
- LOINS**, the lower region of the back. The orientals who wear long robes, are obliged, when then apply themselves, to any business, to use a girdle. Hence, to have the "loins girded" is the same as to be in readiness for action. Luke xii. 25; Eph. vi. 14.
- LOIS**, [*better.*] Timothy's grandmother, 2 Tim. i. 5.
- LONG HAIR**. Chardon says, "The eastern women are remarkable for the great length and the number of the tresses of their hair. Their hair hangs at full length behind, divided in tresses braided with ribbon or pearl. Lady Montague counted one *Awared* and ten tresses, all natural, on the head of one lady. The men wear but very little on their heads. Young men who wear their hair in the East, are regarded as effeminate and infamous."
- LORD**, [*propriator.*] a Saxon word signifying ruler or governor. When the word represents the dread name of Jehovah, or Yahweh, it is printed *Lord*. In small capitals, in the authorized version. The word is applied to Jesus Christ, to angels, to princes, to masters, to husbands, &c.
- LORD'S DAY**, Rev. i. 10, is thought by some to be the same as the first day of the week, when Christians assembled for worship; but it is considered by others as merely synonymous with "the day of the Lord," 1 Thess. v. 2. The expression standing alone, and being unaccompanied by any other words which tend to explain its meaning, it is difficult to decide which view is correct. The earliest authentic instance in which the name of "the Lord's day" is applied, (after the passage in the Apocalypse,) is not till Tertullian uses it, about A. D. 200; and perhaps a little later, the term is made use of by Dionysius of Corinth, as quoted by Eusebius.
- LOT**, [*wrapped up*] the son of Haran, and nephew of Abraham. After the death of his father, he accompanied his uncle from Ur to Haran, and thence to Canaan, Gen. xiii. 8, 9. Mentioned 2 Pet. ii. 7.
- LOTS**, things cast or drawn in order to determine a point in debate. Lev. xvi. 8; Josh. vii; Prov. xvi. 33; xviii. 18; Acts i. 26; Matt. xxvii. 35.
- LOVE** of God, its nature, John iii. 16; xvii. 23; Rom. v. 8; viii. 39; 1 John iii. 1, 2, &c.; of Christ, John xiii. 1; xv. 12, 13; Rom. viii. 25, &c. Love to God required, Deut. vi. 5; i. 12; rendered by his children, Phil. i. 9; 1 John ii. 5; iv. 19; how shown, 1 John iv. 20, 21; v. 1-3; to Christ, its nature, Matt. x. 37-42; John xiv. 15, 21, 23, &c.; brotherly love enjoined, John xiii. 34; xv. 12, 17. Rom. xii. 9, 10; xiii. 3; 1 Cor. xiii. &c.; of the world, forbidden, Matt. v. 24; xiii. 22; James i. 27; iv. 4; 1 John ii. 15.
- LUCIUS**, [*luminous.*] a prophet in the congregation at Antioch, Acts xiii. 1. Probably the same Lucius who is mentioned in Rom. xvi. 21, as Paul's relative.
- LUCKE**, worldly wealth, the love of forbidden, Matt. vi. 24; 1 Tim. iii. 3; 1 Pet. v. 2.
- LUKE**, [*luminous.*] a native of Antioch, and a physician. He was Paul's companion and assistant, Philemon 23, 24; 2 Tim. iv. 11. He was the writer of the history bearing his name, and of the Acts of the Apostles.
- The *Book of Luke's Gospel* appears to have been written to correct numerous erroneous narratives of the life of Jesus. The style both in this and in the Acts, is pure and elevated, and many facts are given which are not contained in the other Evangelists.
- LUKEWARMNESS** censured, Matt. viii. 21, Luke ix. 57-62; Acts xvi. 20; Rev. iii. 15.
- LUNATICS**, persons affected by some disorder, and supposed to be influenced by the moon, such as epilepsy, melancholy, insanity, &c. See *DEMONIACS*.
- LYCAONIA**, [*late wolf.*] a province of Asia Minor, west of Cappadocia, where Paul and Barnabas planted congregations, Acts xiv. 6-20.
- LYDDA**, [*nativity.*] a town about 14 miles from Joppa, 32 miles west from Jerusalem. Acts ix. 34, 35.
- LYDIA**, [*magnet.*] a woman of Thyatira. "a seller of purple," who dwelt in Philippi in Macedonia, Acts xvi. 14, 15. Also a province in the west of Asia Minor.
- LYING**, forbidden, Eph. iv. 25; Col. iii. 9; will be punished, Psa. v. 5; iii. 1-7; Rev. xxi. 8, 27; examples, 2 Kings v. 25; Acts v. 1-11.
- LYSANIAS**, [*that drives away sorrow.*] tetrarch of Abilene, when John began his mission as the harbinger of the Messiah, Luke iii. 1.

LYBIA or **LYCIA**, [*dissolving*,] a province of Asia Minor, Acts xviii. 2.

LYSIAS, [*dissolving*,] chiliarch and commander of the Roman troops who kept guard at the temple of Jerusalem, Acts xxi. 31—40; xlii. 20—30; xliii. 15—20.

LYSTRA, (*that dissolves or disperses*,) a city of Lycania in Asia Minor, about 12 miles south of Iconium, where Paul and Barnabas had fled, and were taken for gods by those who heard them, Acts xiv. 6—23.

MACEDONIA, [*adoration*,] a country north of Greece, the original kingdom of Philip and Alexander, and the rise of which is described by Daniel under the emblem of a goat with one horn. Coins still exist in which that country is represented under the figure of a one-horned goat. To this country the apostle Paul was summoned to preach the gospel, and planted churches at Thessalonica and Philippi, &c., Acts xvi. 9—xvii. 14; and visited Amphipolis, Neapolis, Appollonia, and Berea, towns of the same province. Much of ancient Macedonia is now the western part of *Roumelia*.

MAGDALA, [*magnificent*,] a town mentioned in Matt. xv. 39, and the probable birthplace of Mary Magdalene, i. e. Mary of Magdala.

MAGI or **WISE MEN**, Matt. ii. 1—12. Sages eminent for their knowledge of astronomy, natural philosophy, and theology. They were probably descendants of Ishmael, and from Arabia, a country east of Judea.

MAGICIANS, learned men of the East, who professed the knowledge of future events by astrology, Dan. ii. 3; iv. 7, 8, &c.

MAGISTRATES to be obeyed by Christians, Rom. xiii. 1—7; Titus iii. 1; 1 Pet. ii. 13—17.

MALICE forbidden, 1 Cor. v. 8; xiv. 8; Eph. iv. 31; Col. iii. 8, &c.

MALACHI, [*messenger*,] the last of the minor prophets. His prophecy connects well with the Gospel histories, to which allusion is made in Luke i. 77; vii. 37.

MALCHUS, [*king*,] the servant of the high-priest Caiaphas, whose right ear Peter cut off, but which was healed by Jesus, John xviii. 10.

MALE nor **FEMALE**, Gal. iii. 38. Females were not admitted to all the heathen rites, and the privileges of Jewish females were also limited.

MAMMON, a Syriac word signifying *wealth*, and used by our Savior as a personification of the god of riches, Matt. vi. 24; Luke xvi. 13.

MAN, his creation and primeval dignity, Gen. i. 26, 27; ii. 7; Psa. viii. 5; Eccl. vii. 29; his fall, Gen. iii. 17; corruption of his nature, Rom. iii. 10—23; Gal. v. 17; Eph. ii. 1—3; his mortality, Gen. iii. 19; Job vii. 10—14; Psa. lxxiii. 9; cxlvi. 5; Eccl. xii. 7; 1 Cor. xv. 22; 1 Pet. i. 24; his life and dignity restored by Christ, John iii. 14, 15, 30; iv. 14; v. 25; v. 30, 40; x. 27, 28; xi. 25. 1 Cor. xv. 22, &c. The "old man" denotes the natural, unsanctified disposition, the "new man" the new disposition created and cherished by the gospel. "Natural" or animal man, a person unregenerated; "the inward man," or the "hidden man of the heart," the regenerate principle within, as opposed to the "outward man,"—that which is external and visible in the conduct.

MANAEN, [*a comforter*,] a teacher in the congregation at Antioch, who had been brought up with Herod the tetrarch, Acts xiii. 1.

MANNA, the food which God gave the children of Israel in the wilderness. Described, Exod. xvi. Num. xi. 7—9; Psa. lxxviii. 23—25. Referred to, John vi. 31, 40, 58; Heb. ix. 4; Rev. ii. 17.

MARANATHIA. See **ANATHEMA**.

MARK, [*polite, shining*,] According to ecclesiastical testimonies the evangelist Mark is the same person who in the Acts is called by the Jewish name John, whose Roman name was Marcus, Acts xii. 12. Peter calls him his son, 1 Pet. v. 13, and he traveled with Paul and Barnabas as an assistant, Acts xii. 25; xiii. 5.

The *Book of Mark* was evidently written for Gentile converts, probably about 30 years after the death of Christ. Some have supposed that Mark did little more than abridge Matthew's Gospel, but it has been shown by Weiss, Wolke, Baner, Michaelis, and others that he could not even have seen the book. He probably drew his facts from Peter, (as stated by John the Presbyter and Papias, according to Eusebius,) who, equally with Matthew, was an eyewitness of our Lord's life.

or **CHARACTERS**: "mark on their foreheads," and on "the right hand," Ezek. ix. 4; Rev. vii. 3; xiii. 16; xiv. 9; xi. 4; an open profession of allegiance to those whose name or character they bear. Both servants and soldiers, in ancient times, were marked on the forehead, and hands, with some hieroglyphic, or with the name expressed in vulgar letters, or disguised in numerical letters, according to the fancy of the imposer.

MARKS "of the Lord Jesus," Gal. vi. 17. The scars received from stripes and chains, alluding to an Egyptian custom, according to which any man's servant who fled to the temple of Hercules, and had the sacred brands or marks of that deity impressed upon him, was supposed to be under his immediate care, and privileged from all harsh treatment. So Paul claims exemption from reflections on his character, or disputes about the necessity of circumcision, for he valued far more the scars he bore than these marks enforced by Judaizing teachers.

MARRIAGE, its institution, Gen. ii. 21—24; its nature, Matt. xix. 4—9; 1 Cor. vi. 16; vii. 10, 11; Eph. v. 31; lawful for all Christians, 1 Cor. vii. 38; 1 Tim. v. 14; Heb. xiii. 4; ancient mode of celebrating it, Gen. xxix. 22; seen by our Lord's parables, Matt. xii. 1—12; xxv. 1—10; sanctioned by his presence, John ii. 1—10; none in the resurrection-state, Matt. xxii. 30; Mark xii. 25; Luke xx. 35. The "marriage of the Lamb," Rev. xix. 7, is expressive of the union of Christ and his Church.

MARS HILL. See **AREOPAGUS**.

MARTHA, [*who becomes bitter*,] the sister of Lazarus and Mary, Luke x. 38—42; John xi. 1—4; xii. 2.

MATTHEW, properly means a *witness*, and is applied in the New Testament;—1. To judicial witnesses, Matt. xxvi. 16; xvi. 65, &c. 2. To one who testifies to what he has seen, heard, or known, Luke xxiv. 43; Acts i. 8, 22; Rom. i. 9, &c. 3. And most rarely to one who by his death bears witness to the truth, which now is the most usual meaning of the word. In this sense we only find it in Acts xiii. 20; Rev. li. 13; xlvii. 7.

MARY, [*exalted*,] Six persons of this name are mentioned in the New Testament;—1. The mother of Jesus. She was the daughter

ter on Eli, of the royal family of David, Mary 1. 10; Luke 1. 27; 11. 8. 2. The sister of Lazarus, Luke 1. 39; John 11. 1, &c. 3. Mary Magdalene, a resident of Magdala, Luke 8. 2; John 19. 25. Out of her Jesus cast seven demons. She is not that female sinner mentioned Luke 7. 37. 4. The wife of Cleopas, John 19. 25, and mother of James, Jude, Joseph, Simon, and Salome, called the brethren of our Lord: from which it has been thought that Cleopas, and Joseph, the husband of the virgin Mary were brothers. 5. The mother of Mark, Acts 12. 12. 6. A resident at Rome, Rom. xvi. 6.

MASTERS, their duty, Eph. vi. 9; Col. iv. 1; James 5. 4; examp., Gen. xviii. 19; Matt. vii. 5-10; Luke vii. 2-10; Act. x. 2.

MATTATHIA, [*gift*] son of Nathan, an ancestor of Jesus Christ, Luke 3. 31.

MATTATHIAS, [*the gift of the Lord*], two persons of that name, ancestors of Jesus, Luke 3. 35, 36.

MATTATHAN, [*the reward*] son of Eleazar, father of Jacob, and grandf. ther of Joseph, the husband of the virgin Mary. Matt. 1. 6, 16.

MATTATHAT, [*gift, he that gives*], son of Levi, and father of Eli, Luke 3. 24.

MATTHEW, [*given, a reward*], also named Levi, an apostle and evangelist, son of Alphaeus, by birth a Galilean, and by profession a tax-gatherer, Mark 1. 14; Luke v. 27. His narrative was probably written both in Hebrew and Greek.

The *Book of Matthew* was the first written of all the Gospels, and contains a full account of the birth, life, actions, death, and resurrection of Christ. The style is very plain and perspicuous. Probably written about A. D. 38-41, in Hebrew, and shortly after it, Greek. About A. D. 154 a Greek copy was found in the East Indies, and in the year 458, another Greek copy was found at Cyprus, written on wood, and esteemed very ancient.

MATTHIAS, [*the gift of the Lord*], one of the seventy disciples who was chosen by lot, in preference to Joseph Barsabas, into the number of the apostles, to supply the place of Judas Iscariot, Acts 1. 23-26. Nothing is known of his subsequent career.

MEASURING into the Bosom. The eastern garments being long and folded and girded with girdles, admitted of carrying much corn and fruits of that kind in the bosom. Luke vi. 38.

MEDIATOR, *Meditees*, occurs Gal. iii. 19, 20, applied to Moses. Jesus is called the One Mediator, viz. of the Christian Institution, 1 Tim. ii. 5, and the Mediator of a new and a better covenant, Heb. vii. 6; ix. 15; xii. 24. It occurs 6 times. One that negotiates between two parties—God and man. Therefore, Jesus unites both in his own person. He mediates a new institution between God and man, and is *Immanuel*, God with us.

MEEKNESS, that quiet temper of mind which is not soon provoked to anger, but suffers injuries without desire of revenge, and submits to the will of God, Col. iii. 1; and is ready to receive the truth, James 1. 21: it is of unspeakable value, 1 Pet. iii. 4; shone conspicuously in Christ, 2 Cor. x. 1; Matt. xi. 29; Christians exhorted to it, Eph. 4. 2; 1 Tim. 3. 11; Titus iii. 2.

MELCHIZEDEK, [*king of righteousness*], king of Salem, and a priest of the most high God, though not a Jew, and to him Abraham gave tithes, Gen. xiv. 18; 1 Sam. c. 6;

Heb. vii. 1, 2. Of his nation, parentage, age, &c., nothing is recorded: hence he is said to be "without descent, having neither beginning of days, nor end of life." He was an eminent type of Christ.

MELITA, [*offspring honey*], an island in the Mediterranean Sea, now called Malta, between Africa and Sicily. It is about 20 miles long, and 12 broad. Here Paul was shipwrecked, Acts xxviii. 1.

MERCURY, [*to buy, or sell*], one of the fabulous deities of the heathen, son of Jupiter and Maia, and messenger to the rest. He was worshipped as the patron of learning, eloquence, and trade. The fluency of Paul made the people of Lystra suppose Paul was Mercury, Acts xiv. 12.

MERCY, an attribute of God, 2 Sam. xxi. 14; Isa. 1. 18; Eph. ii. 4; Titus iii. 5, 1 Pet. i. 8; the duty of man, Luke vi. 36; x. 30-37; Rom. xii. 8; its reward, Ps. xxxviii. 27; Matt. v. 7; Luke vi. 35; James ii. 13.

MERCY-SEAT or **PROPIRIATORY**, the covering of the ark, or the lid of the ark of the covenant, round which was the crown or border of gold, and on which the cherubim were represented as looking. Before this the high-priest stood to ask counsel of the Lord, and there he received blessings for the people. Christ is our mercy-seat, Rom. iii. 25, and by him we have access to the Father.

MESOPOTAMIA, [*between two rivers*], the famous province between the Tigris and Euphrates, called in the Old Testament Padan-aram, Gen. xlviii. 2. It is much celebrated in Scripture as being the first dwelling of men, both before and after the Deluge. This country, according to Ptolemy, was very populous, and had 70 important cities. It is now called *Diabekir* and *Assyria*.

MESSIAH. See **ANointed** and **Christ**.

MICAH, a prophet of the tribe of Judah, who lived in the latter days of Isaiah and Hosea, and in the reigns of Jotham, Azah, and Hezekiah. His prophecy is one of the most important in the Old Testament. He gives the name of the very city where the Messiah was to be born, in chap. v. 2, which is quoted in Matt. i. 5, 6, as well as many important circumstances connected with his millennial kingdom and glory.

MICHAEL, [*who is God*], the name given to one of the chief angels, who, in Dan. x. 13-21, is described as having special charge of the Israelites as a nation. Dan. xii. 1; Jude 9; Rev. xii. 7-9.

MILE. The Roman mile, mentioned Matt. v. 41, was 1000 paces of 5 feet each, and reckoning each foot at 11.62 inches, the mile would be little more than 1674 yards, or 150 yards less than ours. It was equal to 6 Greek stadia.

MILETUS, [*red, scarlet*], a seaport town of Asia Minor, 30 miles south of Ephesus. Mentioned Acts x. 15-38.

MILL. The mill for grinding corn had not wholly superseded the mortar for pounding it in the time of Moses. The mortar and the mill are named together in Num. xi. 8. Fine meal is mentioned as early as the time of Abraham, Gen. xviii. 6. The mill common among the Hebrews differed little from that which is in use to this day throughout Western Asia and Northern Africa. It consisted of two circular stones two feet in diameter and six inches thick. The upper side of the "nether millstone" was concave, and the lower side of the upper one convex. The lower stone was fixed,

and the upper one was made to turn round upon it. The hole for receiving the grain was in the upper millstone, and which was moved by women, who sat opposite to each other. Matt. xxiv. 41.

MIND, put for the will, renewed, Rom. viii. 6, 7; unrenewed, Rom. i. 28; viii. 6, 7; Col. ii. 18; James i. 8.

MINISTER, *Diakonos*. See **DIACON**. One who acts as the less (from *minus* or *minor*) or inferior agent, in obedience or subservience to another, or who serves, officiates, &c., as distinguished from the master, *magister*, (from *magis*), or superior.

MINSTRELS, *Psalm*-players, and singers at funerals, Jer. ix. 17-21; Matt. ix. 28. The custom was borrowed by the Jews from the Greeks.

MIRACLE, that which is above the regular operation of the established laws of nature. Every institution of God began with miracles, or works beyond the power of natural law. The first man was an adult, and never an infant, as reason, experience, and revelation assert. The Jewish institution began in miracle. So did the Christian commence with a glorious display of miraculous powers. This was "the demonstration of the Spirit," and this "the power of God," on which the faith of Christians rests.

MIRROR. The oldest mirrors were made of metal. It was from such contrived by the women, that the brazen *aver* was made, Exod. xxviii. 8. The word in that place is improperly translated "looking-glasses." The art of making glass was then unknown. On the discovery of America, the Mexicans were found to possess mirrors made of black vitrified *tava*, highly polished. The North Americans were found with mirrors of copper and silver.

MITE or *Lepton*, the smallest Jewish coin, equal to about two mills, or one-fifth of a cent, Luke xi. 62.

MITYLENE, [*puris*], the capital of Lesbos, an island of the Grecian Archipelago, N. W. of Smyrna. It is now called Castro, and sometimes Metilin, Acts xxi. 14.

MOXSON, [*a diligent seeker*], mentioned Acts xxi. 16.

MODERATION enjoined, 1 Cor. vii. 20, 31; Phil. iv. 5.

MODESTY recommended, Eph. v. 3, 4; 1 Tim. ii. 9.

MONEY, in ancient times was dealt out by weight, and still is in Turkey, Syria, Egypt, China, Birmah, &c.; coins being generally weighed by the merchant. The coin mentioned Matt. xvii. 27 was probably a *shekel*, or half an ounce of silver, in value, about 60 cents. A pound was equal to 60 shekels. A penny or *denarius*, one-fourth of a shekel, &c.

MONEY-CHANGERS, were persons who at a certain rate of profit, exchanged foreign coins, especially Roman, for those current among the Jews, Matt. xxi. 12; John ii. 14, 15. These money-changers would, of course, charge a commission upon all their transactions, and who from our Savior's words it may be inferred were not distinguished for honesty and fair dealing—"It is written, my house shall be called the house of prayer, but ye have made it a den of thieves," ver. 13.

MONTH, a space of time, which, if measured by the moon, (whence its name,) is called *lunar*; and if by the sun, is called *solar*. The Hebrew months commonly answer to two or four months, and take part of both. The following table shows the earliest begin-

ning of each sacred month, according to Thurman's Astronomical Chronology:—

Name of Month.	Beginning week.	Days
Abib—Exod. xii. 4.	1mo. March 22nd.	31
Zif—1 Kings vi. 1.	2mo. April 21st.	30
Sivan—Esther viii. 9.	3mo. May 20th.	31
Tammuz—Ezek. viii. 14.	4mo. June 19th.	30
Ab.	5mo. July 18th.	31
Elul—Nehemiah vi. 15.	6mo. August 17th.	31
Ethanim—1 Kings viii. 2.	7mo. September 15th.	30
Bul—1 Kings vi. 38.	8mo. October 15th.	31
Chisleu—Zech. vii. 1.	9mo. November 13th.	30
Tebeth—Esther ii. 16.	10mo. December 13th.	31
Sebat—Zechariah i. 7.	11mo. January 11th.	31
Adar—Esther iii. 7.	12mo. February 10th.	29
Nisan—Esther ii. 7.	1mo. March 10th.	31

Michaelis, however, has given some very good reasons to show that the first, "the month of ears," or Nisan, did not begin before the new moon of our April, which would, of course, fix the commencement of all the other months one whole month later than is commonly done.

MOON, a secondary planet, always attendant on our earth. The moon was formed to give light in and to rule the night, and to distinguish times and seasons, Gen. i. 14. "Numbering by months or moons is appropriate to the works of darkness; because the moon is the governess of night; numbering by the course of the sun, is appropriate to the works of righteousness, and this is in correspondence with the use of these symbols in the Apocalypse. The continuance of the Feast, and the profaning of the holy city by the Gentiles, are reckoned by months; but the prophecy of the Witnesses by days: the abode of the woman in the wilderness by days, and by time, times, and half a time; three solar years and a half."

MOSES, [*drawn out of the water*], the law-giver of Israel, belonged to the tribe of Levi, and was the son of Amram and Jochebed, Exod. vi. 26. He was the writer of the Pentateuch. After leading forth the Israelites from Egypt, and through the desert for 40 years, and conducting them to the borders of the promised land, he died at the age of 120 years in the full vigor of both mind and body. He was the most wonderful and imposing character of the Old Testament, and was well fitted to personate the Great Prophet of the New.

MOTHER, the female parent. Being "without father and without mother," Heb. vii. 3, means that the parents of Melchizedek were not entered in the genealogies which the Jews so sedulously kept. The law of Moses required no less reverence for the mother than the father; and thus shone out in beautiful superiority of other Eastern systems, in which women stand degraded. Mother is applied metaphorically to a variety of objects, such as the earth; queens as protectors; to a prophetess; to metropolitical cities; to the church of God; and to anticrist.

MOUNTAIN. The principal mountains mentioned in Scripture, are Seir, Horeb, Sinai, Hor, Gilboa, Nelo, Tabor, Engedi, Lebanon, Elbal, Amalek, Gerizim, Gilad, Moriah, Paran, Gahash, Olivet, Pisgah, Hermon, and Carmel. A mountain is the symbol of a kingdom, or of a capital city with its domains, or of a king, which is the same. See Isa. xxx. 7; Isa. li. 2; Jer. lii. 23; li. 26; Zech. iv. 7; Rev. vi. 14; xxi. 20. "Flee to the mountains," Luke xxi. 21. The mountains of Palestine have many caves, affording a safe retreat from enemies.

Many of the noble Jews departed out of the city, and vast numbers fled to the mountains; and ancient writers tell us, that at that juncture, all who believed in Christ left Jerusalem, and removed to places beyond; and so escaped the general ravages of their country, that not one is stated to have perished in that devoted city.

MOURNING for sin, the evidence of repentance, *Psa. cxviii. 6; II. 2; Matt. v. 4; I Cor. v. 2; James iv. 9;* for the dead, law concerning, *Deut. xiv. 1; instances of, Gen. l. 3; Matt. ix. 23.*

MOUTH, as the organ of speech, signifies the words which proceed out of it, which in the sacred style, are the same as commands and actions. "According to the commandment of Pharaoh," *Gen. xiv. 17;* is in the original, according to the *mouth* of Pharaoh; hence, for a person or thing to come out of the mouth of another is to be constituted or commanded to become an agent or minister under a superior power; this is frequent in the Apocalypse. The term *mouth* is not only applied to a speech or words, but also to the speaker, *Exod. iv. 10; Jer. xv. 10;* in which sense it has a near equivalent in our expression "mouth-piece."

MURDER forbidden, *Exod. xx. 13; Deut. v. 17; laws respecting it, Gen. ix. 6; Lev. xxiv. 17; instances, Gen. iv. 8; 2 Sam. iii. 27; x. 8-13, &c.*

MURMURING censured, *I Cor. x. 10; Phil. ii. 14; Jude 10; instances among the Israelites, Exod. v. 20, 21; xiv. 11; xv. 23, 24; xvi. 2; Num. xi. 1; xiv. 1, 2; xvi. 41; xxi. 5.*

MUSTARD-TREE, or **SINAPI**, probably a tree found near Jerusalem, but most abundantly on the banks of the Jordan; and round the sea of Tiberias, the seed of which was employed as a substitute for mustard. Indeed, the common Arabic name for it is *khardal*, which signifies mustard. Its berries or seed are much smaller than a grain of black pepper, having a strong aromatic smell, and a taste much like that of garden cress. Its botanic name is *Salvadora Persica*. *Matt. xiii. 31.*

MYRA, [*flow*], one of the chief towns of Lycia, in Asia Minor. *Acts xvii. 5.*

MYRRH, a favorite perfume, a gum obtained from the myrrh tree, *John xix. 30.*

MYRIA, [*terminal*], a province occupying the N. W. angle of Asia Minor, south of Bithynia. *Acts xvi. 7, 8.*

MYSTERY, *Mysterion*, secret, hidden meaning, occurs 26 times. The secrets of the kingdom of God so called, *Matt. xiii. 11; Mark iv. 11; Luke viii. 10.* The calling of the Gentiles is called a mystery, *Col. i. 26, 27.* The first and leading sense of *mysterion* is *arcana*, a secret, anything not disclosed, not published to the world, though perhaps communicated to a select number. And the other meaning is so nearly allied to it that it may properly be reckoned only a particular application of the same meaning. The word is sometimes employed to denote the figurative sense, as distinguished from the literal, which is conveyed under any fable, parable, allegory, symbolical action, representation, dream, or vision. The one is, as it were, open to the senses; the other requires penetration and reflection.

NAVIGATION, [*that foretells*] mentioned *Luke i. 22.*

NAIN, [*beauty*], a town of Palestine, situated about 8 miles S. E. of Nazareth. *Luke vii. 11-15.*

NAKED. This word is often used in a modified sense, to describe a person only partly clothed, *Micah i. 8; John xii. 7.* All essentials wear a mere cloth round their loins, when at labor, and are then called "naked." It is from not knowing that that some have supposed that persons were formerly baptized in a state of literal nakedness; whereas they only laid aside the loose outer garment. The word is used figuratively, in various senses.

NAME, when applied to God, often means his nature and attributes, that is, God himself. *Psa. cx. 1; Prov. xviii. 10.* His name to be revered, *Exod. xx. 7; Lev. xix. 12; Psa. cxi. 9; Matt. vi. 9;* also the name of Jesus, *Phil. ii. 10;* Christians baptized in the name of Jesus, *Matt. xxviii. 19; Acts ii. 38; xiv. 5; Rom. vi. 3; Gal. iii. 27;* prayer to be offered to Jehovah in his name, *John xvi. 23.*

NAPHTALI, [*my wrestling*], the sixth son of Jacob, and his second by Bilhah, Rachel's handmaid, born B. C. 1747, in Padanaram. The limits of the territory of the tribe of Naphtali are described in *Josh. xix. 32-39.* Alluded to *Matt. iv. 13-16.*

NARCISSEUS, [*anoinherent*], a Christian at Rome, saluted by Paul, *Rom. xvi. 11.*

NATHAN, [*given*], the son of David and Bethsheba, the father of Mattathias, *Luke iii. 31.* Also, a prophet in the time of David, *2 Sam. vii. 3, &c.*

NATHANIEL, [*given of God*], honorably mentioned, *John i. 45-51.* Probably the same as Bartholomew, one of the twelve apostles.

NAZARENE, [*kept, flower*], an epithet constituting a part of one of the names given to our Lord. It was a contemptuous designation and a term of reproach, and as such, as well as a mere epithet of description, it is used in the New Testament.

NAZARETH, [*guarded, flourishing*], a small city in the tribe of Zebulun, in Lower Galilee, about 70 miles north of Jerusalem, and 6 W. N. W. from Mount Tabor, situated on a hill, and overlooking a superb and spacious valley. It is now called *Nessara*. Here Jesus dwelt from his childhood up, for nearly 30 years. *Luke ii. 51; iv. 16-20.*

NAZARITE, [*a separated one*], a Jew who made a vow to observe uncommon devotion, either for a given period or for life, *Num. vi. 1-21.*

NEAPOLIS, [*new city*], a maritime city of Macedonia, near the borders of Thracia, now called *Napoli*. *Acts xvi. 11.*

NEW TESTAMENT, or **NEW COVENANT**. See **COVENANT**.

NICHOLAS, [*conqueror of the people*], a proselyte of Antioch, and one of the seven deacons, *Acts vi. 5.*

NICODEMUS, [*innocent blood*], a Pharisee and member of the Sanhedrim, who came to Jesus by night, to make inquiry into the truth of the report he had heard concerning him. *John iii;* further mentioned, *John vii. 50; xix. 39.*

NICOLAITANS, [*conquerors of the people*], This word only occurs twice, *Rev. ii. 6, 15.* and it is not known from whom the name is derived. Irenæus, the earliest Christian author who mentions them, says simply, "It very clearly appears from the Apocalypse, that the Nicolaitans held fornication, and the eating of idol-sacrifices, to be things indifferent, and therefore permitted to

Christians." Their practices were not only opposed to the whole spirit and morality of the Gospel, but a violation of an express decree of the Apostles and Elders, Acts xv.

NICOPOLIS, (*Nicopolis*, city,) a city of Thrace, now Nicopi, on the river Nessus, now Karason, which was here the boundary between Thrace and Macedonia. Titus iii. 12.

NIGEL, (*black*), the surname of Simon, one of the teachers in the church at Antioch, Acts xiii. 1.

NIHIL, the time between evening and morning, and is a symbol of ignorance, Rom. xiii. 12; death, John ix. 4; and the season in which anything comes suddenly and unexpectedly upon us, 1 Thess. v. 2; Isa. xlv. 1. Luke xii. 20.

NINEVEH, the capital of Assyria, founded by Ashur, the son of Shem, Gen. x. 11, and became one of the largest cities of the world. It was situated on the banks of the Tigris. In the 7th year of the reign of Josiah B. C. 612, it was utterly overthrown by the Medes. Matt. xii. 41.

NINEVITES, the inhabitants of Nineveh, Luke xi. 30.

NOAH (*repose*), the second father of the human race, was the son of Lamech, the grandson of Methuselah, and the tenth from Adam, born A. M. 1060. Amidst the general corruption of the human race, he alone was found righteous, Gen. ix. 9, and was saved with his family in the ark, when the rest of mankind were destroyed, Gen. v. 28-32; vi.-ix., honorably mentioned, Ezek. xiv. 14, 20; Heb. xi. 7.

NUMBERS. Two—a few, Isa. vii. 21; 1 Kings xvi. 12. Three—a third—Greatness, excellency and perfection. Four—Universality of the matters comprised therein. The four corners of the earth denote all parts of it, Jer. xlix. 36. Seven—a large and complete, but uncertain and indefinite number. In its Hebrew etymology it signifies fulness and perfection. Ten—Many, as well as that precise number, Gen. xxxi. 7, 41.

OATH, a solemn affirmation, accompanied by an appeal to Jehovah in attestation of the truth of what is said. An oath should never be taken but in matters of importance, nor sworn by the name of any but the true God, as it is an act of solemn worship; nor irreverently, without godly fear and awe of the Most High, Josh. xxiii. 7; James v. 12; Deut. vi. 13, Matt. v. 34, 35. Jer. v. 7. Indeed it is held by some that oaths ought not to be taken at all. Justin, Irenæus, Basil, Chrysostom, Augustine, &c., held oaths to be unchristian.

OBEDIENCE, must be complete, James ii. 10, 11, better than sacrifice, 1 Sam. xv. 22; Psa. i. 8, 13; li. 10; Isa. i. 11-15; Matt. ix. 13, xii. 7.

OFFEND, **OFFENCE**. Terms which respect all kinds of transgressions of the laws of God. The original words, which are used metaphorically allude to a stone or stumbling-block in a person's way, by which he sustains serious injury, and is retarded in his progress to a desirable object. See Matt. v. 29, 30; xvi. 23, xviii. 6, 7; Rom. xiv. 13, &c. When the Lord Jesus is denominated "a stone of stumbling, a rock of offence," the effect is evidently put for the cause, 1 Pet. ii. 8, Matt. xxi. 44. Offences not to be given, 1 Cor. viii. 9, 13. 10-27, i. 82, 33; how to be taken, Matt. xviii. 18-19.

OFFERINGS, properly presents, and obviously applied to the religious ritual to all things solemnly brought to the sacred tent or temple to be devoted to Jehovah. According to ability, 1 Chron. xxi. 16-17; Ezra ii. 68, 69; Mark xii. 43, 44; 3 Cor. viii. 12; 1 Tim. vi. 17-19. Under the law, they were either *obligatory*, as the sin-offering, the trespass-offering, the burnt-offering, the meat-offering; or were *voluntary*, as free-will or peace-offerings of animals or fruits.

OIL, obtained from olives, such as we now call *sweet oil*, was abundant in Palestine, and at present is generally used throughout Western Asia. It is thought by Orientals to be more agreeable at meals than butter and animal fat, and Europeans soon acquire the same preference. The Hebrews used olive oil in their meat-offerings, in their sacred lamps, and in their common use. Oil for the use of the sanctuary, mentioned, Exod. xxvii. 20. Lev. xxiv. 1-4, anointing, Exod. xxx. 22-38; xxxviii. 29. See **LAMPS**.

ONIMENT, oil perfumed, used to anoint the head, &c., Psa. cxxxiii. 2; Eccl. i. 1; Isa. i. 6.

OLD AGE, to be respected, Lev. xix. 32; 1 Tim. v. 1, 2; what renders it venerable, Prov. xvi. 31; xx. 29; the infirmities of it, Eccl. xii; the duty required of it, Titus ii. 2, 3.

OLIVE-TREE, a tree very common in Palestine. It has spreading branches like an apple tree, and remains green in the winter. It flourishes about 200 years. There are two kinds, the wild and the cultivated. The fruit which is about the size of a small plum, is very wholesome and nourishing, and is the chief resource of the orientals for oil. It ripens from August to September. The olive tree, remarkable for its verdure, soundness, and useful oil, is the symbol of the most illustrious and useful men. Moses and Aaron were two olive-trees. So were Zerubbabel and Joshua. Isa. lxi. 3; Jer. xi. 16. It is also an emblem of peace and mercy. The dove carried an olive-branch to Noah in the ark; and the original word, *elaos*, mercy, is derived from *elaia*, an olive.

OLIVET, or **MOUNT OF OLIVES**, a mountain or ridge lying to the east of Jerusalem, some 6.5 paces, from which it is separated by the valley of Jehoshaphat and the brook Kedron. From its summit there is a fine view of Jerusalem, and of the Dead Sea. Our Savior often withdrew with his disciples to this mountain, and here he beheld the city, and wept over its approaching destruction; and from this spot he ascended to heaven in the presence of his apostles. Luke xii. 41-44; xlii. 60, 51.

OLYMPAS, (*heavenly*), a Christian at Rome, saluted by Paul, Rom. xvi. 15.

OLYMPIC GAMES, allusions to them, 1 Cor. ix. 24-27; Phil. iii. 12-14; 1 Tim. vi. 12; 2 Tim. ii. 5; iv. 7, 8; Heb. xii. 1-3.

OMEGA, the last letter of the Greek alphabet, proverbially applied to express the end. See **ALPHA**.

ONESIMUS, (*profitable, useful*), mentioned Col. iv. 9; Philemon 10-21.

ONESIPHORUS, (*profit-bringer*), a Christian highly commended by Paul, for his benevolence toward him while he was a prisoner at Rome, 2 Tim. i. 16, 17.

ONYX. See **PACIFICUS STONES**.

OPULE, something delivered by supernatural wisdom. The "most holy place"

in the temple, was called the oracle, because there the priest inquired of God, 1 Kings vi. 5-19. The Scriptures, called the oracles of God, Acts vii. 43; Rom. ii. 2; Heb. v. 12; 1 Pet. iv. 11; and Christians are required to consult them at all times, and especially in matters of difficulty, and of great importance.

ORDAIN, *horizo*, to limit, to bound, to mark out, hence the word *horizon* which bounds our view. Occurs 8 times. *Pro-orizo*, to foreordain, or previously mark out, occurs 6 times. *Aphorizo*, another compound from the same root, occurs 10 times, translated separate or separated. We have the word *ordain* often in the common version, when it is not *horizo* in the original; such as to ordain apostles, elders, and to institute observances. For this word we have *poieo*, to make or appoint; and we have *kathistemi*, to constitute. *Poieo* occurs Mark iii. 14, "Jesus ordained twelve;" i. e. appointed. *Kathistemi* occurs Titus i. 5, "Ordain elders;" i. e. appoint. *Ginomai* is also used to make or ordain an apostle, Acts i. 22.

ORDINANCE, an appointed rite or observance. No religious rite binding, or even admissible, which is not of divine institution; nor can any so instituted be varied or modified by human caprice or judgment.

OSTENTATION, to be avoided, Prov. xiv. 14; xxvii. 2; Matt. vi. 1.

OUTER, external. "*Outer darkness*" means the darkness of the night without, in opposition to the light and splendor of the feast within. Hence the phrase is also used to express the state of exclusion from the kingdom of God. Matt. viii. 12.

OX, laws concerning it, Exod. xxi. 28-36; xxiii. 4; Deut. xxi. 1; xxv. 4; quoted by Paul, 1 Cor. ix. 9.

OZIAS, *(strength from the Lord)* son of Jo- raim, Matt. i. 8.

PADAN-ARAM, *(of the field of Syria)* rendered by the Seventy, Mesopotamia. See **MESOPOTAMIA**.

PALM-TREE, produces dates, Exod. xv. 27; Deut. xxxiv. 8; Judges i. 10; its branches an emblem of joy, Lev. xxiii. 40; John xii. 13; Rev. vii. 9. It is said that the bark, leaves, fruit, &c., of the palm-tree are employed by the Arabs for 800 uses.

PALSY, (from *paralysis*, *Ulooso*, enfeeble,) is a disease which deprives the body in whole, or part, of action and feeling. Matt. iv. 24; viii. 6; ix. 2; Mark ii. 3, 5, 10.

PAMPHYLIA, *(a nation made up of every tribe)* a province in the southern part of Asia Minor, having the Mediterranean on the south, Cilicia on the east, Paldia on the north, and Lycia on the west. Mentioned Acts xiii. 13; xiv. 24.

PAPHOS, *(which boils)* a city of Cyprus, at the western extremity of the island. Here Paul performed a miracle on Elymas, who opposed his teaching, and endeavored to turn the Roman governor from the faith, Acts xiii. 6-12.

PARABLE. The word parable is derived from *parabolle*, which comes from *paraballein*, to compare, to collate. 1. It denotes an obscure or enigmatical saying, Psa. xlii. 4. 2. It denotes a fictitious narrative, invented for the purpose of conveying truth in a less offensive or more engaging manner than that of direct assertion, 3 Sam. xli. 2, 3; Judges ix. 7-15; 2 Kings iv. 9, 10. 3. Any discourse expressed in figurative, poetical, or highly ornamented diction is called a parable, Num. xxi. 7;

Job xvii. 1. New Testament parables seem to be generally employed in the second sense mentioned above, viz. to denote a fictitious narrative, under which is veiled some important truth. In some places, as Heb. ix. 9, it bears the meaning of type or emblem.

PARADISE, a term which by long and extensive use has been employed to designate the Garden of Eden. This has been caused by the Greek translators of the Pentateuch having adopted it. The word *paradise* is not properly either Greek or Hebrew, but appears to have been imported from a more eastern tongue, probably the Persian, and which signified the same as the Hebrew *gan*. In Gesenius and Robinson's *Heb. Lex.* it is defined thus: "A *paradise*, i. e. an orchard, an arborum, particularly of pomegranates, a park, a fruit garden; a name common to several Oriental languages, and especially current among the Persians, as we learn from Xenophon and Julius Pollux. Sanscrit, *paridisa*; Armenian, *parides*; Arabic, *ardus*; Syriac, *pardas*; Chaldee of the Targums, *paradesa*." Josephus calls the gardens of Solomon, *paradeses*, and Herodotus, quoted by Josephus, says that the lofty gardens erected by Nebuchadnezzar, were called the *Esplanade Parolide*. There are only three places where the word is found in the New Testament, Luke xxi. 31; 2 Cor. xii. 4; Rev. ii. 7; but which may be illustrated by reference to the primeval term, Isa. ii. 8; Ezek. xlviii. 13; xlii. 9, 10, 18; xxvii. 35; Joel ii. 3.

PARCHMENT, prepared sheep skin, and formerly much used for writing on, mentioned 2 Tim. iv. 13.

PARENTS, to be honored, Exod. xx. 12; Deut. v. 16; Eph. vi. 2; their duty to their children, Gen. xxi. 10; Deut. iv. 9; vi. 6, 7; vi. 17; Matt. xxi. 16; 2 Cor. xii. 14; Eph. vi. 4; Col. iii. 21; 1 Tim. v. 8.

PARMENAS, *(that abides)* one of the seven deacons, Acts vi. 5.

PARTHIANS, *(horrenmen)* called Persians or Elamites in the time of the prophets, and Parthians about the time of Christ, Acts ii. 9.

PARTIALITY, unfair and unjust treatment of others, to be avoided, Matt. xlii. 16; James ii. 1, 9. Jude 16.

PASSOVER, so called because instituted in remembrance of the destroying angel passing over the houses sprinkled with the blood of the paschal lamb. Exod. xii. 11, 12, &c. This was kept on the 14th day of Nisan or Abib. Sometimes it denotes the yearly festivity, called the *Fest of the Passover*, (Deut. xvi. 1; Num. xlviii. 16, 17;) celebrated on the 15th of Nisan; and sometimes the whole solemnity, commencing on the 14th and ending on the 21st of Nisan, Luke xxi. 1; though, strictly, the Passover and the feast of unleavened bread, (for *unfermented things*, more properly,) are distinct institutions. Christ called our Passover, or Paschal lamb, 1 Cor. v. 7. To be fulfilled in the kingdom of God, Luke xxi. 10.

PATARA, *(trod under foot)* a seaport of Asia Minor, in Lycia, 160 miles S. E. of Ephesus. Acts xxi. 1.

PATIENCE, recommended, Luke xii. 10; Rom. xii. 12; 1 Thess. v. 14; Heb. x. 36; xli; James i. 3, 4. v. 7; 1 Pet. ii. 19, 20; 2 Pet. i. 3.

PATMOS, *(mortal)* an island in the *Ægean* Sea, 10 miles S. W. of Samos, to which the apostle John was banished, Rev. i. 9. It is

small, oblong and rocky island, about 15 miles in circumference, and under the Roman empire, as a place of banishment.

PATRIARCH, a venerable man, with a large posterity. The word is chiefly applied to those who lived before the time of Moses, Acts vii. 8; and hence we speak of the patriarchal age. Heb. vii. 4.

PATRIODAS, [*paternal*,] mentioned Rom. xvi. 14, 16.

PAUL, [*a worker*,] was a native of Tarsus, a city of Cilicia, Acts xxi. 3, and was of Jewish descent, of the tribe of Benjamin, Phil. iii. 5, and probably inherited the right of Roman citizenship from his father, through services rendered to the Roman state. He was first a persecutor, then a disciple of Christ, and commissioned by the Lord Jesus as an apostle to the Gentiles. Acts xxi. 15—18. After a life of arduous labor and suffering for the name of Jesus, Paul was beheaded by Nero, at or near Rome, about A. D. 68. Fourteen of the books of the New Testament are attributed to his pen, and they certainly evince his sound judgment and scholastic attainments.

PEACE, to be cultivated, Psa. xxiv. 14; Matt. v. 9; Mark ix. 30; Rom. xii. 18, &c.; by what means, Col. iii. 13; 1 Thess. iv. 11; the gift of Jesus to his disciples, John xiv. 27; Phil. iv. 7; James iii. 17, 18.

PEARL, a hard, white, shining substance, found in some shell-fishes. They are repeatedly mentioned in the New Testament, and appear to have been esteemed of great value. Matt. xiii. 45, 46; 1 Tim. ii. 9; Rev. xvi. 4; xviii. 12—16; xxi. 12.

PENTECOST, the name (signifying fiftieth) given in the New Testament to the Feast of Weeks, or Incensing, which was celebrated on the fiftieth day from the Passover, or seven weeks from the 10th of Nisan. Lev. xxiii. 9—21; Deut. xvi. 9; Acts ii. 1; xxi. 16.

PERFECT, complete, without blemish or defect. Perfection applied to God, Matt. v. 48; to his law, Psa. xix. 7; to be aimed at by Christians, Luke vi. 50; 2 Cor. xiii. 9, 11; Eph. v. 1—8; Col. iv. 12; 1 Thess. iii. 10, &c.; will be perfect in the future state, Eph. iv. 13; Col. i. 28; Heb. xii. 23; Christ prayed for this, John xvii.

PERGA, [*very earthly*,] a town of Asia Minor, capital of Pamphylia, 60 miles S. W. of Iconium, Acts xxi. 14; xiv. 25.

PERGAMOS, [*height*,] now Bergamo, a city of Asia Minor, in Mysia, on the Caicus, 60 miles north of Smyrna. It was once a large city, the capital of a kingdom, and had a library of 200,000 volumes; also a famed temple to Esculapius. In Pergamos was one of the "seven congregations of Asia," to which the Apocalypse is addressed.

PERSECUTION, how to behave under it, Matt. v. 41; x. 32; Rom. xii. 14; 1 Pet. iv. 19; the blessings connected with it, Matt. v. 10; xvi. 25; Mark vii. 35; Luke ix. 24; 1 Pet. iv. 14; James i. 2; Rev. vi. 9; vii. 13.

PERSEVERANCE in duty, enjoined, Matt. xxiv. 13; Luke ix. 62; Acts xiii. 43; 1 Cor. xv. 58, &c.; the glorious result, John x. 28, 27; Rom. ii. 7; Rev. ii. 10, 26, &c.

PERLIS, [*that cuts*,] mentioned Rom. xvi. 12.

PESTILENCE, a name given in Scripture to any prevailing contagious disease.

PETER, [*a rock, or stone*] was one of the twelve apostles, a native of Bethsaida, in Galilee, and was a son of Jonas, and brother of Andrew. His first name was Simon, but when the Savior called him to

the apostleship, he changed it to Cephas, John i. 42, 43. He was crucified about A. D. 70, with his head downwards.

Epistles of. These were addressed to converted Jews in the province near the southern shore of the Black Sea, 1 Pet. i. 1. The first was written four or five years before the other. The second was especially intended to guard against false teachers, and scoffers. There have been more doubts expressed as to the genuineness of the second epistle than of any other book of the New Testament. It was not generally received or acknowledged as belonging to the sacred canon till the fourth century.

PHARISEES, [*separatists*,] a famous sect of the Jews, who distinguished themselves by their zeal for the tradition of the elders, which they pretended was delivered to Moses from Mount Sinai, and therefore of equal authority with the law. From their rigorous observance of these traditions, they looked upon themselves as more holy than other men; and, therefore, separated themselves from those whom they thought sinners or profane, so as not to eat or drink with them. Hence arose their name.

PHEDR, [*shining*,] a servant of the congregation at Cenchrea. Rom. xvi. 1, 2.

PHENICE, [*red, purple*,] a seaport town on the S. W. part of Crete, with a harbor, Acts xvii. 12.

PHENICIA, [*land of palm trees*,] a country in the north of Palestine, on the Mediterranean, containing the cities of Tyre and Sidon.

PHILADELPHIA, [*love of a brother*,] a city of Asia Minor, and one of the seven containing the Christian congregations to which the Apocalyptic admonitions were addressed. Situated in Lydia, on the Hermus, 65 miles east of Smyrna; and is now called *Allah Shehr*, "city of God," i. e. High-town. It was once a large city, but now contains only about 5000 houses.

PHILEMON, [*that kisses*,] a friend of the apostle Paul and an eminent Christian, residing at Colosse, whose servant, named Onesimus, absconded and fled to Rome. There he was converted and sent back to his master with a letter from Paul, called

The *Epistle to Philemon*, written about A. D. 62, and was sent, together with Epistles to the Ephesians and Colossians, by Tychicus and Onesimus. Paley, in his *Horæ Paulinæ*, has brought many unanswerable proofs of the authenticity of the Scripture from the *undesigned coincidences* between this Epistle, that to the Colossians, and the Acts of Apostles. This Epistle has been universally admired as a model of graceful, delicate, and manly writing.

PHILETUS, [*amiable*,] an apostate Christian, mentioned by Paul, in connection with Hymeneus 2 Tim. ii. 17.

PHILIP, [*wearlike*,] one of the twelve apostles; a native of Bethsaida in Galilee, John i. 43, 44; Luke vi. 14.

— one of the seven first deacons, Acts vi. 6; also called an Evangelist, Acts xxi. 3.

— son of Herod the Great, by Cleopatra, and tetrarch of Batanea, Trachonitis, and Auranitis, Luke iii. 1, and from him *Cæsarea Philippi* received its name, Matt. xvi. 13.

— another son of Herod, by his wife Mariamne, and called by Josephus, Herod, the first husband of Herodias, Matt. xiv. 3.

PHILIPPI, a city of Macedonia, 70 miles E. N. E. of Thessalonica. It was once a large

- city, but now a mean village. Many ruins still exist, which are witnesses to its former greatness.
- PHILIPPIANS**, Epistle to the. Written by Paul from Rome during his two years' imprisonment, and bears in every part the impress of his peculiar style, manner of thought, and form of doctrine. The church had been planted by Paul, and of all the churches, they seem to have loved him the most, and to have been the most generous his support. He wrote to thank them for their bounty, and to teach them. This is the only Epistle of Paul which expresses no censure.
- PHILOLOGUS**, [a lover of learning,] mentioned Rom. xvi. 15.
- PHILEGON**, [zealous,] mentioned Rom. xvi. 14.
- PHRYGIA**, [dry, barren,] a country in the centre of Asia Minor, Acts xvi. 6; xviii. 23.
- PHYCELLUS**, [fugitive,] a Christian who forsook Paul in his necessity, and mentioned in connection with Hermogenes, 2 Tim. i. 15.
- PHYLACTERIES**, [safeguards,] strips or rolls of parchment, inscribed with passages of the law; fastened on the forehead, wrist or hem of the garment, from a mistaken interpretation of Exod. xiii. 2, 10; Num. xv. 37-40. See also Matt. xxiii. 5. Our Lord condemns not the wearing of them, but the pride and hypocrisy of the Pharisees in making them broad and visible, to obtain respect and reputation for wisdom and piety.
- PILATE**, [who is armed with a dart,] Pontius Pilate was the sixth Roman Procurator of Judea, under whom our Lord suffered, and died, Acts xiii. 13; iv. 27; xiii. 28; 1 Tim. vi. 13. Both Tacitus and Josephus corroborate the New Testament accounts concerning him.
- PILLAR**, a column, a supporter, a monument. "The pillars of the earth," and "pillars of heaven," are metaphorical expressions, by which the world is compared to a vast edifice, reared by the power and skill of Jehovah. Job ix. 6; xvi. 11, xxviii. 4, 6; Psa. lxxv. 3. James was a pillar in the church; that is, a great support and ornament; and the church itself is the "pillar and ground of the truth," that is, it maintains truth in the world. 1 Tim. iii. 15.
- PISIDIA**, [pitch,] a country of Asia Minor, west of Mount Taurus, S. W. of Lycania, and north of Pamphylia. Its present name is Natolia.
- PLOW**, an instrument of tillage. To plow and look back, Luke ix. 62, is to make bad work, if indeed one could thus work at all, especially with the imperfect plow used in the time of Christ. Christians, therefore, must not look back on the world with pleasure and desire, but give all heed to the important work and reward which lies before them. 1 Cor. ix. 10.
- POLYGAMY**, laws against Gen. ii. 24; Matt. xix. 4-6; Mark x. 6-8; Rom. vii. 3; 1 Cor. vii. 2.
- PONTUS**, [the sea,] a country comprehending the N. E. part of Asia Minor, and bordering on the Euxine Sea.
- POOLER**, mentioned John v. 1-7; ix. 7.
- PORCIUS**, [a lover of pork,] Porcius Festus succeeded Felix in the government of Judea, Acts xxiv. 27.
- POTTER**, one who makes earthenware; a type of the sovereignty of God, Jer. xvi. 2; Rom. ix. 21; the breaking of his vessels an emblem of destruction, Jer. xix. 1, 11; Rev. ii. 27.
- POTTER'S-FIELD**. See ACEDAMA.
- PRAISE**, to commend. To praise God is to duly acknowledge his great excellences, Psa. cxxxviii; Rev. xix. 5. It is one of the noblest acts of worship, and is the dictate of nature, Acts xvi. 25; 1 Cor. xiv. 15; Eph. v. 19; Col. iii. 16, &c. Praise of men, no proper principle of action, Matt. vi. 1; Gal. v. 26; Phil. ii. 6.
- PRAYER**, the obligation and use of it, Matt. v. 44; vi. 6; vii. 7; Luke xviii. 1; Phil. iv. 6; Col. iv. 2; 1 Tim. ii. 1, &c.; to be offered in faith, Matt. xxi. 22; Heb. xi. 6; without ostentation and vain repetitions, Luke xviii. 1-14; Matt. vi. 7; in the name of Jesus, John xiv. 13; xv. 16; xvi. 23; Eph. v. 20, &c.; instances of private prayer, Dan. vi. 10; Matt. xiv. 23; Acts i. 11; x. 9; social, Acts i. 14; ii. 42; xii. 12; xvi. 13, 16; xxi. 5; forms of prayer, Num. vi. 22-27; x. 35, 36; Deut. xxi. 8; xvi. 1; Matt. vi. 9-13.
- PREACH**, or PROCLAIM, is loudly to make known the will of God, as his appointed heralds, Eph. iii. 8. *Kerusso*, from *kerux*, a herald, or public crier, is found 62 times, and always indicates to make proclamation as a herald.
- PRETORIUM**. This word denotes the general's tent in the field, and also the house or palace of the governor of a province, whether a pretor or not. It is applied to Herod's palace at Jerusalem, Matt. xxvii. 27; Mark xv. 16; John viii. 28, 38; xix. 9; also to the one he built at Caesarea, Acts xxi. 35. In Phil. i. 13, the word denotes the camp or quarters of the Pretorian cohort at Rome.
- PRIEST**, a man who officiates or transacted with God on behalf others, i. e. tedly, or for the occasion. These under the law were of the family of Aaron, Exod. xxi. 1; under the Christian economy, all disciples are a holy and royal priesthood, 1 Pet. ii. 5, 9; Rev. i. 6; v. 10; x. 6.
- PRINCE**, first Aaron, afterwards the eldest son of the eldest branch of his family, Exod. xxi. 1; Jesus Christ, the Melchisedek High-priest, Psa. cx. 4; Heb. iv. 14; v. 4, 5; vi. 20; vii. 1, 22, &c.
- PRINCE**, a chief, a governor. Christ is the "Prince of peace," Isa. ix. 6; Eph. ii. 15; John xiv. 27; "Prince of life," Acts iii. 15; "Prince of the kings of the earth," Rev. i. 5. These titles peculiarly belong to him, because he is the "resurrection and the life," and has the "keys of death and hades," and will raise up the believer at the last day; then in his kingly and priestly office, he will speak peace to the heathen, and "make wars to cease to the ends of the earth," and "peace shall flow as a river;" then "all kings shall fall down before him: all nations shall serve him."
- PRISCILLA**, [ancient,] wife of Aquila, and probably like Phoebe, a deaconess. She shared the travels, labors, and dangers of her husband, and is always named along with him, Rom. xvi. 3; 1 Cor. xvi. 19; 2 Tim. iv. 19.
- PROCHORUS**, [he who presides over the choir,] one of the deacons mentioned Acts vi. 5.
- PROCONSUL**, a Roman officer appointed to the government of a province with consular authority. When the apostle Paul was at Corinth he was brought before Gallio, the proconsul of Achaia, Acts xviii. 13-16.
- PROMISES** of God, many and various, and exceeding great and precious, 2 Pet. i. 4. We are sure in Christ Jesus, 2 Cor. i. 20: **AR**

incentives to purity, 2 Cor. vii. 1: are for the present and future life, 1 Tim. iv. 8.

PROPHET. This word and the word *prophesy* have two meanings: the one is the foretelling of events yet future, the other is the uttering the meaning of ancient oracles, or speaking, from the impulse of the Spirit, to the edification and comfort of Christians. 1 Cor. xiv. 1 Rom. xii. 6.

PROPTIATION, that which atones for and covers our guilt, as the mercy-seat covered the tables of the law, Rom. iii. 25; 1 John ii. 2; iv. 10.

PROSELYTE, a stranger, or one from abroad, converted to the Jewish religion, Acts ii. 10; vi. 5; xiii. 43.

PROSEUCHA, a word signifying prayer, and always so translated in the authorized version. It is, however, applied to a place of prayer,—a place where assemblies for prayer were held, whether a building or not. In this sense it seems Luke vi. 12 must be understood, also Acts xvi. 14.

PROVIDENCE, a care for the future. The Greek word *pronoia*, means forethought, and corresponds with the Latin *providentia*, which originally meant foresight. God's care or providence, considered in reference to all things existing, is termed by Knapp *universal*; in reference to moral beings, *special*; and in reference to holy or converted beings, *particular*. Everything is an object of Providence in proportion to its capacity. The disciples, being of more value than many sparrows, were assured of greater providential care. Matt. vi. 26; x. 29—31.

PROVIDENCE recommended, Prov. xii. 10, 23; xiii. 10; xiv. 8; Matt. x. 16; James iii. 13.

PSALMS, book of, one of the most extensive and useful in Scripture, is often quoted in the New Testament. That David composed most of the Psalms is beyond doubt. "Psalms and hymns and spiritual songs," Eph. v. 19. *Psalms*, denote such sacred songs or poems as are sung to instruments, and may here refer to those of David; *hymns* signify songs in honor of God; and *songs* means any regular poetic composition adapted to singing, and here restricted to those which are spiritual. This admonition is in opposition to the practice of the heathen, who, in their Bacchanalia, or feasts, dedicated to Bacchus, the god of wine, became intoxicated, as the previous verse intimates, and sang drunken songs in praise of their deity.

PTOLEMAIS, [*lwareh*,] now Acre, a seaport of Palestine, 24 miles south of Tyre. It is famous for its siege by the Crusaders. It is now the principal port of Palestine, and contains about 10,000 inhabitants.

PUBLICAN, a person who farmed the taxes and public revenues. The name and profession of a publican were extremely odious among the Jews, who submitted with much reluctance to the taxes levied by the Romans. The publicans were also noted for their imposition, rapine, and extortion, to which they were, perhaps more especially prompted by having a share in the farm of the tribute, as they were thus tempted to oppress the people with illegal exactions, that they might the more speedily enrich themselves. Zaccheus and Matthew were publicans, but there is no reason to suppose that either of them had been guilty of unjust practices, or that there was any exception to their characters beyond that of being engaged in an odious employment. Matt. xvi. 17; xxi. 31; Luke v. 27; xii. 2.

PULLIUS, [*seamon*,] governor of Melita, at

the time of Paul's ships *see* on that *see* *see*, Acts xviii. 7, 8.

PUDENS, [*shamefaced*,] 2 Tim. iv. 21.

PURPLE, a color much worn by kings and emperors, Mark xv. 17. It is the famous Tyrian dye, so costly, and so celebrated in antiquity. It was procured from the shell-fish named *murex* or *purpura*. The traffic in it, probably, was profitable, Acts xvi. 14. To this day, the best scarlet dye, (a term often interchanged for purple,) in all Asia, is produced at Thyatira.

PURITY of heart and action required, Rom. vi. 19; Gal. v. 16; Eph. i. 4; v. 3, 4; Phil. ii. 15; Col. iii. 5; 1 Pet. ii. 11; 2 Pet. iii. 14.

PUTEOLI, [*abounding in wells*,] now Pozzuoli, a maritime town of Campania, in Italy, on the north shore of the bay of Naples, and about 8 miles N. W. from the city of that name. Acts xxviii. 3.

QUARRELS to be avoided, Rom. xlii. 18; Col. iii. 13; James iii. 16; iv. 1—7.

QUARTERNION, a detachment of four soldiers, Acts xli. 4, which was the usual number of a Roman night watch. Peter, therefore, was guarded by four soldiers, two within the prison and two outside the doors; and as the watch was usually changed every three hours, it was necessary that the four quarternions mentioned in the text should be appointed for the purpose.

QUARTUS, [*the fourth*,] a disciple, mentioned Rom. xvi. 23.

QUEEN often means in Scripture a king's mother. A reference to this fact will remove several apparent discrepancies in the Old Testament. The word has still the same meaning among Orientals. It also denotes a woman who is married to a king, or governs a kingdom, Neh. ii. 10; 1 Kings x. 1; Acts viii. 27. Also, the church as espoused to Jesus, Psa. xlv. 0.

QUICKSAND. In Acts xviii. 17, it is mentioned that when the ship in which Paul was driven past the isle of Clauda on the south, the mariners, as would now be said, struck the sails, and scudded under bare poles, lest they should fall into the quicksands. The original word *syrtis* denotes a sand bank or shoal, dangerous to navigation, drawn, or supposed to be drawn together by the currents of the sea.

RABBI, a name of dignity among the Jews, signifying *doctor* or *master*. Applied to Jesus, John i. 88, 40; iii. 2, 26; vi. 25. Jesus warns his disciples against suffering it to be given to them, Matt. xxiii. 7—12.

RAIBONI, signifying my great master, is the highest honor or title of respect applied by the Jews to the teachers of the law, Mark x. 61; John xi. 16.

RACA, a word which occurs in Matt. v. 22, and which is left untranslated in the authorized version. It is expressive of contempt, and signifies an empty, worthless fellow.

RACE, a rapid course, generally implying contest. The numerous allusions to Olympic footraces, contained in Paul's epistles, require some knowledge of the laws of those games. See 1 Cor. ix. 24; 2 Tim. ii. 5; Heb. xii. 1; Gal. v. 7, &c. Those persons who intended to contend in the games were obliged to repair to the gymnasium ten months before the solemnity, where they prepared themselves by continual exercise; and no man who had omitted to present himself in this manner was allowed to con-

- tend for any of the prizes. Hence the apostle says, "Now every one who contends, or strives for the mastery, is temperate in all things."
- RACHEL**, (*a sheep*,) daughter of Laban, sister of Leah, and wife of Jacob, Gen. xxix. 6. Jeremiah and Matthew have put Rachel for the tribes of Ephraim and Manasse, the children of Joseph, Jer. xxxi. 15. Matt. ii. 18.
- RATHAB**, (*proud*,) a woman of Jericho; her history, Josh. ii. vi. 22—25; an example, Heb. xi. 81; James ii. 25.
- RAILING** forbidden, 1 Cor. v. 11; 1 Pet. iii. 9; 2 Pet. ii. 11; Jude 9.
- RAIN** was plentiful in Israel twice a year. "The early and the latter rain" occurred, the former in September, the latter in March. After these, the weather becomes settled, and about May the grain is gathered. In Egypt it scarcely ever rains; the overflow of the Nile, and copious dews, answering the purpose. In tropical climates the winter is the rainy season. Violent winds often attend these rains, and overthrow insecure houses. Hence our Savior's parable. Matt. vii. 25.
- RAMAH**, (*elevated*,) a city of Benjamin, six miles north of Jerusalem, Josh. xviii. 25. Near this was Rachel's tomb; she is poetically introduced as rising from the grave, and looking in vain for her offspring. "Rachel weeping for her children," Jer. xxxi. 15.
- RASHNESS** censured, Psa. xxi. 22; cxvi. 11; Prov. xiv. 29; Acts xix. 36.
- RAVEN**, a bird of prey, ceremonially unclean. Elijah fed by ravens, 1 Kings xviii. 4—6; and are cared for by God, Job xxxviii. 41; Psa. cxlvi. 9; if he cures for ravens, how confidently may his people trust him! Luke xii. 24.
- RECONCILIATION**, a restoring to favor, or reunion between those who had been at variance, Rom. v. 10; 2 Cor. v. 18; Eph. ii. 16; Col. i. 20.
- REDEEM**, to buy back what was sold, pledged, or forfeited.
- REDEEMER**, one who ransoms by paying the price. Christ our redeemer, 1 Pet. i. 19.
- REDEMPTION**, means deliverance, from *lutrois*, which occurs in Luke i. 68; ii. 38; Acts vii. 35; Heb. ix. 12. *Apolutrosis*, deliverance from, occurs 10 times, and signifies the dismissing of a person after a ransom has been paid.
- REFORM**, *metanoeo*, occurs 34 times, and *metanoia*, reformation, 24 times. *Metanoeo* signifies to *think after*, or to change one's mind, so as to influence the conduct. *Dounai metanoian*, Acts v. 31, to give reformation, is equal to making a proclamation offering inducements to it. A quotation from Josephus will illustrate this—"Dounai metanoian epi tois pepragmenois," to publish a pardon to those who lay down their arms.
- REGENERATION**, denotes a new birth, a renovation, or complete change for the better. The original word, *paligeneia*, occurs twice—Matt. xix. 28, the renovation, or change of state or condition; and Titus iii. 5, the washing, or bath of regeneration, connected with the renewing of the mind by the Holy Spirit. "Born again" is a fig.
- 18, 10. The noun, *apheesis*, remission occurs 17 times, and the verb, *apheskein*, occurs 140 times; rendered to forgive, remit, set free from, dismiss, in all versions.
- REMPHAN**, (*prepared*,) the name of an idol, which some think to be Saturn, Ainos v. 26; Acts vii. 43.
- REPENT**, *metamelonai*, I repent, or am concerned for the past, occurs Matt. xxi. 29, 32; xviii. 3; 2 Cor. vii. 8; Heb. vii. 21. Always translated repent.
- REPROVE**, how to be given, Lev. xix. 17; Prov. ix. 8; xiv. 25; Luke xvii. 3; 1 Thess. v. 14; 2 Thess. iii. 15; 1 Tim. v. 1, 20; 3 Tim. iv. 2; how to be received, Prov. x. 17; xii. 1; xiii. 18; xv. 5, 0, 31, 32; xix. 20; xxviii. 23; xix. 1; Eccl. vii. 5.
- BEST**, quietness, promised to Christians, Matt. xi. 28, 29; Heb. iv. 11, 13; iv. 1—11.
- RESTITUTION**, means the restoring of any thing to its former state. Acts iii. 21. The original word signifies, to dispose, order, or settle anything in a good state, which has previous been bad. These times will be the accomplishment of all promises and prophecies respecting the conversion of the Jews and Gentiles. Also the returning of a thing unjustly gotten, or making amends or an injury. This very particularly enjoined in the law. Moses, Exod. xxi. Lev. xxiv. Deut. xix. It was done at the reformation under Nehemiah, Neh. v. 10, 11; and by Zoroastrian, who following the Roman law, agreed to restore fourfold. Luke xix. 8.
- RESURRECTION** of Christ, foretold, Psa. xvi. 10, 11; Matt. xxi. 40; xvi. 21; xvii. 23; Mark ix. 31; xiv. 28; John ii. 19; recorded by the Evangelists, Matt. xxviii; Mark xvi; Luke xxiv; John xxi. preached by the apostles, Acts ii. 24—36; iii. 15; iv. 10; v. 30, 31; xi. 40—42; xiii. 30—37; xv. 13, 31; xiv. 19; xvi. 8, 53; 1 Cor. xv. 3, 4 the resurrection of Christ the foundation of the believer's hope, 1 Cor. xv. 12—18; 1 Thess. iv. 14—17; 1 Pet. i. 3; promised to them by Jesus, John v. 29; xi. 30, 40, 54; xi. 25; xiv. 9, &c.
- RETALIATION**, law of, Exod. xxi. 24, 25; Lev. xxiv. 20; Deut. xix. 21; abrogated, Matt. v. 38; Rom. xii. 17; 1 Cor. vi. 7; 1 Thess. v. 15; 1 Pet. iii. 9.
- REVELATION**, Book of. Critics generally agree that the apostle John was the writer of this book, and that it was written about A. D. 96. It is a prophecy expressed in the most striking and impressive symbols, of the fortunes of the Christian Church, commencing soon after the fall of Jerusalem to the consummation of all things—running through a period of nearly 3000 years; and embracing the downfall of Pagan Rome; the rise, progress, and overthrow of the apostasy; the second appearing of Jesus Christ as the king of kings, punishing the destroyers of the earth, and subjugating all the kingdoms of this world to himself, and giving a glance at his millennial reign with his glorified saints, and the final and complete overthrow of all the powers of evil, and the establishment of universal peace and righteousness for the ages of this ages. The Apocalypse is a very difficult

20, Christ our example, 1 Pet. ii. 25: iii. 9; 2 Pet. ii. 11; Jude 9.

REGGIUM, [*capitane*], now called Reggio, a seaport opposite to Messina in Sicily, Acts xviii. 13.

RILESA, [*will*], an ancestor of Jesus, Luke iii. 27.

RILODA, [*a rose*], a servant of Mary, the mother of John Mark, Acts xii. 13.

RHODES, [*a rose*], an island near the S. W. corner of Asia Minor, 125 miles in circumference, celebrated in ancient history for commerce, and for a colossal brazen statue of Apollo, which was reckoned one of the seven wonders of the world. It was 130 feet high, and ships in full sail passed between its legs. It was thrown down by an earthquake after standing 56 years. Acts xxi. 1.

RICHES, their uncertainty, Matt. vi. 19; Luke xii. 16—21; James i. 1—3; dangerous, Matt. xxi. 22; James i. 5: v. 1—4; blessing if well used, Luke xvi. 9; 1 Tim. vi. 17—19; true riches, Matt. vi. 19, 20; Luke xii. 33; Rev. ii. 9; iii. 18.

RIGHTEOUSNESS, Christ is to his people, Jer. xliii. 6; Mal. iv. 2; 1 Cor. i. 30, &c.; the righteous to inherit eternal life, Dan. xii. 2; Matt. xxv. 46; Luke xviii. 30; John iii. 15; iv. 14; Rom. ii. 7; 1 Tim. vi. 19; Titus i. 2; 1 John ii. 25; Jude 21.

RIGHT HAND is, in Scripture, a symbol of power, Exod. xv. 6; Ps. xxi. 8. In the court, the place for the plender was on the right hand, and the Sanhedrim placed those to be justified on the right hand, and those to be condemned on the left hand. It was also reckoned a position of the highest honor to be placed at the right hand. Ps. cx. 1.

RISE "up in the judgment," Matt. xii. 42. The Judge did not pass sentence in a sitting posture, but rose up for that purpose; also the witnesses rose up from their seats, when they gave evidence against criminals.

RIVER of life, Rev. xxi. 1.

ROCK, "upon this rock will I build my church," Matt. xvi. 18. The Greek word for Peter is *Petros*, and means a stone, and the original word for rock, is *petra*. The meaning of this passage therefore is, "Thou art *Petros*, a stone, and on this *petra*, rock, will I build my church." Mark the construction of the language. "*Thou*" is in the second person, and "*this*" is in the third; "*petros*" is masculine, and "*petra*" is feminine. Jesus asked for a confession; Peter gave it in these words,—"Thou art the Christ, the son of the living God." and this was the *petra* on which he declared that he would build his church, and against which the gates of *hades* should not prevail. 1 Cor. iii. 11.

ROD, a symbol of power and rule, Ps. ii. 9.

ROMANS, Epistle to. Paul had never been to Rome when he penned this letter. It was called forth by his having heard of their condition, and especially of the difficulties existing between the Jewish and the Gentile members. He controverts many of the errors of both Jews and Pagans, as to ancestral merit, justification, the efficacy of sacrifices, election, submission to foreign rulers, &c. Paul was nearly sixty years old when he wrote this letter, during a residence of some months at Corinth.

ROME, [*strength*], a city of Italy, on the Tiber, 12 miles from the sea. It was built on seven hills, was the capital of the Roman empire, the mistress of the world, and the seat of arts and arms. It has long been the

residence of the Pope, and the seat of ecclesiastical power. It contains St. Peter's church, the most magnificent edifice in the world, and has many monuments of its ancient grandeur. Though greatly reduced, it nevertheless contains about 150,000 inhabitants.

RUBY. See PASCIOUS BROWNS.

RUFOUS, [*red*], the son of Simon the Cyrenian, who assisted Christ in carrying his cross, Mark xv. 21. Another person so named, mentioned Rom. xvi. 13.

SABAOTH, [*armies*], Rom. ix. 29; James v. 4.

SABBATH, [*rest*], so called, because on the seventh day God rested from his works, Gen. ii. 2, 3. There is no positive evidence that the Sabbath day was observed before the Law, no command or example of its observance being recorded. It was positively enjoined on the nation of Israel, as one of the ten commandments, "written and engraved on stones," and to which they were required to yield exact obedience. Jesus claimed to be "Lord of the Sabbath," and showed the Pharisees that it was "lawful to do good on the Sabbath." The Savior having "blotted out the hand-writing of ordinances, and taken it out of the way, by nailing it to his cross," rested the whole of the Sabbath in the grave, and arose on the first of the week, as Lord of the new creation. There is no mention of the Sabbath being enjoined on Christians, and especially on Gentile believers. See Acts xv. 19—29.

DAYS JOURNEY. Acts i. 12. Jewish tradition allowed a man to travel on the Sabbath only one mile.

SABBATICAL YEAR, the seventh year, in which the land was to have rest, Exod. xxi. Lev. xxv. It was also called a "year of release," and in it all debtors were liberated, and all law-suits ceased. Deut. xv. 1.

SACRIFICE, an act of religious worship, in which the worshipper shed the blood of animals, as an acknowledgment of his guilt and exposure to death, and as a spiritual atonement for sin, Gen. xxi. 54; Heb. x. 1, &c.; xi. 4, &c. The Jewish people could not offer their own sacrifices; they were to bring them to the priest, and he was to offer them. So cannot we now offer up our prayers and praises to God but by Jesus Christ, and so the apostle here applies the case. "By him, let us offer the sacrifice of praise," Heb. xiii. 15.

SADDUCEES, [*just, justified*], a famous sect among the Jews, so called. It is said, from their founder, Sadoc, who flourished about 260 years B. C., and taught there was no resurrection nor future state, neither angel nor spirit, Matt. xxi. 23; Acts xxi. 8.

SALAI, [*mission*], a son or grandson of Arphaxad, Gen. x. 24; xi. 13; Luke iii. 35.

SALAMIS, [*shaken*], one of the chief cities of Cyprus, on the S. E. coast of the island, Acts xiii. 6.

SALATHIEL, [*I have asked of God*], or **SERATHIEL**, the father of Zerubbabel, 1 Chron. iii. 17; Matt. i. 12.

SALEM, [*peace*], the original name of Jerusalem, Gen. xiv. 18; Heb. vii. 1, 2, and was used poetically in later times, Ps. lxxvi. 2.

SALIM, [*a fox*], the well-watered place where John baptized, John iii. 23.

SALMON, [*peaceable*], the son of Nahshon, who married Rahab, 1 Chron. ii. 11; and the father of Boaz, Ruth iv. 21; Matt. i. 5; Luke iii. 32.

SALMONTE, [*peaceable*], a promontory forming the eastern extremity of the island of Crete, Acts xvii. 7.

SALOME, [*peaceable*], the wife of Zebedee, and mother of James and John, Matt. xvii. 30; Mark xv. 40; xvi. 1. Also, the name of that daughter of Herodias, who caused the death of John the Baptist.

SALT, was used with every burnt offering, Lev. ii. 13; Mark ix. 49; disciples compared to it, Matt. v. 13; Luke xiv. 34. In illustration of Matt. v. 13, Maundrell, in his travels near Aleppo, says, "I found veins of salt, of which the part exposed to the air, sun and rain, had lost its savor, while that below the surface preserved its saltiness." Schoetgenius has largely proved in his "Hæreses Hebraicæ," that such as had become insipid was used to repair roads.

SALUTE, to address with civility. The Eastern salute according to rank. The common salutation is laying the right hand on the bosom and a little declining the body. In saluting a person of rank they bow almost to the ground and kiss the hem of his garment. Inferiors kiss the feet, the knees, or garments of superiors. Equals kiss the beard, the cheek, or the neck. "Salute no man by the way," was an order when great despatch was required.

SALVATION, deliverance from evil. 1. Salvation from physical dangers, Acts xxviii. 13; Heb. xi. 7; 1 Tim. ii. 15; Acts vii. 25; xxvii. 20. In this sense God is the savior or preserver of all men. 2. Salvation from the guilt, pollution, and dominion of sin, Acts ii. 47; Mark xvi. 16; 1 Cor. i. 18; 2 Cor. i. 15; 1 Pet. iii. 21; James i. 21; Eph. ii. 5, &c. 3. Salvation entire and complete at the resurrection and glorification of the saints, 1 Cor. vi. 5; Rom. v. 9; xiii. 11; Phil. ii. 12; Heb. v. 9; 2 Tim. ii. 10.

SAMARIA, [*watch-tower*], a city, situated near the middle of Palestine, built by Omri, king of Israel, on a mountain or hill of the same name, B. C. 925. It was the metropolis of the ten tribes. Also the middle division of Palestine.

SAMARITANS, inhabitants of Samaria, John iv. 9. They were the offspring of a colony of Babylonians, mixed with apostate Jews, who built a temple on Mount Gerizim, and were hated by the Jews, Luke ix. 53; John viii. 48.

SAMOS, [*full of gravel*], an island in the Archipelago, on the coast of Asia Minor, Acts ix. 15.

SAMOTHRACIA, an island in the Ægean Sea, Acts xvi. 11.

SAMSON, [*his son*], a judge of Israel, of the tribe of Dan, Judges xiii. 5-25; Heb. xi. 32.

SAMUEL, [*called of God*], the son of Elkanah and Hannah, of the tribe of Levi, and family of Kohath. He was the last of the Judges of Israel, and a eminent prophet and historian. He wore an ephod, anointed kings, and offered sacrifices, but he was not of the race of Aaron. To Samuel are ascribed the book of Judges, that of Ruth, and the first of Samuel. He died in the 136th year of his age.

SANCTIFY, to separate anything to God. *Hagiazō* occurs 23 times, translated to sanctify, to make holy; *hagiasmos*, sanctification, holiness occurs 10 times. The meaning of *hagiazō* will be found in John xvii. 17, 19; x. 36. Jesus was said to be sanctified, made holy, i. e. set apart and devoted to God. The setting apart, or consecrating of the body, soul, and spirit, to God, through Jesus Christ, is the holiness of Christianity.

SANCTUARY, a holy place, Exod. xxv. 8; Heb. ix. 1.

SANDALS, soles of leather or wood fastened

to the feet with strings, Matt. iii. 11. They are still worn in several eastern countries, by both sexes, and all classes.

SANHEDRIM, more properly **SANHEDRIS**, the supreme judicial council of the Jews, especially for religious affairs. It is said to have consisted of 70 or 72 judges, Matt. xxvii. 1; John xi. 47.

SAPPHIRA, [*that relates or tells*]. See **ANANIAS**.

SAPPHIRE. See **PRECIOUS STONES**.

SARAI, [*a princess*], the wife of Abraham, and mother of Isaac, Gen. xi. 29, 30; honorably mentioned, Heb. xi. 11; 1 Pet. iii. 6.

SARDINE, or **SARDIUS**. See **PRECIOUS STONES**.

SARDIS, [*prince of joy*], a city of Asia Minor, formerly the capital of that wealthy monarch Cræsus, king of the Lydians. One of the seven churches of Asia existed here, to which the Lord Jesus sent a letter, Rev. iii. 1.

SARDONYX. See **PRECIOUS STONES**.

SAROPTA, [*a goldsmith's shop*], a city of Sidon, between that place and Tyre. Mentioned 1 Kings xvii. 9, 10; Obad. 20; Luke iv. 26.

SATAN, is a transferred Hebrew word, and is derived from the verb which means to lie in wait, to oppose, to be an adversary. Hence the noun means an *adversary* or *opposer*. *Ho Satanas* and *ho diabolos* are used and applied in several instances to the same being, Rev. xii. 9. Christ, in the temptation, Matt. iv., in his repulse of the tempter, calls him Satan; while the evangelists distinguish him by the term "devil." *Diabolos* is the uniform translation which the Septuagint gives of the Hebrew word for Satan, then used with the article. In some passages the term *Satan* is used in a generic sense, as 1 Kings xi. 14, 23; 1 Sam. xix. 4; Nam. xiii. 22; Psa. cix. 6. In many other it is a specific sense, as a proper name; as Zech. iii. 1, 3; 1 Chron. xxi. 1; Job i. 12; ii. 1-7; Matt. iv. 10; Mark i. 13; Luk. xi. 18, &c. His character is denoted by his titles.—Satan, Adversary, Diabolos, False Accuser, Tempter, &c., showing him to be purely and entirely evil, 1 John iii. 8; John i. 44. His agency is evil—both moral and physical. See Luke xxi. 3; Acts v. 3; 17 Acts ii. 18; Eph. ii. 2; Rev. xii. 9; Luke xii. 10; Acts i. 33; 1 Tim. i. 20. All the forms of personal agency are made use of by the sacred writers in setting forth the character and conduct of Satan. He is described as having power and dominion, messengers and followers; as tempting and resisting; he is held accountable, charged with guilt; is to be judged, and to receive final punishment.

SAUL, [*demanded*], son of Kish, of the tribe Benjamin, was the first king of the Israelites, 1 Sam. i. 1, 2, &c. Paul, the apostle, called Saul prior to his conversion.

SAVIOR, a term applied to Christ, who came "to save his people from their sins." He is therefore called Jesus, which signifies a Savior.

SCEPTRE, a staff, rod, or wand, signifying authority or royalty. Psa. xiv. 6; Rev. xii. 15.

SCEVA, [*disposed*], a Jew who lived at Ephesus, Acts xix. 14-16.

SCHISM, or **DISCISION**, condemned, 1 Cor. i. 10; xii. 3; xi. 18; xii. 25; 2 Cor. xiii. 11.

SCORPION, a large reptile, remarkable for irascibility and malignancy, Luke xi. 12. Some of the species are said to be white, and about the size of an egg, and when

colled up it is difficult to distinguish one from the other.

ECCLIES, writers and expounders of the law.

SCRIPTURES, [*writings*], a name applied by way of dignity to the contents of the Bible, and which are given by inspiration, 2 Tim. iii. 16; Matt. xxi. 42; Mark xiv. 49; Acts xvii. 11; xviii. 24; 2 Pet. iii. 16.

SEA, a large collection of waters. The Hebrews applied this term to lakes of moderate size; and the modern inhabitants of Palestine still retain the same phraseology. Symbolically, waters signify peoples; and the gathering together of people into one body politic, constitutes a sea.

SEAL, an engraved stamp, also the impression made by such a stamp. Matt. xxvii. 65.

SECUNDUS, [*the second*], a disciple mentioned Acts xx. 4.

SELUCIA, [*beaten by waves*], a seaport of Syria, 13 miles west of Antioch, Acts xiii. 4.

SELF-DENIAL, a Christian duty. Matt. v. 29, 30; xvi. 24; xviii. 8, 9; Mark viii. 34, 35.

SEPULCHRES, or places for burying the dead, were usually hollow rooms dug into rocks, with an upright door to enter into them, to which a large stone was put. Gen. xxiii. 6; Judges viii. 32; 1 Sam. x. 2; 2 Sam. ii. 32; Isa. xlii. 16; Matt. xxvii. 60.

SERAPHIM, [*fiery or burning ones*]. See **CHERUBIM**.

SERGIVS PAULUS, [*maker of nets*], the deputy Governor of Cyprus, Acts xiii. 12.

SERPENT. Many kinds mentioned in Scripture. Alluded to as crafty, Gen. iii. 1; Matt. x. 16. One of the names of Satan.

SERVANTS, general commands concerning them, Eph. vi. 5-8; Col. iii. 22-25; 1 Tim. vi. 1, 2; Titus ii. 9, 10; 1 Pet. ii. 18-25.

SEVEN, a sacred number among the Jews. The term often denotes a perfect or complete number. Job v. 10; Psa. xli. 6. Sevenfold, or seven times often only means abundantly, completely. Seventy times seven is a still higher superlative.

SEVENTY disciples sent out by Jesus, Luke x. 1-20.

SHAVING, a rite of purification, Acts xviii. 18; xxi. 24.

SHEBA, [*captivity*], a province S. E. of Arabia, between the Red Sea and Indian Ocean. It was famed for spices, gems, and gold. Isa. lx. 6; Isa. lx. 6. The queen of Sheba visited Solomon, 1 Kings x. 1; Matt. xii. 42.

SHEEP, a well known animal of great utility, and famed for meekness. Christians are compared to sheep, and Christ is the "Lamb of God." In India sheep cannot be distinguished from goats by a common observer. This fact gives force to the declaration that Christ will divide the good from the bad, as a shepherd divides his sheep from the goats.

SHEKEL, a Jewish weight. The common shekel of money was worth about half a dollar, and the shekel of the sanctuary possibly double that sum.

SHEPHERD. Christ is styled a shepherd, 1 Pet. ii. 25; the good shepherd, John. x. 11; the chief shepherd, 1 Pet. v. 4; and the great shepherd, Heb. xiii. 20. Elders or overseers are also called shepherds, Eph. iv. 11, where the common version has *pastors*; and as such they are to feed the flock, 1 Pet. v. 2.

SIDON, [*swarming*], a great commercial city, and the capital of Phœnicia. It is situated on the Mediterranean, about 18 miles north of Tyre. It contains 16,000 inhabitants, and is now called *Saida*. Luke iv. 26.

SILAS, [*considering*], a contraction of *Silvanus*, a distinguished Christian teacher in the church, Acts xv. 22, 31.

SILOAM, [*sent*], a fountain or pool of water, S. E. of Jerusalem, John ix. 7.

SILVANUS. See **SILAS**.

SILVER. We do not read of silver till the time of Abraham, when it was in general circulation as money, though not coined. Abraham was rich in gold and silver. It is used to represent general wealth.

SIMEON, [*that hears or obeys*], a good old man who was waiting for the Savior, Luke ii. 25-35. Also, one of the twelve patriarchs.

SIMON, [*that hears or obeys*], the brother of Jesus, Matt. xiii. 55; Mark vi. 3.

— the Canaanite, called Zelotes, an apostle, Matt. x. 4; Mark iii. 18; Luke vi. 15.

— surnamed Peter. See **PETER**.

— the Pharisee, Luke vii. 29-30.

— the leper, Matt. xxi. 7; Mark xiv. 3.

— the father of Judas Iscariot, John vi. 71; xii. 4.

— the Cyrenian, Matt. xxvii. 32; Mark xv. 21; Luke xxiii. 26.

— the tanner, Acts ix. 43; x. 6, 17, 32.

— Magus, Acts viii. 9-24.

SIN, to miss a mark; or any deviation in conception, thought, or deed, from the will of God. It is defined by John to be "the transgression of the law," 1 John iii. 3, 4. Its progress in man is strikingly drawn in James i. 13, 14. Sin sometimes means a sin-offering, Gen. iv. 7; 2 Cor. v. 21; Heb. ix. 28.

SINAI, [*a bush*], the mountain on which Jehovah appeared to Moses, and gave the law. From recent researches it has been discovered that the "Mount of God" or Horeb, is *Serbal*, a mountain which towers up in solitary grandeur to the height of 3,000 feet, and some 20 miles distant from the popular Horeb, and monkish *Sinai*. *Serbal* was regarded as the true *Sinai*, till Justinian built his monastery of St. Catherine upon the mountain to which it has given a name.

SINCERITY required, Matt. v. 8; Rom. xii. 9; Phil. i. 10; Col. iii. 21. The Greek word *eikrineia*, translated sincerity, means an evident purity when he is up in the light of the sun, as we would examine water, 2 Cor. i. 11.

SINGING is not only authorized as a part of divine worship by example, Matt. xxi. 30, but expressly enjoined, Eph. v. 19; Col. i. 16; and should be done properly, 1 Cor. xiv. 15.

SMYRNA, [*myrrh*], a city and seaport of Asia Minor, in Ionia, 85 miles N. by W. of Ephesus. It was anciently a large and powerful, and is now the most populous and commercial city of Asia Minor. A Christian congregation was early planted here, to which one of the seven Epistles of Revelation was directed, Rev. ii. 8-11.

SOBRIETY of mind and body, recommended, 1 Thess. v. 8; Titus ii. 2, 4, 6; 1 Pet. i. 13.

SODOM, [*their secret*], one of the cities which were destroyed by fire from heaven, which stood on the site now occupied by the Dead Sea. Gen. xix.

SOLOMON, [*peaceable, perfect*], the son of David and Bathsheba. He was beloved of God, and selected to build his temple; and was one of the best kings of Israel. He reigned 40 years, and was renowned for his wisdom and wealth, and the splendor of his peaceful reign. He was the author of the

books of Proverbs, Ecclesiastes, and Canticles, besides some on any, natural history, &c.

OMON'S PORCH, a covered way on the east of the temple, John x. 23; Acts iii. 11.

SCIPATEL, [*defends his father*], a Berean disciple, Acts xi. 4.

BOBCELEL, a magician, one who undertakes to disclose secrets or, or, ev. is by diabolical power, Acts xiii. 8; Rev. xvi. 8; xii. 15.

SOSIPATER, [*saving the father*], Paul's kinsman, Rom. xvi. 21.

SOSTHENES, [*savior*], the chief of the synagogue at Corinth, Acts x. 1; he became a Christian, and accompanied Paul, 1 Cor. i. 1.

SOUL. The Hebrew word, *nephesh*, of the Old Testament, occurs about 700 times, and is rendered *soul* 471 times; *life* and *living*, about 150 times; and the same word is also rendered *a man*, *a person*, *self*, *they*, *me*, *him*, *any one*, *breath*, *heart*, *mind*, *appetite*, *the body*, (dead or alive), *that creature*, and *a beast*; for it is 28 times applied to beasts, and to every creeping thing. The Greek word *psyche* of the New Testament, corresponds with *nephesh* of the Old. It occurs 105 times, and is rendered *soul* 59 times, and *life* 40 times. The same word is also rendered *mind*, *you*, *heart*, *heartily*, and is twice applied to the *beasts* that perish. *Psychikos*, an adjective derived from *psyche*, occurs 6 times, and is translated *natural* and *sensual*; it is properly translated *carnal* in modern translations. Perhaps it may be worthy of notice, that in all the 700 times which *nephesh* occurs, and the 105 times of *psyche*, not once is the word immortal, or immortality, or deathless, or never-dying, found in connection, as qualifying the terms. See **IMMORTAL**.

SPAIN, [*race, precious*], a country in the S. W. of Europe, and formerly included what now comprises Spain and Portugal. Rom. xv. 24, 28.

SPARROW, a very small, well-known bird. Referred to by Jesus, Matt. x. 29; Luke xii. 6.

SPEECH, proper use of, Matt. v. 22; xii. 3; Eph. iv. 29; v. 4; Col. iii. 8; iv. 6; 1 Thess. v. 11; Titus iii. 2; James i. 20; iii. 2; 1 Pet. iii. 10.

SPICES, used in burying the dead, 2 Chron. xvi. 14; Mark xvi. 1; Luke xiii. 50; John xix. 40.

SPIKENARD, a very fragrant species of grass, which when trodden upon, fills the air with sweetness. The ointment made of it was precious, Mark x. 3. A pound of it in the days of Christ was worth 300 denarii, equal to forty dollars, a great sum at that time.

SPIRIT. The Hebrew word *Ruah*, occurs 400 times in the Old Testament, and is rendered *spirit* 240 times; *breath* 78 times; *wind* 65 times; *mind* 6 times; and the balance in 13 different words. The Greek word *spiritus* has been chosen by the inspired writers of the New Testament as the equivalent in meaning of *ruah*. It occurs 335 times, and is the only word rendered *spirit*, (with two exceptions, Matt. xix. 28; Mark vi. 2.) *Pneuma*, like *ruah* of the Old Testament, has four significations:—1. It represents, primarily the air we breathe. 2. It denotes *a being*, as angels. 3. It represents an *influence* from a being. 4. It indicates a *state of feeling*. It is believed that there is not a passage where these words rendered *spirit*, occur, but what may be classified under one

of these significations. Like the word *psyche*, neither *ruah* nor *pneuma* are ever once connected with words which indicate that it is deathless, never-dying, or immortal.

STACHYS, [*spike*], a disciple, Rom. xvi. 9.

STARS, bright heavenly bodies, seen in the night. The star which conducted the Magi to Bethlehem was probably a meteor. Matt. ii. The morning star is a symbol of the Messiah. Angels, too, are symbolized by stars, Job xxxviii. 7; and also the princes and nobles of a kingdom, Dan. vi. 10.

STEPHANUS, [*a crown*], one of the first converts at Corinth. Baptized by Paul, 1 Cor. i. 16; xvi. 15.

STEPHEN, [*a crown*], one of the seven first deacons, and the proto-martyr of the Christian church, Acts vi. 5, 6; vii. 60.

STOCKS, the Roman cippi, or large pieces of wood, which loaded the legs of the prisoners, and most painfully distended them. Acts xvi. 24.

STOICS, a sect of heathen philosophers, founded by Zeno of Cyprus, B. C. 350, so called from his teaching in the *Stoa*, or porch, at Athens. Acts xvii. 18.

STONES, PRECIOUS. *Amethyst*, a stone of a violet color, bordering on purple, composed of a strong blue and deep red.

Beryl, a pellucid gem, of a bluish green color, found in the East Indies, and in the gold mines of Peru.

Chalcedony, a precious stone, variegated with divers colors, in the form of clouds.

Chrysolite. The import of this term would make it the *golden stone*. It is a gem of a yellowish green color, and now ranks among the Topazes. It is very transparent.

Chrysoprasus differs only from the *Chrysolite* in having a bluish hue. It is a variety of the *Chrysolite*, of a green color, with a golden brightness. It is sometimes called the yellowish green and cloudy Topaz.

Diamond, the hardest and most valuable of all precious stones; sometimes called *Adamant*. It is one of the most indissoluble substances in nature, being pure carbon.

Emerald, the same with the ancient *Smaragdus*; one of the most beautiful of gems; of a bright green color, without any mixture.

Jacinth, a gem of a deep reddish yellow.

Jasper, a precious stone, variegated with divers colors, and of a very hard quality.

Some have believed of a sea-green color.

Onyx, a species of the *Chalcedony*. Some call it a *Sardonyx*.

Ruby, a red purple stone, very hard and rare.

Sapphire, a precious stone, of a very beautiful pure blue, second only to the diamond in hardness, lustre, and value. It is of a different species, sometimes blue, red, and yellow combined.

Sardius, a gem of a reddish color, approaching a white.

Sardonyx, resembling both the *Sardius* and the *Onyx*.

Topaz, a yellow gem; or as some describe it, of a pale dead green; considered by mineralogists, a species of the *Sapphire*.

STRAINING OUT A Gnat. An allusion to the filtering of wine for fear of swallowing an unclean insect.

STRAIT GATE, "enter ye in at the strait gate." A metaphor taken from the custom at marriage feasts, of having a gate designedly made narrow, through which those who were bidden might enter, but which

- might exclude those who were not bidden. Matt. vii. 13; Luke xiii. 24. *Strive* means to agonize, and alludes to the athletic exercises in the Grecian games.
- STREET**, "the street called Straight," Acts ix. 11. This street still exists in Damascus, and extends from the eastern to the western gate, about 3 miles.
- SUN**, the great source of light and heat. Gen. i. 14; miraculous events connected with it. Josh. x. 12, 13; 2 Kings xi. 9-11; Luke xiii. 44, 45. Used as a symbol, Psa. lxxiv. 11; Mal. iv. 2.
- SWINE**, the plural of *hog*. It was not only unclean by the Levitical law, but by strict Jews was regarded as impure and detestable in the highest degree. They would not so much as pronounce its name, but called it *the strange thing*. Among the charges of gross sins, mentioned by Isaiah, the eating of swine's flesh is specified, Isa. lxx. 4; Matt. viii. 30-32.
- SYCAMINE-TREE**, mentioned only Luke xii. 6. Probably the mulberry tree.
- SYCOMORE**, a tree which bears fruit like a fig, and has leaves like a mulberry. Luke xix. 4.
- SYCHAR**, [a *city*], a name of reproach applied by the Jews to *Shechem*, now *Naples*, a city of Samaria, between Mounts Ebal and Gerizim; 24 miles north of Jerusalem. Three miles from Sychar was *Jacob's Well*, memorable for our Savior's conversation with the woman of Samaria.
- SYCHEM**, [a *place of figs*], the name for *Shechem* in Acts vii. 16, being that also used in the Septuagint ver. of the Old Testament.
- SYNAGOGUE**, an assembly among the Jews for religious worship; also the place in which such assembly met. Frequently mentioned, Matt. i. 23; vi. 2, 5; x. 17; xii. 9; xiii. 64; xiii. 1-7, &c.
- SYNTACHE**, [that *speaks or discourses*], a female Christian, Phil. iv. 2.
- SYRACUSE**, [that *draws violently*], once a rich and powerful city, on the S. E. part of the island of Sicily, 22 miles in circumference. It was built 700 years B. C. Acts xxviii. 12.
- SYRIA**, [a *time, deceiving*]. In Hebrew, it is called *Aram*. A country of Asia, extending from Asia Minor and the Mediterranean on the west, to the Euphrates on the east, and in its most extensive sense, including Palestine. In the time of the kings it more frequently indicated the kingdom of which Damascus was the capital than the whole country, or any other part of it.
- SYRO-PHENICIA**, [purple, drawn to], Phenicia, properly so called, of which Sidon was the capital. In Mark vii. 27, the Canaanitish woman is called a Syro-phenician, because she was of Phenicia, which was then regarded as part of Syria.
- TABERNACLE**, the tent of assembly. A beautiful and costly tent, erected for the worship of God, while Israel was in the wilderness. Ordered to be built, Exod. xxv; preparations for it, xxxv; set up, xl. It was 45 feet long and 15 wide, and stood in a court 150 feet long, and 75 wide, enclosed by curtains 8 feet high, sustained by 60 pillars. A curtain divided the tabernacle into two apartments, the eastern one, called the Most Holy place, being 15 feet square. Heb. ix. 2-11.
- TABERNACLES**, Feast of, one of the three great festivals of the Jews, being that of the closing year. Lev. xxiii. 34-43; John vii. 2, 37.
- TABITHA**, [clear-sighted], called also *Dorcas*. A Christian widow at Joppa, Acts ix. 36, who was restored to life by Peter.
- TAIOR**, [choice], a celebrated mount in the Holy Land, rising in Jezreel, or the plain of Esdraelon, about seven miles from Nazareth. It is extremely fertile, covered by trees and odoriferous plants. The summit presents a plain, a mile in circuit, which Buckingham says, affords the finest view to be enjoyed in Judea. This is supposed to be the holy mount of transfiguration, Matt. xvi. 1-13; Mark ix. 1-13; 2 Pet. i. 16-18.
- TALENT**, a Jewish coin or weight. It is not clear what was the exact value of it: a talent. That of silver was probably some-where near 1500 dollars, and that of gold 25,000. Matt. x. v. 15.
- TALUSUS**, [winged, feathered], the capital city of Cilicia, on the river Cydnus, 6 miles N. E. of the Mediterranean. It was the native place of Paul, Acts ix. 11.
- TAVERNS**, THE THREE, a place about 35 miles south of Rome, Acts xviii. 15.
- TEACHERS**, False, their character described, and Christians warned against them, Rom. xvi. 17; 2 Cor. xi. 13; Gal. i. 7-9; Phil. iii. 2; Col. ii. 8, 18; 1 Tim. i. 7; iv. 2; vi. 3; 2 Tim. iii. 2-5, 15; Heb. xiii. 9; 2 Pet. ii. 1.
- TEMPERANCE** recommended, Prov. xxiii. 1-3; Gal. v. 23; Eph. v. 18; Titus i. 8; ii. 2; 2 Pet. i. 6.
- TEMPLE**, a house or dwelling set apart for the worship of God. The materials of Solomon's temple prepared by David, 1 Chron. xvi. 22; built by Solomon, 1 Kings vi. vii; the dedication of it, viii; repaired by Joash, 2 Kings xii. 1-15; by Hezekiah, 2 Chron. xxix; by Josiah, 2 Chron. xxxiv; burned by the Chaldeans, 2 Kings xxv. 9; 2 Chron. xxxvi. 19; a new one built after the captivity, Ezra iii. v.—viii; the chambers in it cleansed, Neh. xiii. 9; the people excited to build it, Hag. i; its glory to exceed the former, Hag. ii. 7-9; a future one described in vision to Ezekiel, Ezek. xl. &c.
- TEMPTATION** of Jesus, Matt. iv. 1-11; Mark i. 12, 13; Luke iv. 1-12.
- TERCIUS**, [the third], an amanuensis to the apostle Paul, Rom. xvi. 22.
- TERENTIUS**, [a *lar*], an orator who pleaded against Paul before Felix, Acts xxv. 1-9.
- TESTAMENT**, more properly rendered *covenant*. Heb. ix. 15-20.
- TETRAARCH**, a prince of a fourth part of a state, who had the power, without the title or crown of a king, Matt. xiv. 1; Luke xiii. 1; ix. 7; Acts xiii. 1.
- THADDEUS**, [that *praises*], a surname of Jude, Matt. x. 3.
- THEOPHILUS**, [a *friend of God*], mentioned Luke i. 3; Acts i. 1.
- THESSALONIANS**, the title of two Epistles written to the congregation at Thessalonica, which was planted by Paul. See Acts xvii.
- The *First Epistle* is generally admitted to have been the earliest of Paul's letters. It enjoined it to be read to all the adjacent churches, Chap. v. 27. Its object seems to have been to confirm them in the faith, and to excite the raptury.
- The *Second Epistle*, written soon after the first, commends their faith and charity, rectifies their mistake in supposing that the day of judgment was at hand, admonishes them of certain irregularities, &c.
- THESSALONICA**, [victory against the Thessalians], now Saloniki, a city and seaport of Macedonia, both in ancient and modern

- times large and commercial. It is situated on a gulf, about 200 miles from Athens.
- THEODAS**, [*a false teacher*], a Jewish insurgent who was slain, while a band of followers that he had induced to join him were scattered and brought to nought: Acts v. 36.
- THOMAS**, [*a twin*], or **DIDYMUS**, one of the apostles, Matt. x. 3; John x. 16; xi. 25.
- THORNS**, used as a punishment, Matt. xxvii. 29; Mark xv. 17; John xix. 2.
- THYATIRA**, [*sacrifice of labor*], a city on the northern border of Lydia, about 27 miles from Sardis, the seat of one of the seven apocalyptic churches, Rev. i. 11; ii. 18. The modern name is *Ak-Hissar*.
- TIBERIAS**, [*good wine*]. The sea of Galilee. Also a city on the lake or sea of Tiberias, 58 miles north of Jerusalem, and now called *Tiberias*.
- TIBERIUS**, [*son of Tiber*], the third emperor of Rome, Luke iii. 1.
- TIME**, to be improved, Eccl. xii. 1; Matt. v. 23; Luke x. 45; John ix. 4; xii. 35; Rom. xiii. 11; 3 Cor. vi. 2; Gal. vi. 9, 10; Eph. v. 16.
- TIMOTHY**, [*honor of God*], a young Christian of Derbe, grandson of Lois, and son of Eunice, a Jewess, by a Greek father, who was probably a proselyte, Acts xvi. 1; xi. 4; 2 Tim. i. 6; iii. 15. The apostle Paul made him the companion of his journeys and labors, Acts xvi. 9, 10; 1 Tim. iv. 12; and is often alluded to by him with paternal affection, 1 Tim. i. 2, 18; 1 Cor. iv. 17, &c.
- The two *Epistles* to Timothy were written by Paul, from Rome, not long before his death. In these he is instructed in the choice of officers for the church, in the proper deportment of a Christian minister, in the method of church government and discipline, the importance of steadfastness in Christian doctrine, the perils and seductions that should come, &c.
- TITHES**, means *Tenths*; instances, Gen. xiv. 20; xxviii. 22; laws concerning, Lev. xlviii. 30-32; Deut. xiv. 22, 23; Neh. x. 37; Mal. iii. 8-10; Heb. vii. 5.
- TITUS**, [*honorable*], a Christian teacher, and companion and co-laborer of Paul. He was of Greek origin, but converted by the apostle, who calls him his own son in the faith, Titus i. 4. The apostle left Titus in Crete, to establish and regulate the churches in that island, Titus i. 5.
- The *Epistle to Titus* contains similar instructions to those addressed to Timothy. It gives the qualifications and duties of elders—the doctrine of obedience to civil rulers—the necessity of good works, and the proper treatment of foolish questions and heretics. This epistle seems to have been written from Ephesus, shortly after Paul had visited Crete, Titus i. 6.
- TONGUE**, the duty of governing it, Psa. cxix. 1; James iii. 2-12.
- TONGUES**, confusion of, Gen. xi. 1-9; gift on, Mark xvi. 17; Acts ii. 4; x. 46; xii. 6.
- TRACHONITIS**, [*rock*], a district in the N. E. part of Palestine.
- TRADITIONS**, not to be regarded, Matt. v. 1-20; Mark vii. 1-23; Col. ii. 8; Titus i. 14.
- TRAINING** children, a duty, Gen. xviii. 10; Deut. iv. 9; vi. 6-9; xi. 10; Psa. lxxviii. 5, 6; Eph. vi. 4.
- TRANCE**, a state of mind, in which a person is wrapped into visions of future or distant things, to which the body seems insensible, Num. xxiv. 4, 16; Acts x. 10; xi. 5; xii. 17.
- TRANSFIGURE**, to change the figure and appearance, as Christ did on the mount, Matt. xii. 2; Mark ix. 2.
- TREASURY**, a place where the public money is kept or managed, Mark xii. 41. This treasury was a chest, into which the people put what they pleased: it was placed in one of the rooms of the temple, and the voluntary offerings were for its repairs.
- TROAS**, [*penetrated*], a maritime city of Phrygia, or of Mysia, in the Hellespont, Acts xvi. 8; xi. 5, 6.
- TROGLITUUM**, a town and promontory on the western coast of Asia Minor, opposite Samos, Acts ix. 15.
- TROPILIUM**, [*well-educated*], a native Ephesus, converted by Paul, Acts ix. 18.
- TRUTH**, the, emphatically, Gal. iii. 1; James v. 9; or sincerity, Josh. xiv. 14; 1 Sam. xii. 24; Psa. xv. 2; ii. 6; Prov. iii. 3; viii. 7; xii. 17, 19; 1 Cor. v. 8; Eph. iv. 25.
- TRYPHENA**, [*delicious*], a female disciple at Rome, Rom. xvi. 12.
- TRYPHOSA**, [*three shining*], a female disciple at Rome, Rom. xvi. 12.
- TYCHICUS**, [*casual*], a disciple, employed as a messenger to several congregations, Acts xx. 4; Eph. vi. 21, 22.
- TYPES** of Christ, brazen serpent, Num. xxi. 9; John iii. 14, 15; bread or manna, Exod. xvi. 15-33; John vi. 31-33; Rev. ii. 17; a lamb, Gen. xii. 7, 8; Exod. xii. 5-5; xiii. 9; Isa. liii. 7; John i. 29; Acts viii. 32; 1 Pet. i. 19; Rev. v. 6-13, &c.; Melchizedek, Gen. xiv. 18-20; Heb. v. 6; vii. 1, 14; pass over, Exod. xiii. 1 Cor. v. 7; scapegoat, Lev. xvi. 20-22; Heb. ix. 20; 1 Pet. iii. 18.
- TYRANNUS**, [*prince*], a sophist or rhetorician of Ephesus, who kept one of those schools of philosophy and eloquence so common at that period, Acts xxi. 9.
- TYRE**, [*strength*], a large city of Phœnicia, supposed to have been built by a colony of Sidonians, and hence called the "daughter of Zion," J. ch. xix. 29; Isa. xxiii. 13; Matt. xi. 21.
- UNBELIEF**, causes of, John v. 44; 3 Cor. i. 4; Eph. ii. 3; 2 Thess. ii. 12; danger of, Mark xvi. 10; Luke ii. 40; John viii. 24; Rom. i. 28; 2 Tim. ii. 12; Rev. xxi. 8.
- UNBELIEVERS**, Christians should not unite with them, 3 Cor. vi. 14, 15, 19; to be shunned, Rom. xvi. 17; 1 Tim. vi. 5.
- UNION** to Christ, shown by comparison to body, 1 Cor. xii. 12, 27; Eph. iv. 15; Col. i. 18, 24; to a building, Eph. ii. 20-22; 1 Pet. ii. 4-7; to a vine, John xv. 4-8; to the conjugal union, Eph. v. 23, 32; it is as the union of the Father and son, John xvii. 11, 21, 23; Rom. viii. 33, 39; 1 Cor. vi. 17.
- UNJUST STEWARD**, In Luke xvi. 8, the *lord* spoken of was not as some suppose the Lord Jesus Christ, but the *lord* or *master* of the steward. Hence the argument that some have raised on this passage, immediately comes to nought.
- UNLEAVENED BREAD**, Feast of, or *Pascha*. See *FESTIVALS*.
- UPPER MILLSTONE**, Matt. xviii. 6. The Syrians rolled up some in sheet lead, and hung a heavy weight upon the necks of others, whom they cast into the rivers and lakes, as a capital punishment.
- UPPER ROOMS**, [*places or couches*], Matt. xxiii. 6. In the Jewish synagogues, the elders sat with their backs towards the ark or chest wherein was the book of the law, and their faces towards the congregation, who looked towards the ark; and these seats were more honorable than others, and are here called the chief seats.

VAT. The *Ampullæ* referred to in Mark xlii. 1; w. a vessel, placed under the *lecanos*, or vat, as a receptacle for the new wine or oil. A place was digged for holding it, as well as sometimes for the vat in which the fruit was trodden. Matt. xli. 53.

VEIL, whatever hidder anything from view. A female covering, Gen. xlii. 65; Ruth iii. 15; 1 Cor. xi. 1-10; veil of the tabernacle and temple, Exod. xli. 31-37; Lev. xvi. 2; Matt. xxvii. 51; Mark xv. 48; Luke xlii. 45; Heb. vi. 19.

VENGEANCE of God, Gen. iv. 15; Deut. xxxii. 41, 43; Isa. xxxiv. 8; 2 Thess. i. 8.

VIALS were of common use in the temple service. They were not like those small bottles which we call by that name, but were like cups on a plate, in allusion to the censers of gold, which on account of the heat of the fire burning the incense, were often put upon a plate. Rev. xvi.

VINE, one of the most prominent productions of Palestine, and still bears most luxuriantly. Notwithstanding the present depressed state of the country, it even now exports vast quantities of grapes, raisins, and innisipated grape juice, (or *honey of grapes* as it is called,) into Egypt. The vine was an emblem of the Hebrew nation. A period of security and repose is figured by every one sitting under his own vine and fig-tree. The vine is also used by our Saviour as an emblem of himself, John xv.

VINEGAR, mingled with gall, Matt. xxvii. 34. Medicated wine, to deaden the sense of pain, was given to the Jewish criminals when about to be put to death; but they gave our Lord vinegar, and that in mockery, as they did other things, of his claim to royalty. But the force of this does not appear, if we do not recollect the quality of the wines drank anciently by princes, which it seems were of the sweet sort.

VINEYARD, a piece of ground planted with vines. The vineyard was prepared with great care, the stones being gathered out, a secure fence made round it, and a scaffold, or high summer house, built in the centre, where, as the fruit ripened, a watchman was stationed, and where there was also shelter for the workmen at their meals, and a suitable place to keep the tools. Isa. v. 1-7; Matt. xxi. 33. This was, of course, deserted at other seasons of the year. See Isa. i. 8.

VISION, a supernatural appearance of men and things to the mind of a person not asleep, Acts ix. 10; 2 Cor. xii. 1. Thus has God often shown his people what eye had not seen, nor ear heard.

VOLUME, something rolled up, as was the ancient form of books, Isa. xl. 7; Heb. x. 7.

WALKING with God, Rom. viii. 1, 4; 2 Cor. v. 7; xli. 14; Gal. v. 16, 25; Col. iii. 6.

WASH, to bathe, or purify. The Jews washed before eating, as they used their hands instead of knives and forks. Mark vi. 8. Kitto says that when some Pharisees remarked that our Lord ate with unwashed hands, they did not mean that he did not at all wash his hands, but that he did not plunge them according to their own practice. No Jew entered a house without removing his shoes or sandals; nor do Orientals to this day. We see the propriety of this when we consider that chairs not being used, all sat upon the floor, which, therefore, must be kept very clean.

WASHING THE FEET is among the most ancient, as well as the most obligatory, of

the rites of Eastern hospitality. See Gen. xlii. 4; xli. 2; xlii. 32; xli. 21. From 1 Sam. xxi. 41, it appears that servants and sons so sometimes performed this rite as their appropriate duty. For the master of a house to do it was esteemed the greatest condescension, John xli. 8. To wash the feet was not only a token of affectionate regard, but also a sign of humility. This union of affectionate attention and lowly service is found in the example of Jesus, John xli. 4-15, and in 1 Tim. v. 10. The Hindoos, like the Jews, walk home barefoot from bathing, hence the appropriateness of the remark, "He that is washed, need not, save to wash his feet," John xli. 10.

WATCH, a Roman guard, consisting of 60 soldiers, allowed the Jewish rulers to quell tumults. Matt. xxvii. 65.

WATCHES. The Jews in ancient times divided the night into three parts, the evening, the middle, and the morning, each part including four hours, Exod. xiv. 24; Judges vii. 19; 1 Sam. xi. 11; in after times, they divided the night into four, in imitation of the Romans, who relieved their sentinels at the end of every three hours, Matt. xiv. 25; Mark vi. 48. These parts of the night were usually denominated the first, second, third, and fourth watches; but they were sometimes styled the evening, midnight, cock-crowing, and morning, Matt. xiv. 25; Luke xli. 35; Mark xli. 35.

WATER, miraculous changes or supplies of it, Exod. vii. 19; xiv. 21; xv. 25-27; turned into wine, John ii. 8; brought out of a rock, Exod. xvii. 6; Num. xxi. 7-13; Josh. iii. 15-17; 2 Kings ii. 8, 14; iii. 20, 22; vi. 6; John ii. 3; Jesus walks on it, Matt. xiv. 25; Mark vi. 48; John vi. 19.

WAVERING condemned, Gen. xli. 4; Heb. x. 23; James i. 6, 8; 2 Pet. ii. 14; iii. 16.

WEDDING GARMENT, Matt. xlii. 12. It was usual for persons to appear at marriage feasts, in sumptuous dress, adorned with florid embroidery. But as travelers were sometimes pressed in, and as they could not be provided with such garments, robes out of the wardrobes of the rich, were tendered to them. If such persons refused this offer, and appeared in their own apparel, it was highly resented, as a token of their pride and contempt for those who invited them.

WHITE STONE, Rev. ii. 17. This important passage, alludes to a custom of noting and perpetuating friendship, among the Greeks and the Romans by dividing a pebble, and after each had inscribed his name on the flat surface, they were exchanged. The production of either half was sufficient to insure friendly aid, even from strangers. Voting was done by casting a white stone for approval, and a black one for rejection.

WIND. The original word is *anemos*, and occurs 20 times. It is never translated spirit.

WINE. There are no less than 13 distinct Hebrew and Greek words, translated by the word wine, either with or without the adjectives new, sweet, mixed, and strong. These each refer to some particular kind or condition of wine, which being all translated by one common generic term, fails to express the meaning of the original, and creates confusion in the mind of the reader. But as space forbids a full examination of the terms, the reader is referred to Kitto's *Cyclopedia*. Art. WINE.

WITCH, a person who pretends to inspire

tion, hence a public mocker of the Deity, and of his servants, the prophets; living on the credulity of the people, and thus bringing into contempt God's authorized ambassadors; a class of systematic and audacious plunderers and deceivers; hence the order that such should not be permitted to live. Exod. xxii. 18; Lev. xx. 17. Witchcraft excludes from the kingdom of God. Gal. v. 20.

WITNESSES, not to be fewer than two. Num. xxxv. 30; Deut. xvi. 15; Matt. xviii. 16; 2 Cor. xiii. 1; 1 Tim. v. 19.

WIVES, their duty, Gen. iii. 16; Eph. v. 22; Col. iii. 18; Titus ii. 5; 1 Pet. iii. 1.

WOMEN, how they should behave in public worship, 1 Cor. xi. 1-16; xiv. 34, 35; 1 Tim. ii. 11, 12; aged, their duty, Titus ii. 3; young, theirs, 1 Tim. v. 14; Titus ii. 4, 5; how to adorn themselves, 1 Tim. ii. 9; 1 Pet. iii. 3.

WORD of God, the Scriptures, Mark vii. 13; Luke iv. 4; Eph. vi. 17; 1 Pet. i. 23, 25; the Gospel, Luke v. 1; Acts iv. 31; xvi. 7; viii. 14; xiii. 7.

WORLD, the earth and all the animals and vegetables on its surface; mankind generally. The word *world* in the common version is the rendering of no less than four different Hebrew words in the Old Testament, and four Greek words in the New. The Greek word *aioon*, age, or the plural form ages, is rendered *world* no less than 53 times, and the adjective form of the word 8 times. **ORIKOMENON**, the habitable, or inhabited earth, occurs 15 times, and is translated *world* 14 times, when the connection plainly shows in many instances that it has a limited meaning, as in Luke ii. 1; iv. 5; and *earth* only once. **GRK**, earth or land, is translated *world* once in Rev. xiii. 3. **KOSMOS**, order, regularity; the world, universe, &c.; occurs 186 times, and is rendered by *world* 185 times, and once *adorn- ing*.

— not to be conformed to, Rom. xii. 2; Gal. vi. 14; James i. 27; iv. 4; 1 John ii. 15; v. 4.

WORSHIP to be paid to God only, Exod. xx. 1-6; Matt. iv. 10; Acts x. 25, 26; xiv. 13—

18; Col. ii. 18; Rev. xix. 10; xiii. 8; public worship, Matt. xviii. 20; Acts i. 14; Heb. x. 25.

WRATH of God on the impenitent, John iii. 36; Rom. i. 18; ii. 5, 8; Eph. v. 6.

YOKE of Christ, easy, Matt. xi. 30; Rom. xii. 1; 1 John v. 3.

YOUNG persons, their duty, Titus ii. 6; 1 Pet. v. 5; examples, 2 Tim. iii. 15; Jesus, Luke ii. 42-52.

ZACCHEUS, [pope, justified,] a superintendant of taxes at Jericho. Luke xix. 2.

ZACHARIAH, [memory of the Lord,] several persons of this name. One of the chiefs was one of the minor prophets, son of Berechiah, who returned from Babylon with Zerubbabel, and began to prophesy about 520 years B. C. He wrote the book which bears his name, and predicted many things relating to the Messiah, and the future restoration of Israel.—The name also of the father of John the Baptist. Luke i.

ZEAL, commended, Matt. v. 6; 1 Cor. xvi. 13; Gal. iv. 18; Jude 3; Rev. iii. 10; improper, reproved, ix. 55; Rom. x. 2.

ZEBEDEE, [abundant portion,] the father of the apostles James and John, Matt. iv. 21.

ZEBULON, [habitation, dwelling,] the Tribe of, a district of Palestine, on the west side of the lake of Genesareth.

ZELOTES, or **ZKALOTS**, a sect often mentioned in Jewish history. The name was probably given to Simon from his having been connected with it. He is also called *Canaanite*, probably for the same reason; the word *Kana* in Hebrew, having the same meaning as *Zelotes*. Luke vi. 15; Acts i. 13.

ZENAS, [living,] a doctor of the law, and a disciple, mentioned Titus iii. 13.

ZERUBABEL, [a stranger at Babylon,] son of Salathiel, and of the posterity of David. Matt. i. 12.

ZION, or **SIION**, [a monument, or alchire, tower,] the highest mountain in Jerusalem, where was built the city of David, Psa. xlviii. 2. Zion is often used poetically for Jerusalem, Micah iii. 12; and sometimes is applied to the inhabitants of Jerusalem.